

Lambda Chi Alpha: A Historical Perspective

Charles S. Peyser, Ph.D.,
University of the South

with

Ernest Vargo II, *Akron '78*

with contributions by

Tozier Brown, *Denver '36*

Linn C. Lightner, *Franklin and Marshall '18*

Bruce H. McIntosh, *DePauw '16*

V. Randall McLeary, *Memphis State '78*

Charles D. Scarborough, *Texas Christian '81*

George W. Spasyk, *Michigan '49*

David H. Thum, *Indiana State '82*

Jon C. Williamson, *Maryland '65*

Preface

In 1984 Lambda Chi Alpha celebrated its 75th Anniversary—with the diamond, by tradition, as the precious stone designating the anniversary. And that's appropriate, because $\Lambda X A$ is a genuine diamond, a very precious part of our lives. Also appropriate was the theme of the anniversary:

Celebrate Our Heritage . . .

Tomorrow's Foundation

As part of the observance of this milestone, the Grand High Zeta commissioned the publication of a series of historical articles in the *Cross & Crescent*; these appeared in nine issues from Summer 1983 through Fall 1985. Much of the credit for the series should go to those who guided the project:- Executive Vice President Emeritus George Spasyk and former Editor Randy McLeary. Voluminous amounts of material are drawn from the research and writing of Linn C. Lightner, Editor of the *Cross & Crescent* 1920-1970, and the late Bruce McIntosh, Administrative Secretary 1920-1942. Both men served as Historians of the Fraternity in the 1970s.

Although this volume is based on the nine articles, the work has been re-thought, re-edited, and re-organized. Much material has been added, notably the biographies of the Grand High Alphas and Grand Archons, excerpts from the last two decades of the open magazine, and the extensive appendices enumerating chapter and individual accomplishments recognized by the General Fraternity. Information through September 1, 1991 is included.

Why pause to read a history? Justice Lewis F. Powell, Jr. said that "history balances the frustration of 'how far we have to go' with the satisfaction of 'how far we have come.' It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time."

This volume, of necessity, deals primarily with the history of the General Fraternity. There are only brief glimpses of events on the 300 campuses where a $\Lambda X A$ chapter and/or colony has operated. In a very real sense, of course, the history of our Fraternity has been written in these 300 locations by every one of the more than 200,000 brothers who have worn the cross and crescent. In the eons of time since the earth was created, the span of 82 years is just the blink of an eye. We are still “the youngsters on the block”—the oldest fraternities boast twice our number of years, although only $\Sigma A E$ and ΣX have initiated more men as brothers. To appreciate fully where the Fraternity is today and gain a perspective on our proud heritage, one must go back to the beginning—and before.

From 1 to 200,000 initiates

A Historical Perspective	1
Legendary source of our ritual: René d’Anjou	
Orders of the Crescent	
The development of universities	
The predecessors: student literary societies	
College fraternities: the Union and Miami Triads	
The Founding of $\Lambda\chi\alpha$ by Warren A. Cole	
The Early Years	23
Gamma Zeta at the University of Massachusetts	
Epsilon Zeta at the University of Pennsylvania	
Revision of Emblems and Ritual	
World War I	
Crisis and Re-organization.....	40
The Road to Ann Arbor and the Seventh General Assembly	
Early Leaders	49
Jack Mason: more than a ritualist	
Samuel Dyer: the forgotten leader	
Fischer: sixty-four years of service	
Bruce McIntosh: method with style	
“This man Lightner”	
Theta Kappa Nu	67
Signing the League and Covenant at Springfield, Missouri	
The Focus on Ritual, Scholarship, and Interfraternal Relations	
Lambda Chi Alpha and Theta Kappa Nu In Contrast	
Circumstances Leading to Union	

“Dad” Krenmyre: inspiration personified	
The General Fraternity	88
Effects of World War II	
The Office of Administration	
professional service to chapters	
finances of the general fraternity	
expansion to new colleges	
membership selection: restrictions on race, religion, and sex	
rough initiation	
The Educational Foundation	
General Assemblies: more than legislation	
Interfraternity Relations	136
The National Interfraternity Conference	
Duke Flad: graciously methodical	
Not Four Years, But For Life	149
Fraternity beyond college days	
Ideals: exemplified by accomplishment – The Order of Achievement	
Lambda Chis in sports	
Tozier Brown: breadth of excellence	
The impact of volunteers – The Order of Merit	
Through the years in print: Our Magazines	
The Badge of brotherhood: development and manufacture	
The Ritual and our ideals	
Programming for the Centennial	181
The road to the Bahamas and the Thirty-Second General Assembly	
Standards for Chapter Excellence	
George Spasyk: the quiet perfectionist	

Tom Helmbock

Perspective 198

The Written Word

(selections from the open magazine)

John E. Mason, Editor: 1914-1917

Message from the Grand High Alpha..... 1
Welcome Zephyr! [first chapter newsletter].....2
Our Traditions: the college in the middle ages.....3

Warren A. Cole, Acting Editor: 1917-1918

Editorial—Are our chapters making good?3
Editorial—Times may be trying due to the Great War4
25 against 5 [military heroism]5
Lam Kai or Lamkai [the Fraternity nickname]5
The Zeta Press.....6

Linn C. Lightner, Editor: 1920-1970

Editorial: the Office of Administration.....7
Three Rhodes Scholars in 19207
Lambda Chi Alpha “as is”: morality By Bruce H. McIntosh, Administrative Secretary....8
Earned 17 varsity letters at Louisiana.....8
Summer Camp ready for vacationists.....9
Editorial: new fraternity [ΘKN] interesting one.....10
Fraternity awards first scholarships10
McIntosh Trophy planned for best organized chapter files11
Pædagogus tutors Sparta [a new pledge manual].....11
Editorial: charter revocations.....12
Administrative Secretary McIntosh married By Thomas F. Smith, Traveling Secretary 12

Two notable Lambda Chi publications— <i>Expositor</i> and <i>Songbook</i>	13
Interest in <i>Expositor</i> [chapter operations manual] and <i>Pædagogus</i>	14
Thoughts on a Subject By Theodore Barton Wallace (Brown)	14
New Directory of members By Ted S. Holstein (Wisconsin).....	15
Founders Day.....	16
Initiation Reaffirmed—20th anniversary of Pennsylvania chapter	17
Indian Boundary cuts Chapter House By G. Harlan Lewis (Hamilton)	17
Sigma Delta Chi's new president a Lambda Chi.....	18
Fraternity Badge restriction in California.....	18
Just a Minute—Jack Mason laid the foundation for the Magazine	19
Canadian Lambda Chis participate in war effort By W. Kenneth Gibb (Toronto)	19
Just a Minute: <i>Life</i> [recruitment pamphlet] praised	20
Fabulous Deeds with “Flying Tigers” over Burma.....	20
Boston entertains youngsters By William Carlisle, '44.....	22
Pigge Feste at Eureka.....	22
Florida Chapters frame Joint Rushing Program By Walter Ropp (Florida Southern)....	23
Among the Greeks	23
Dick Tracy Party at Illinois By Robert Matson.....	24
Fifth Gibson Brother initiated at Rutgers.....	24
Two Georgia Lambda Chis star in Rose Bowl	25
Clark helps form sorority By Carl Luebbe, Jr.	26
Worcester members donate blood By Bruce D. Hainsworth	26
Help from far off New Caledonia	27
Michigan finds secret of wartime success By Allen A. Raymond	27
“First Darling” of $\Lambda X A$ —Miss Margaret Truman By C. O. Bratten (Westminster).....	28
Just a Minute: superb loyalty aids recovering of chapters from World War I.....	29
“Air Raid” elects Lambda Chi	29

Lambda Chi Alpha: A Historical Perspective

Alabama honors Butler 30 years on job By Hugh Macaulay	29
Pages of time are turned back By Chester D. Campbell (Tennessee).....	30
Most Sensational Touchdown—Penn State vs. Harvard.....	31
Worm that made Idaho squirm—Montana State homecoming float.....	31
Only House with a television set—at Kentucky.....	31
Alabama Housemother gets trip to Europe.....	32
The funniest game ever played—Georgia Tech vs. Cumberland.....	32
100,000th initiate	33
James M. Brasher III, Editor: 1970-1975	
Facing up ... to drugs! By Steve Blau (Wabash).....	34
Making good men better men By Fred W. Suggs, “Duke” Flad Award recipient.....	36
Thoughts on Initiation By Rick Warner (DePauw)	37
Inter-Zeta Relay By Michael Prescott (New Mexico State).....	38
A twinkle in his eye—Dr. Alfred C. Nelson By John Hand (Denver).....	38
ΛΧΑ’s Flower Garden By Lewis A. Plourd, International President	39
Chapter & Alumni News—Colby athletic trainer	40
Chapter & Alumni News By Mark J. Maxson (Iowa State).....	41
Chapter & Alumni News—Maine bridges generation gap	41
Chapter & Alumni News By Wayne Westfall (William Jewell)	42
Dr. Ralph Curry honored at Georgetown	42
POW Rick McDow (Alabama) is home	42
Dr. Elmer Belt honored at birthday celebration.....	43
Gregory M. Lagana, Editor: 1975-1978	
Life in Transition—Judge Alfred P. Murrah (Oklahoma).....	44
Leaders, Scholars, Athletes	44
Life through growth By Charles S. Frick, Director of Expansion.....	45
The Gift of Love By Tim W. Miller, “Duke” Flad Award recipient	46

Pinned Again—after 58 years	47
Boundless Potential By Clay Myers, International President.....	48
One More Tomorrow By James N. Bond, “Duke” Flad Award recipient	48
Life in Transition—Randolph-Macon soccer star	49

V. Randall McLeary, Editor: 1979-1986

A Definition for Brotherhood By Dr. Willis M. Tate, International Vice President.....	50
Life in Transition—Linn Lightner receives 33rd degree of Freemasonry	52
Alaska—journey through an arctic wilderness By Jim Latimer (Georgia Tech)	53
People of the Convention By F. Ray Marshall, Order of Achievement.....	55
People of the Convention By Eileen Stevens, Order of Interfraternity Service.....	55
Suicide: by absence of standards By Frank J. Maez, Director of Chapter Services	56
Tuck-in Service “just right”—at Bowling Green	57
The Memories I’ll Always Have By Michael J. Bartz, “Duke” Flad Award recipient.....	58
Life in Transition—Senator John Danforth initiated at Missouri.....	60
Life in Transition—Donis Patterson consecrated Episcopal bishop	61
Let the Memories Begin By Geoffrey L. Gunn, International President.....	61
Life in Transition—James Doolittle becomes four-star general	62

Ernest Vargo II, Editor: 1987-

Chapter Spotlight By Steve Blair (California Poly)	63
Chapter Spotlight By Greg Correia (Cal. State, Fresno).....	64
Life in Transition	64
Entertainment Tonight—John Test (North Carolina State)	65
Date Rape By Lt. James N. Bond (Central Missouri)	66
Principles Build Character By Dr. R. Richard Rubottom, Order of Achievement.....	69
Chapter Spotlight—food drive at Richmond.....	70
Chapter Spotlight By Michael W. Deen (Tarleton)	70
Omega—Jim Barnum, Traveling Secretary 1942-1943.....	71

Smoots [M.I.T.] 72

The State of the Fraternity By Dr. Murphy M. Osborne, International President 73

Four Chapters Closed By Walter F. Jenkins, Associate Director of Chapter Services . 75

International Visibility

Recognized Brothers

Grand High Zeta/Board of Councilors..... 1

Student Advisory Committee 4

Duke Flad Award 9

Order of Merit 9

Order of Achievement 14

Order of Interfraternity Service..... 15

Distinguished Service Award 16

Professional Staff 16

Historians 22

Board of Investment Advisers 22

Graduate Scholarship Panel 23

Graduate Scholarship Recipients 23

Educational Foundation Directors & Officers..... 29

National Interfraternity Conference offices & committees 30

Fraternity Executive's Association offices & committees..... 30

Interfraternity Institute offices 31

College Fraternity Editor's Association offices & committees..... 31

National Interfraternity Foundation offices & committees 31

Chapters and Colonies

Historic Sketch 32

Zeta Roster	47
Recognition of Chapter Excellence	
Tetrathlon Winners.....	52
Grand High Alpha Award	52
McIntosh Trophy	53
Phoenix Award.....	54
Local groups at least 10-years-old at installation	55
ΛΧΑ General Assembly/Leadership Seminar and ΘΚΝ Grand Chapter dates and sites	58
The International Presidents	
Dr. Winslow S. Anderson (ΘΚΝ 1924-1928)	60
Leroy A. Wilson (ΘΚΝ 1928-1932)	61
Dr. William A. Whiting (ΘΚΝ 1932-1935)	64
George Van Feist, M.D. (ΘΚΝ 1935-1938)	65
Donald F. Lybarger (ΘΚΝ 1938-1939)	66
Warren A. Cole (1911-1920).....	68
Ernst J. C. Fischer (1920-1929).....	69
Dr. John E. Mason (1930-1933)	71
Lloyd D. Claycombe (1934-1937)	73
Noel G. Sargent (1938-1941)	75
C. Russell Shetterly (1942-1946).....	77
Elles M. Derby (1946-1950).....	78
Dr. Houston T. Karnes (1950-1954)	80
W. Kenneth Gibb (1954-1958).....	82
Tozier Brown (1958-1962)	83
The Rev. Dr. Lee F. Tuttle (1962-1966).....	84
Harold M. Myers (1966-1970).....	85
Lewis A. Plourd (1970-1974)	87

Lambda Chi Alpha: A Historical Perspective

The Hon. Clay Myers (1974-1978)	88
The Rev. S. George Dirghalli (1978-1982)	89
Geoffrey L. Gunn (1982-1986).....	90
Dr. Murphy M. Osborne (1986-1990).....	91
Bobby Ray Hicks (1990-).....	92
Index.....	94

Lambda Chi Alpha: A Historical Perspective

LEGENDARY SOURCE OF OUR RITUAL

“René, King of Jerusalem, the Two Sicilies, Aragon, Valencia, Majorca, Sardinia, and Corsica; Duke of Anjou, Barrois, and Lorraine; Count of Provence, Forcalquier, and Piemont,” so runs the preamble of his Will. To these titles he might have added Prince of Gerona, Duke of Calabria, Lord of Genoa, Count of Guise, Maine, Chailly, and Longjumeau, and Marquis of Pont-A-Mousson!

“He was famous as a sovereign, a soldier, a legislator, a traveler, a linguist, a scholar, a poet, a musician, a craftsman, a painter, an architect, a sculptor, a collector, a sportsman, an agriculturist, and incidentally a chivalrous lover. About such a many-sided character there is much to tell and much to learn. His times were spacious; the clouds of Medievalism had rolled away, and the Sun of Progress illuminated the heyday of the Renaissance; art and craft had come into their own.” Thus begins Edgcumbe Staley’s *King René D’Anjou and his Seven Queens*.

René was born in 1408 to Louis II d’Anjou and Yolanda D’Arragona. His mother was one of the first ladies of France to encourage Joan of Arc. “Give me Duke René de Barrois, the noble son of good Queen Yolanda, to guide me into France,” requested the Maid of Orleans of Charles II, Duke of Lorraine. Thus did René fight beside Jeanne d’Arc at the Siege of Orleans. René’s other “queens” included both wives, his sister, and his daughter. He convinced Giovanna II da Napoli, a notoriously evil regent, to stop torturing the Jews in her lands.

“[In 1446] a winter of unparalleled inclemency was followed by a famine and a pest, which decimated people and domestic animals, and wrought havoc with the crops. René and [his wife] Isabelle took boat once more for their southern province, and their ‘*le bon roy*,’ as he was now called affectionately by his subjects, laid himself out to alleviate his people’s sufferings. Taxes were remitted, the poor fed and clothed, and farms restocked.”¹

René was a patron of many craftsmen: painters, sculptors, goldsmiths, stone masons, tapestry workers. He is thought to have created four major paintings and illuminated many manuscripts. He wrote five major works, all illuminated, including a treatise on tournaments and the allegorical quest for love *La Conquete par le Cueur d’Amour Espris* dedicated to Isabelle. In addition he composed poetry, motets, and carols and was known for his letters to Pope Sixtus IV. “René had a penchant for rock-crystal objects and miniature carvings in wood. Among the former he possessed a very famous winecup, upon which he engraved the following quaint conceit:

Whoso drinks me

God shall see.

Whoso at one good breath drains me

Shall God and the Magdalen see!”²

René’s Order of the Crescent

“When René of Anjou wrote the ritual for his Order of the Crescent, he took that emblem as its badge. His motto was L’OS EN CROISSANT ‘Praise in the crescent; praise to increase,’ (L’OS for Latin *laus, laudis*, English *laudatory*, ‘praiseworthy’). He explains to his initiate that the badge means a desire to increase in the chivalric virtues: loyalty

¹Staley’s *King René D’Anjou and his Seven Queens*, 1912.

²Staley’s *King René D’Anjou and his Seven Queens*, 1912.

to religion, steadfastness in patriotism, protection of the weak against the tyranny of the powerful and unscrupulous, fraternal affection toward one's brothers."³

The rules of the Order were strict. Members were forbidden private combat (such as duels) and gambling was absolutely forbidden. A knight who missed daily Mass was to give a stipulated amount to charity as well as refraining from wine that day as penance. A member who failed to say the office of the Holy Virgin was supposed to omit both dinner and supper that day.

A Cultured Gentleman

"We see a man who, in the best sense of the word, was versatile; who was ignorant of nothing great, or useful, or beautiful in his time; a prince whose honorable loyalty led him in his early years to stand in arms by the side of Joan of Arc; who, in maturer life, fought the battle of France in stubbornly struggling to preserve his own inheritance; who gave a queen to England, and to Lorraine a princess, whose blood still lives upon the throne of Austria. Through all the mischances of his life he never lost the privilege of creating his own happiness in his own way. Full of charity and loving kindness, not only to his own subjects but to all the poor and the oppressed, he carried out strictly in his own life the principles on which he founded his chivalrous Order of the Crescent. . . . He built wisely and well; he encouraged the arts of painting and of manufacture; he instituted many religious ceremonies and many festivals which lasted in their full force into the 19th century. . . . He was full of interest in history, in geography, in the natural sciences; the friend of Charles d'Orleans, the protector of François Villon, he knew what good literature was; he gave us his best; and some of his writing still remains to testify to his enduring charm of thought and manner. He held a great place in the world of his own day, as great, at one time, as either the Duke of Burgundy or the King of

³Jack Mason, letter dated 8/16/35.

France. . . . Above all he stands out, in an age which was rather too prone to that Machiavellian intrigue so praised by its historian, Commines, as an honest politician. That is one reason why his material successes were not so great as those obtained by more unscrupulous players in the game of Kings. His claim upon posterity lies rather upon the serenity he showed in evil fortune, the dignity with which he faced defeat.”⁴

René was struck down during an epidemic and died in the tender care of his beloved second wife Jehanne de Laval near dawn of July 10, 1480.

CHARGE TO ORDER OF THE CRESCENT

(1448)

Translated by Jack Mason and printed as shown here in the November 1932 *Delta Pi*, Lambda Chi Alpha's then esoteric magazine, the charge was given to those who were joined to the Order of the Crescent of King René.

⁴Andrea Cook's *Old Provence*, 1911.

Lambda Chi Alpha: A Historical Perspective

“Moreover, I exhort you out of brotherly love that you hereafter have regard for the dictates of your conscience rather than to any other consideration, that you may please God and that in this world it may help you to do these things which may be to the honor and profit of your body and soul.

“For the rest, to venerate and honor the Christian religion and its ministers;

“To sustain the right of poor widows and orphans;

“Always to have pity and compassion on those in the lower walks of life;

“To show courtesy and good will to all, in word and deed;

“To slander no woman whatever for any reason whatsoever;

“When you would say anything, to think first, lest you be found untruthful;

“To flee all dishonest company and encounters so far as in your power lies;

“To pardon willingly and not to hold spite in your heart towards anyone, in all cases which do not nearly touch your honor;

“To study to make yourself worthy; so that your honor and fame may be in the crescent always from good to best, [and I say this] notifying you that all the good deeds and acts of prowess which have been done or shall be done by your manliness and the valor of your person, shall be, while you are in good standing, written and enregistered in the chronicles of the Order, for perpetual memory.”

It is not difficult to see why Jack Mason chose a man like René as the legendary author of the Lambda Chi Alpha ritual—René was a fortunate combination of nobility and the crescent symbol, a superb exemplar. Mason’s original intent to explicitly tie the ritual to René, expressed in a letter to Samuel Dyer in the late spring of 1913, was later abandoned. But René was adopted as the legendary author of our rituals in the mid-1920s. In 1931 Jack Mason lamented not having had a description of the Order’s robes when the ritual robes of the Fraternity were designed, but considered it too late to change.

ORDERS OF THE CRESCENT

According to the research of Jack Mason and Bruce McIntosh, Lambda Chi Alpha is the seventh group espousing knightly ideals of behavior to use the crescent as a major symbol. The following six other groups, prior to Lambda Chi Alpha, each had a collar or medallion for its members that incorporated a crescent in its design.

Ordre du Croissant (1799)

Founded by Selim III (1761-1808), sultan of the Ottoman Empire from 1789, in the memory of the diamond crescent he had presented to Nelson after the battle of the Nile and which Nelson wore on his coat as though it were an Order.

L'Ordre du Croissant (1453)

Founded by Mohamet (Mahomet) II upon the capture of Constantinople from Diana, patroness of Byzantium. Those newly received into the Order had to make the voyage to Mecca.

Ordre du Croissant (1448)

Founded at Angiers by René I (1408-1480), also known as René d'Anjou.

L'Ordre du Navire ou des Argonautes ou du Croissant (1382)

Founded at Naples by Charles III (1345-1386), also known as Charles of Durazzo. With the support of Hungary, Pope Urban VI handed Charles the crown of Naples in 1381; the Order was instituted in connection with the coronation, with 300 knights made charter members. Urban VI deposed and excommunicated Charles in 1385, a few months before he was assassinated.

L'Odre du Navaire ou du Double Croissant (1269)

Founded at Aigues Mortes by Louis IX (1214-1270), also known as St. Louis, King of France from 1226. He had led the unsuccessful Seventh Crusade to Egypt and

founded this order on the evening of the departure for the Eighth Crusade to entice the knights to accompany him. The collar was composed of double crescents of silver and double scallops of gold with a ship pendant. The company was decimated by an epidemic of the plague as they approached Tunisia with St. Louis meeting his death thereby.

Chevaliers du Croissant (1268)

Founded at Messine by Charles I (1227-1285), the younger brother of St. Louis. The motto on the crescent read *Donec totum impleat Orbem* meaning "Until the Circle is Complete" or, perhaps, "Loyalty until Death."

THE CRESCENT AS A SYMBOL

"Early man viewed with reverence the sun, which ruled the day, and the moon, which governed the night. The sun was a circle of light; the moon characteristically a crescent. . . . Back of these was (for more philosophical minds) the creative intelligence of which these were mere emblems. In the ancient mysteries, we are told, the officers or priests represented the sun, the moon, and the ruling power of God. Kant says man is confronted at once by the starry firmament and the voice in his own heart. The crescent might also stand for the horns of oxen sacrificed at the altar; hence for sacrifice, human submission to divine law. As the phases of the moon varied uniformly with female periods, . . . the moon became a female symbol, representing reverence for womanhood, either as prolific power (Astarte), or as honorable chastity (Diana). Probably on the analogy of the latter symbolism . . . the crescent became in Catholic art the emblem of the Virgin Mary.⁵

⁵Jack Mason, letter dated 8/16/35.

“Man’s mind is free to derive what symbolism he will from any emblem. That a given symbolism derives from history makes it neither better nor worse. Massacres have been committed in the name of the cross, which is no less a revered symbol. Gross idolatries have been practiced in the names of goddesses symbolized by the crescent, yet Diana remains the one respectable figure on Olympus. In any symbol, ancient or modern, let us remember only the best.”⁶

DEVELOPMENT OF UNIVERSITIES

Although reason suggests that the university has its origin in Plato’s grove of trees sacred to Academus (or Hecademus), the connection is more seeming than real. As required by Roman law, the land and buildings were at least nominally owned by a cult and dedicated to a deity (Athena). And there was the emphasis on the pædagogical value of the common life together, including discourses on many topics after dinner. But the advanced educational institutions of ancient Rome and Greece disappeared without clear successor. Rather, the roots of the university lie in Europe in the early Middle Ages.

The barest elements of the *trivium* (grammar, logic, rhetoric) and the *quadrivium* (arithmetic, music, geometry, astronomy) were taught in the cathedral and monastery schools. Few studied beyond the most elementary levels of these seven liberal (and liberating) arts during the dark ages.

Perhaps as early as the year 1000, and certainly by the early 12th century, many desiring further education were drawn to Bologna. Once there the students soon banded together to obtain favorable conditions for study: (1) reasonable prices for room and board, and (2) effective teaching. The groups were known as *universitas societas*

⁶Jack Mason, letter dated 8/16/35.

magistrorum discipulorumque; this cumbersome label was necessary to distinguish the scholastic guild from other *universitas societas* or guilds of carpenters, stone masons, etc. The cooperative student group proved quite successful at Bologna and in other southern European towns. Since the “university” owned neither land nor buildings it could very easily be moved to a town where the landlords would be more reasonable; the students were thereby able to stipulate living costs. A similarly firm hand was taken with the quality of education. A delinquent *magister* was first warned and fined, then summarily dismissed. Bologna developed a considerable reputation for its studies in civil law as well as a generally practical approach to education. One popular lesson—to judge from the numerous examples still extant—was how to write home for money. The typical parental reply, then as now, was an exhortation to reform from sloth but usually accompanied by money. Student control of the universities tended to weaken when the institutions were officially established by papal or imperial bull. For Bologna, however, this was not to occur until 1292.

STUDENT CONTROL AT BOLOGNA

Victorious over the townsmen, the students [at Bologna] turned on “their other enemies, the professors.” Here the threat was a collective boycott, and as the masters lived at first wholly from the fees of their pupils, this threat was equally effective. The professor was put under bond to live up to a minute set of regulations which guaranteed his students the worth of the money paid by each. We read in the earliest statutes (1317) that a professor might not be absent without leave, even a single day, and if he desired to leave town he had to make a deposit to ensure his return. If he failed to secure an audience of five for a regular lecture, he was fined as if absent—a poor lecture indeed which could not secure five hearers! He must begin with the bell and quit within one minute after the next bell. He was not allowed to skip a chapter in his

commentary, or postpone a difficulty to the end of the hour, and he was obliged to cover ground systematically, so much in each specific term of the year. No one might spend the whole year on introduction and bibliography!

Charles H. Haskins, *The rise of universities*, 1957

The reintroduction of Aristotle, Ptolemy, Euclid, and other writings via the Arab scholars created a climate in which the university or *studia generalia* could develop. Almost contemporary with Bologna was the university at Paris. But in northern Europe it was the masters rather than the students who organized the school. The *universitas* at Paris was an extension of the cathedral school of Notre Dame, authorized by the chancellor of that cathedral. Philip Augustus, in issuing its first royal charter in 1200, recognized the exemption of students and their servants from “lay jurisdiction” in civil matters. Thus began the idea still prevalent *de facto* if not *de jure* that students have special legal privileges to sow wild oats.

The College

At Oxford in 1274, Walter de Merton provided funds to establish a residence hall or college, Merton College. Thus colleges (endowed common dining and living quarters) came to exist within universities (guilds of students and masters). This original meaning of *college* is found today only in certain residence hall names; for example, the two general living quarters at Union College in 1823 were North College and South College.

The university was well established by the time of the American colonization, with roots in three previous groups: like the guild it was a community of individuals bound together by an oath of common obedience for a limited purpose; like the monastery it affected a separateness of dress; like the church it established a hierarchy and held convocations. Up to the time of the Revolution nine universities had been established in the colonies, all save the College and Academy of Pennsylvania (now the University of Pennsylvania) by religious groups.

American colleges changed the ideas about higher education: adapting the curriculum to the practical needs of the people started in New England and then spread to Wisconsin and to Cornell; compulsory chapel services were eliminated in the period 1865-1932; at Harvard, President Charles W. Eliot introduced the system of elective courses.

THE PREDECESSORS

College fraternities arose around 1825 out of the student literary societies. These groups had developed as early as 1740 when students banded together to compensate for perceived deficiencies in the educational experience of college: inadequate library and a narrowly focused course of study.

The student literary societies arose naturally out of the sharing of books among friends and intellectual curiosity beyond the prescribed curriculum. Indeed, the “standard course” was grudgingly studied with much complaining about its lack of entertainment value and about faculty being behind schedule. In 1765, Princeton saw the founding of two rival groups: The Cliosophic Society and the American Whig Society. These groups had good libraries frequently used, set personal goals of accomplishment, enforced codes of conduct among members, scheduled debates on topics of intellectual interest, provided supplemental drill within the formal curriculum, set their own curriculum of study, and issued diplomas to members who completed the prescribed study. In short, the student literary societies turned what would have been a very narrowly focused classic course of study into a broad, intellectually solid education. Somehow the faculty were never involved with these mere “clubs.”

Through 1814 thirty-eight student literary societies had been established in 19 different colleges. The first five and selected others are listed.

1750 Flat Hat Club	William and Mary
--------------------	------------------

1750	Critonian	Yale
1753	Linonian	Yale
1765	American Whig	New Jersey [Princeton]
1765	Cliosophic	New Jersey [Princeton]
1776	Phi Beta Kappa	William and Mary
1795	Hasty-Pudding Club	Harvard
1795	Philologian	Williams
1795	Philtechnian	Williams
1795	Philomathean	Union
1796	Adelphic	Union
1803	Phi Sigma Nu	Vermont
1814	Philopeuthian	Hamilton
1815	Phoenix	Hamilton

COLLEGE FRATERNITIES

Five colleges existed in the colonies in 1750: the Schoole at Newtowne [Harvard, 1636], the College of William and Mary [1693], Yale [1701], and two newcomers: the Colledge of New Jersey [Princeton, 1746] and Franklin Academy [University of Pennsylvania, 1740]. These institutions were closer to seminaries than to a university of today, with students several years younger than is currently the case. At William and Mary the students banded together to form the F.H.C., known to outsiders as the Flat Hat Club. Literary societies such as F.H.C. grew at many schools over the next 75 years, including the first American group with a Greek letter name: Phi Beta Kappa, also founded at William and Mary in 1776. But in the early 19th century these groups became as stodgy and uninteresting to students as the classics curriculum.

In the Mohawk Valley of New York in 1795 Union College was established, named in honor of the recent federal union of 13 states. Its motto, "Under the laws of Minerva, we all become brothers," has an interesting interpretation since Union is the "mother" of the modern college fraternity. The Rev. Eliphalet Nott, president 1804-1866, was also important for the fraternity movement. "He was regarded as a radical for advocating curricula in science, engineering, and modern literature, and for admitting students who had been expelled elsewhere. His views on student discipline were especially unique, emphasizing a humane and understanding approach."⁷

The Union Triad

In this climate three members of the class of 1826, John Hart Hunter, Thomas Hun, and Isaac W. Jackson, established Kappa Alpha [Kappa Alpha Society, not to be confused with the now defunct imitation of Phi Beta Kappa founded in 1812 at North Carolina or with the Kappa Alpha Order founded in 1865 at what is now Washington and Lee]. In November of 1825 they initiated two other men with "adjournment to the well-known dining room at Knight's boardinghouse downtown, where a supper was made enjoyable without extra stimulants of any kind, name or nature."⁸ In December eight others were similarly initiated. *Baird's Manual* of 1879 says, "This was, in reality and spirit, the first Greek-letter fraternity, being the first to put into practice the principles which have since guided these societies."

ON GENERAL, SOCIAL FRATERNITIES

The *Oxford English Dictionary*, ultimate authority on the meaning of words in our language, has just over 10,000 words on the meaning of *social*, *society*, and related

⁷Johnson's *Fraternities in Our Colleges*, 1972.

⁸*Baird's Manual*, 1912.

terms. Fifty-nine of these words deal with the party-recreational purpose, and all the rest with constructive, serious meanings. Surely the real significance of social lies in the 99.4 percent, not in the tiny 0.6 percent.

As the Delts put it during our first half century, the aim was cultural, congeniality and morality, including unselfish cooperation and the fashioning of character, or teaching boys how to become men in mature aspiration and responsibility. . . .

Nobody ever opposed parties and fun in the fraternity system; even the Phi Beta Kappas in 1776-81 ate peanuts at meetings and established fines for drunkenness or swearing during the programs. But no one ever dreamed of considering parties, peanuts, and potations as the main purposes of a social fraternity, either.

--Dr. Frederick D. Kershner, *Rainbow of ΔΤΔ*

Kappa Alpha was a success, as indicated by the establishment of two powerful rivals within two years: Sigma Phi in March of 1827 and Delta Phi in November. These members of the "Union Triad" had: a Greek name, both a secret and a non-secret motto, a grip, a code of principles or ideals expressed in a ritual or formal initiation ceremony. Their purposes were avowedly social as well as intellectual. Although some of these characteristics had been present in the Literary Societies, this first Union Triad was a new form of student organization.

The Hamilton College Link

Sigma Phi was the first to expand beyond Union, placing a chapter at Hamilton College in 1831.⁹ Meanwhile, Samuel Eels had entered Hamilton in the fall of 1827 and found the two literary societies, Phoenix and Philopeuthian, in a bitter fight for supremacy. Although he joined the latter "for protection," he—like many students—was

⁹It was not the first "Greek" organization at Hamilton as the Philopeuthian Society had adopted the name Phi Gamma Alpha, which had appeared on its badge from the beginning, in a 1829 reorganization.

disgusted not only with the ungentlemanly nature of their rivalry but with the willingness of the Sigma Phi chapter and Kappa Alpha (in an unsuccessful 1830 attempt to place a chapter at Hamilton) to behave likewise. Thus, in 1832, he joined with four close friends to establish Alpha Delta Phi. The objects of the new group were objections to the practices of the other four:

- (1) "must exclude that jealousy and angry competition;
- (2) "must be build on a more comprehensive scale providing for every variety of taste and talent;
- (3) "must be national and universal in its adaptations so as not merely to cultivate a taste for literature or furnish the mind with knowledge, but with a true philosophical spirit looking to the entire man so as to develop his whole being—moral, social and intellectual."¹⁰

Secrecy and Elitism

It is difficult today to appreciate the opposition fraternities faced in the mid-19th century over the secrecy and elitism issue. The short-lived Chi Phi group at the College of New Jersey in 1824 adopted assumed names such as Agamemnon and Ajax to conceal their identity should the minutes fall into the hands of outsiders. In 1831 John Quincy Adams and others forced Phi Beta Kappa at Harvard to make public its secrets and become an open honorary. In 1845 the University of Michigan ordered three groups to disband under penalty of expulsion of members; new students were required to sign a pledge not to join the groups. Alpha Delta Phi and Chi Psi met in an abandoned log cabin deep in the woods near Ann Arbor; members had to leave town singly or in pairs to escape notice (and punishment by the faculty). Eventually the two groups were able to have the rule rescinded after public debate. The Delta Phi

¹⁰*Baird's Manual*, 1968.

catalogue of 1847 listed its members of the *sub rosa* Harvard chapter in Hebrew so they could not be expelled by the faculty. In 1852 Phi Delta Theta granted a second charter at Miami because the membership of 11 in the first group had found it difficult to gather secretly. Philip Spencer, an original member of Chi Psi at Union, was found to have "messages in Greek" in his possession while serving as a midshipman in the United States Navy. Although he was the son of a cabinet officer and from a family of high social position, when he refused to explain the contents of these Chi Psi documents, he was charged by the ship's officers with mutiny and executed at sea by being hung from the yardarm. For many years members of Chi Psi were known as "pirates" by rival groups. By 1865 the 25 fraternities had established 375 chapters of which 91 were inactive principally due to faculty opposition.

The "Social Fraternity" founded in 1834 at Williams, the "Equitable Fraternity" founded in 1837 at Union, and two very recent groups at Amherst and Hamilton joined together in 1847 as the "Anti-Secret Confederation." The group changed its name to Delta Upsilon in 1858; "anti-secret" was changed to "non-secret" in 1881. Today Delta Upsilon is quite similar to the other college fraternities. However, it does not have a secret motto, grip, sign, or passwords and its convention records are open. The business of its chapters, including initiations, is usually done in private, but occasionally non-member guests are present.

Clyde Sanfred Johnson sums up this era: "They were expressing a normal, healthy protest against college restraints and dissent against situations in student affairs which they regarded as unfair or wrong. It is also likely that they were fighting boredom. Class recitations of their period followed a fixed and dull routine. When these were over, the college environment, usually a small rural town, offered almost nothing of a social or recreational nature. The students sought freedom to discuss literary, social,

and political issues at their clandestine meetings, searching out facts instead of depending on religious faith.”¹¹

The Miami Triad

The spreading of fraternity came indirectly from Union, through Alpha Delta Phi¹², to the “Miami Triad”—a group of three expansion-oriented fraternities founded at Miami University (Ohio). Beta Theta Pi arose in 1839 in opposition to Alpha Delta Phi. Several members left $\Lambda\Delta\Phi$ in order to establish a new group so it “would embrace the good without the ingredient of evil” and “show how far human friendship can carry us from the shrine of the idol self.”¹³ Many of its chapters existed *sub rosa* prior to the Civil War. Phi Delta Theta, established 1848, was badly hurt by the war, but expanded into the South shortly after the fighting ceased. Sigma Chi, 1855, was founded by former members of Delta Kappa Epsilon¹⁴ who had refused to elect a brother as poet in the Erodolphian Literary Society merely because he was a brother—they felt he also should have poetic skills. Sigma Chi had originally been called Sigma Phi [apparently in the “far west” they were unaware of the group formed at Union although by then it

¹¹Johnson’s *Fraternities in Our Colleges*, 1972.

¹²The first Union Triad: Kappa Alpha Society (1825) was unsuccessful in an 1830 attempt to place its second chapter at Hamilton College but did expand to Williams College in Massachusetts in 1833; Sigma Phi (1827) placed its second chapter at Hamilton in 1831; Delta Phi (1827) did not expand until 1838. At Hamilton College in 1832 Alpha Delta Phi arose in opposition to Sigma Phi and placed its second (and the fraternity world’s seventh) chapter at Miami University in 1833.

¹³Johnson’s *Fraternities in Our Colleges*, 1972.

¹⁴Founded at Yale in 1844 by a group of juniors displeased with the admission policies of the local Alpha Delta Phi and Psi Upsilon chapters. Delta Kappa Epsilon placed its 13th chapter at Miami University in 1852.

numbered seven chapters] but its records and ritual were stolen and exposed in 1856 whereupon the name Sigma Chi was adopted.

Although the concept of the modern fraternity began at Union College, and six groups were founded there prior to 1850, expansion came primarily from the Miami Triad. In 1990-1991 these three fraternities had the following chapters and colonies: Beta Theta Pi—122 chapters and 13 colonies; Phi Delta Theta—179 chapters and six colonies; and Sigma Chi—219 chapters and 10 colonies. In contrast, the largest of the first Union Triad was $\Delta\Phi$ with 18 chapters with the second Union Triad [includes $\Theta\Delta X$, ΨY and $X\Psi$] having 31 to 33 chapters. And the $A\Delta\Phi$ chapter roll stands at 30. Whereas all three of the Miami Triad eventually chartered a chapter at Union College [$B\Theta\Pi$ its 65th in 1881, $\Phi\Delta\Theta$ its 67th in 1883, and ΣX its 103rd in 1923], none of the six Union Triad groups expanded to Miami University.

Antebellum Development

In 1848 some students transferred from LaGrange College in Tennessee to the University of Mississippi and founded the fraternity known to outsiders as “Rainbow” or “W.W.W.,” but to members as the Mystic Sons of Iris. The ritual was based upon the number seven, but most of the early records were lost during the Civil War.

Sigma Alpha Epsilon was founded in 1856 at either the University of Alabama or the University of North Carolina [according to the 1879 edition of *Baird's Manual*; later editions say it was at Alabama]. The third antebellum fraternity was Delta Tau Delta founded in 1859 at Bethany College in what was then Virginia, now West Virginia.

Up to 1860 the fraternities founded in the East and those founded in the West (of the Allegheny Mountains, i.e., Ohio) had both established chapters in the South. The Civil War vastly reduced the college population in the North and devastated the southern colleges, including the fraternities. Probably the only group in the South during the war

was the Constantine Chapter of Sigma Chi in the Confederate Army of Tennessee. A few men were initiated, but the chapter was never officially chartered.

The Late Nineteenth Century

Upon reconstruction many southern faculties denied fraternities permission to enter the colleges. The Eastern fraternities hesitated to re-establish in the South so the field was left to the Western group and to new groups. Many Southern young men went abroad to college rather than risk humiliation at a school in the North. This led to one of the two known chapters of a college fraternity outside North America. The Southern Order of Chi Phi had a chapter, entirely composed of American students, at the University of Edinburgh from 1867 to 1870.¹⁵

Several fraternities were established in the new South; the first were Alpha Tau Omega at Virginia Military Institute and Kappa Alpha Order at Washington College (now Washington & Lee) in 1865. ATΩ was founded by “three young confederate soldiers, who had been cadets at Virginia Military Institute during the war. Their prime objective was to restore the Union, to unite fraternally the young men of the South with those of the North and to foster a Christian brotherhood dedicated to the task of achieving and cherishing permanent peace.”¹⁶ ATΩ expanded into the North in the late 1870s and early 1880s. Other groups such as Kappa Alpha Order (1865) and Sigma Nu (1869) sought to keep alive the spirit of chivalry, self-sacrifice, and Southern culture; understandably, these often included military titles for chapter officers.

In 1886 Delta Tau Delta absorbed the then existing two chapters of W.W.W.; it renamed its magazine the *Rainbow* and added the Rites of Iris as a pre-initiation ceremony for its members. The other “Southern” fraternities have been very successful.

¹⁵During World War II, the Santo Tomas Concentration Camp chapter of Sigma Chi existed in Japan.

¹⁶*Baird's Manual*, 1968.

The Dominions of Canada

In 1879 Zeta Psi established the first chapter in Canada at the University of Toronto; it also was the first with a chapter at McGill University in 1883. The international flavor of fraternities was well-established by 1909 with nine active chapters at Toronto and seven at McGill.

Development of New Groups

Fraternities have been founded at varying rates over the years. After a slow start in 1825 the period 1832-1845 saw a relatively low rate of one new fraternity every two years; this increased to somewhat more than one new group each year from 1845 to 1904 [with a 20 year pause, 1874-1894, during which virtually no new groups appeared]. In the period 1904-1925, 20 fraternities were established, an average of one every year. The number of active chapters established also show an increase as the year 1909 approaches, but without the pause in the 1880s. The 1912 edition of *Baird's Manual* reports 39 general social fraternities with just over 1,200 active and just under 400 inactive chapters. Somewhat more than 250,000 men had been initiated. Ninety percent of the chapters were in houses with not quite half owning the chapter house. In addition, the *Manual* reports almost 14,000 initiates of 163 local fraternities—approximately 40 percent of the locals were established in houses.

Attempts at interfraternal cooperation “died aborning”¹⁷ in the 1880s with a small group able to assemble at the Chicago World’s Fair in 1893. The Interfraternity Conference (now National Interfraternity Conference) finally had its founding meeting in New York on November 17, 1909. A new era of formal and informal cooperation among the fraternities had begun.

¹⁷*Baird's Manual*, 1968.

A NOTE ON HISTORICAL DATES

On the 28th of October in 1636 the General Court of the Colony of Massachusetts Bay authorized the opening of a Schoole at Newtowne. After the governing board had been appointed in November of 1637 it was possible to begin classes in the summer of 1638. In March of 1639 the name was changed to Harvard; the first president was elected in August of 1640 with the first commencement in 1642. Any of these dates could be selected as the “founding” of the school; 1636 is customarily used.

At Leipzig Wilhelm Wundt was first assigned a room for research by the Royal Ministerium, with concurrence of the Academic Senate, in 1875. The first graduate student began his research in 1879; this experiment was published in 1883, the same year that Leipzig first authorized money for research equipment. But it was not until 1894 that the *Psychologisches Institut* was officially formed. What is the date of the first psychology laboratory? As every introductory student knows, Wundt chose 1879.

Warren A. Cole, then national president, and Albert Cross, the original worker at Pennsylvania, discussed the founding date of Lambda Chi Alpha in June of 1913 and decided upon November 2, 1909 (possible dates had ranged from 1905 to 1911); this date has been accepted since that time.

MISCELLANEOUS FRATERNITIES

Under this heading there are included a number of organizations, the existence of which has been reported but concerning which the information has been insufficient to properly classify them or even to be sure of their existence.

LAMBDA CHI ALPHA—A society having a chapter at the Massachusetts Agricultural College. It is reported to have chapters at Boston University, Massachusetts Institute of Technology and the University of Pennsylvania. Letters addressed to its chapters at

these places were returned by the Post Office authorities undelivered. Nothing further is known of it.

Baird, Wm. Raimond. *Baird's Manual of American College Fraternities* (A descriptive analysis of the fraternity system in the colleges of the United States with a detailed account of each fraternity). Seventh edition. New York: The College Fraternity Publishing Co., 1912.

THE FOUNDING BY WARREN A. COLE

Unlike most fraternities, Lambda Chi Alpha began as the dream of one man: Warren Albert Cole. He was born at Swansea, Massachusetts, on November 15, 1889, and attended high school at Taunton and Fall River. While in high school he was involved with a preparatory fraternity, Alpha Mu Chi. After working for a year he entered Brown University but remained there only a few weeks. He matriculated at Boston University's Law School in the fall of 1909. The apocryphal meeting with Clyde K. Nichols and Percival C. Morse on November 2, 1909, was selected by Cole and Albert Cross as the first formal step in Lambda Chi Alpha. In later years Cole said the date could be moved either way by a year or two. Given this ambiguity combined with the major decisions made at the "second" General Assembly on March 22, 1913, Founder's Day is celebrated as March 22.¹⁸

Gently smiling, suave and handsome, with neatly trimmed black mustache, he was at all times dapper and well-groomed, never altering the standard combination of dark suit and black bow tie. He was not outwardly aggressive. Deliberate, soft-spoken and mild of manner, he nevertheless gave the impression of one whose mind was constantly

¹⁸McIntosh's history.

at work, appraising, calculating. His courteous friendliness and bewildering achievement drew followers to him in the world of youth in which he reveled and was singularly at home. Undergraduates stood in awe of him. The magic of his personality, attuned to youth, engendered intense loyalty.

We know that he was a member of Gamma Eta Gamma, a legal fraternity that had established its second chapter at Boston in 1902. In Levere's 1915 *Leading Greeks*, Cole listed membership not only in Gamma Eta Gamma but also in the Patrons of Husbandry (The Grange), the Loyal Order of Moose, and the Ancient Free and Accepted Masons. Whether these preceded or followed the establishment of Lambda Chi Alpha is unknown. Cole was also involved in the local Cosmopolitan Law Club at Boston.

The Dream

Ah, great it is

To believe the dream

As we stand in youth

By the starry stream;

But a greater thing

Is to fight life though

And say at the end,

The dream is true!--Edwin Markham (Rollins)

Warren A. Cole had the aspiration, the burning desire to achieve something important: to found a great international fraternity. Given his limited experience, this seems rather outrageous, even with the favorable fraternal climate around 1910. But in the face of overwhelming odds, at great personal sacrifice, in spite of numerous

crushing disappointments, braving sneers and condemnation, he persevered.¹⁹ There were some unsuccessful attempts about which we know little more than names: “The Lodge,” “Tombs,” “Lambda Pi.” Then it was Lambda Chi Alpha – “Loyal Collegiate Associates” or perhaps “Little College Asses” until a new meaning was adopted in 1913.

It took tremendous effort and discipline to type 40 to 50 letters per day in expansion efforts; it took dedication to personally type a copy of the Constitution and several copies of the Ritual for each new chapter. But it was done, Cole’s dream was made manifest, and the 200,000 initiates of Lambda Chi Alpha are his undying legacy.

¹⁹Adapted from McIntosh.

The Early Years

The events which occurred at Boston University that led to the establishment of Lambda Chi Alpha are, at best, hazy. It appears that a motley crew of students from B.U. and Tufts shared a room in which they could wash up, change clothes, and leave their books and papers. Most of these young men were working at neighborhood businesses in addition to attending college, but some were still of high school age. As is the penchant of youth, they flattered their “arrangement” with various undoubtedly picturesque names—most of which are unknown to us. In 1955 Warren A. Cole described one group, Tombs, as a discussion group useful to its members in preparation for examinations. “I was popular with the group because of my shorthand and typing ability developed for recording law lectures.”

Perhaps a prank was a major impetus for the establishment of a fraternity. Warren Cole and Ralph Miles¹ were on a stroll in Boston when they passed a store window in which were displayed a number of badges resembling high school pins. Finding the insignia to be priced attractively due to a manufacturing error, the youths each purchased one of the badges with the object of teasing Cole’s former roommate and a Sigma Alpha Epsilon member by suggesting they had established a mysterious new secret society. It might have been at this time that the name *Lambda Chi Alpha* was first used.

In the 1950s Cole stated that one earlier group name, Lambda Pi, was chosen because he had found no other fraternity name beginning with Lambda in a directory. Several envelopes in the archives bear sketches on the back of a monogram for

¹Alpha #9, initiation date listed as 11/15/11.

Lambda Pi in such a manner as to form these letters plus an A. The third letter seems not to have been intentional; perhaps it was inspirational.

Information about the early years is also sketchy. It is quite clear that Cole exaggerated and distorted the circumstances in some of his correspondence. At times he reported new chapters or petitioners when they were but hopes or cautious inquiries. On occasion the tactic backfired. A group at Dartmouth broke off correspondence in October 1912 when their investigation showed the chapter roll to be shorter than the claimed five Zetas. But such deception (or, salesmanship) was a necessary instrument in Cole's grand design; without it even his magnetic personality would have been inadequate as he corresponded with or visited 117 colleges and universities in the Northeast before the acquisition of the first functioning chapter.

GAMMA ZETA

Early in 1912 Warren Cole, as was his custom in attempting to establish a chapter at a school, wrote to a student at Massachusetts Agricultural College (M.A.C.) in Amherst (now the University of Massachusetts) asking the names of the Greek Letter Fraternities on campus and the names of at least two "good, non-fraternity men." On January 24 Herbert E. Cole responded with the names of six Greek Letter groups. He offered two names, including that of Lewis Drury. Warren Cole wrote to Drury on January 30 asking if Drury was interested in forming a Greek Letter Society. Apparently Drury was quite interested, as he had his agronomy professor Sidney B. Haskell write a letter of recommendation to Warren Cole on February 9.

The parent chapter at Boston was described as first becoming active in 1911 and now interested in placing chapters at M.I.T., Tufts, Harvard, and M.A.C. The General Fraternity initiation fee was to be \$2 per member, with annual dues of \$1 per man. A petitioning body had to consist of at least seven men.

Lambda Chi Alpha is a cooperative. We produce a way of life, for ourselves and for those whose lives we touch. Yet, we must never lose sight of the fact that despite our “product” being different, we operate like other organizations. That means budgets, committees, squabbles, and hopefully, successes.

The danger of a cooperative is that they are human organizations and human organizations are subject to human frailties and there are always going to be people in cooperatives who will want to be the “co” part while they let others do the “operating.” Another danger in the cooperative is that its members, when they become successful, are apt to forget the original purposes for which they were organized.

--Murray Lincoln (Massachusetts)

The M.A.C. petition was duly submitted and quickly approved—after all, it was Cole’s first success in interesting a group after over a hundred futile efforts. So rapidly was the charter approved that the M.A.C. men were suspicious. (Petitioners were often dangled for four, six, or even eight years by many fraternities to demonstrate their exclusiveness.) On March 20 Cole responded to Drury’s letter of the previous day with the statement that the petition had arrived in the three o’clock mail (at this period two and three home deliveries per day were customary) on the day of a scheduled four o’clock meeting of the Supreme Council. Rapid approval was possible only because Cole knew four of the petitioners personally and Ralph Miles knew two. “Sometimes the Supreme Council does not meet for several weeks. . . . I wanted it hurried as it will now be several weeks before the chapter can be installed and if I judge correctly you fellows want to get started well before the close of the school year.”

The uneasiness of the Gamma petitioners was assuaged by letter and personal meetings. In reply to a request for a Constitution, Cole simply named the seven officers that needed to be elected with duties for those not obvious.

May 18, 1912

“We met at various member’s rooms and the college graciously let us use an old Math building. Warren Cole said he had a Boston University Lambda Chi Brother in Hadley that would be over to help with the initiation. That was one of his pipe dreams, nobody showed up. As I remember, Cole came up all alone and brought some mimeoed sheets with the initiation ceremony on them.” The initiation of eight members of Gamma was held on May 18, 1912, and Lambda Chi Alpha now boasted 17 initiates in two chapters. “As I remember we bought fraternity pins from Cole. That was sort of a concession of his. We sported them gaily. We had a friendly announcement at chapel of a new fraternity on the campus and then it was carried as a news item in the *Colegian*, our college paper. Most of the charter members were members of the college band and were a respected group of men.”²

Why was the second chapter designated Gamma instead of Beta? Cole had originally assigned letters in order of anticipated petitions rather than chapters established. In April of 1913 with seven chapters designated, Jack Mason developed a post-hoc rationale for the haphazard order, sentences that collectively order the twenty-four Greek letters: A(A) good(Γ) energetic(E) Zeta(Z) is(I) Lambda’s(Λ) boast(B) – “Strength(Σ) from(Φ) ‘Delta(Δ) Pi(Π)’”, our(O) motto(M), to(T) each(H) through(Θ) union(Y); excellent(Ξ) charakter(X) only(Ω), knowing(K) no(N) retreating(P) steps(Ψ).³

[extensive caption for cut:]

THE GAMMA PLATE

At Massachusetts Agricultural College it was customary for each chapter to have several pages in the *Index* or college yearbook, including a coat of arms. Lambda Chi Alpha had not designed one, so on September 12, 1912,

²Louis Webster, letter dated 12/3/70.

³A list of the chapters in order of installation begins on p. 47 of Part III.

The Early Years

Cole—under badgering from Drury—sent the name of two engraving firms and some rudimentary ideas: triangle, swords, lighted lamp, scales, violet, grapes, Bible, clasped hands. It was left to Louis Webster to make these look presentable. Webster chose the Philadelphia firm of E.A. Wright to do the engraving. In 1970 Webster wrote, “The blur that you see at the sides and bottom of the design are clouds. It seems that the sun is breaking right over the clasped hands.”

Webster received the proof from Wright on October 15 and the plate was published as one of three Lambda Chi Alpha pages in the 1914 *Index*.

In addition to Drury and Webster, Gamma brought Murray Lincoln to Lambda Chi Alpha. He was Eminent Archon of Gamma 1913-14 and contributed greatly to the chapter. His offer of producing the first confidential publication was not accepted, but he did write several articles, including the main story of the Cornell installation, for the *Purple, Green and Gold*⁴ at a time when contributors were desperately needed. He later founded C.A.R.E., the world-wide humanitarian organization. When he received the Order of Achievement at the 1960 General Assembly in Cincinnati, he modestly declared: “I don’t think I really deserve it, but . . . we got you started. That’s something not many of you can say.”

THE THREE MUSKETEERS

A sudden shower fell on Philadelphia on a summer day in 1910. A pretty girl stood waiting for a street car. Along came a University of Pennsylvania student, Albert Cross, protected by his umbrella. This he chivalrously offered to the coed, but he was not destined to be drenched himself, for along came Jack Mason, another student also intending to take the street car. He offered Cross the shelter of his umbrella and, when the car came, the two young men occupied a seat together.

⁴The open magazine

A third Penn student was Raymond H. Ferris. When he entered French class with Mason, whom he had not yet met, he made it a point to see what student answered to the name of Mason when the roll was called, for his older brother had been a friend of Mason's older brother at the University, and Ferris wanted to perpetuate the brotherly relationship. Accordingly he sought out Mason as the class adjourned, and a life-long friendship between the two began.

Cross, Mason, and Ferris became the generators of what was to become not only Epsilon Zeta, but a highly creative influence on the International Fraternity. Cross was vigorous, outgoing, aggressive; he was a man of physical action, a fighter as well as idealist. Mason was quiet, thoughtful, studious, philosophical, with a sharp, whimsical sense of humor and a sensitive appreciation of the artistic. Ferris, a scholar, was the fun side of the triangle: lively, jovial, the boon companion. The three had a feeling of mutual loyalty and responsibility. So closely did the three youths work together and so admired were they by their associates that they became known as the "Three Musketeers."

In 1931 Ferris recalled, "It must be admitted that we took ourselves with an awful solemnity. We felt that upon our shoulders rested the onus of establishing not only a good chapter on the campus, but evolving a strong national fraternity.

"None of us knew a great deal about college fraternities or their methods. The most abysmally ignorant was Jack Mason. He couldn't identify a single fraternity on campus by its badge, and rather gloried in the fact!

"The 'Three Musketeers' became highly alarmed as certain facts disclosed themselves with reference to the Fraternity in the early days of Epsilon. They began to wonder what sort of organization they were in. It seemed to them that it was a very loose affair and most plastic in its policy . . . then Bert Cross 'blew up' so to speak. His gray eyes flashed and his jaw jutted forward. 'By God! We're going to have a *real* fraternity, or none at all!"

EPSILON ZETA

During the spring of 1912, Albert Cross, a student in the department of Civil Engineering at the University of Pennsylvania, received a letter from Warren A. Cole, a law student at Boston University.

Cole wrote that he would like to form a chapter of Lambda Chi Alpha at Penn and that he had obtained the name of Cross from a mutual acquaintance. After several letters were interchanged, Cross invited Cole to spend a weekend at his home in Norwood, Pennsylvania.

On a late afternoon in the first week of May 1912 a small group gathered at Ray Ferris' home in Philadelphia. Formal installation of Epsilon Zeta took place at Jack Mason's home in Philadelphia on May 27, 1912. It was decidedly informal. A ritual and permission for self-installation had been received by registered mail from Warren Cole who was unable to be present. Ray Ferris was sick in bed, but the others took the oath. A piece of paper upon which the meaning of the name Lambda Chi Alpha and of Delta Phi were written was solemnly burned upon an ashtray dedicated to this purpose. The ritual was read aloud and then consigned to the care of Jack Mason. Thus total membership in Lambda Chi Alpha was increased from 17 [an apocryphal nine at Boston and eight initiated nine days earlier at M.A.C.] to 24 (with Ferris soon to be 25).

Thus, with colossal nerve, one recent alumnus and seven men with but a year remaining in college dared to launch a fraternity chapter on a campus with an abundance of long-established international fraternities. Twenty-five chapters at Penn lived in houses, some owned, some very handsome. Epsilon had one room in a students' boardinghouse, with cheap furniture, a few pictures on the wall, a couple of pendants tacked up at a rakish angle, a worn rug, and an invigorating climb to the third floor. Opulence clearly was not the selling point.

Member Recruitment

Recruitment at Penn in those days was a free-for-all with no holds barred. The prime event was the “smoker.” Although getting his first experience in the business world, Ray Ferris always returned with his mandolin to play popular tunes or old favorites. A brother would start to sing, and others would join in. Then Lou Stern and Abbie Turner would perform in the style of the current Webber and Fields comic team, albeit spicier. Ray would then deliver a recitation such as “The Shooting of Dan McGrew” or a few jokes. Meanwhile other brothers would slip quietly to the adjoining room where they busied themselves fishing out the tin container holding a long brick of ice cream from among the rock salt and ice in the freezer. This would be sliced and placed on individual plates, some cookies added and the refreshments were ready. Corny? . . . yes . . . but the close contact between the guests and brothers inevitable in such quarters produced two additional seniors, seven juniors, and five sophomores by June. And the “third” chapter of $\Lambda X A$ was off on a sound footing.

EMBLEMS REVISED

“The flag, seal, and coat of arms were more formidable things to run up against. The crescent alone didn’t seem quite characteristic enough; the potato didn’t work in well; neither did the olive. We were stumped for a while. There was only one way out, and that was to invent some new symbols. We decided we must have a motto. So I went to Brother Ferris, A.B., our classical scholar. He kindly referred me to a quotation in Plato’s *Cratylus* . . . which read . . . in Jowett’s translation: ‘There is an ancient saying that hard is the knowledge of the good’—in freer English, ‘What is worthwhile is difficult.’ This struck us as a good motto for an energetic, rising fraternity, so we adopted it, with thanks to Brother Ferris.

The Cruci-Crescent

The Early Years

“For a further symbol we took the cross of St. George—who might almost be called the patron saint of brotherhoods. By a happy thought of one of our members, we placed the rising crescent behind the cross. As Brother Wurster (who is something of a poet) remarked, ‘There you have aspiration and sacrifice together, which follows out our motto.’

The Flag

“From then on, all was plain sailing for a time. The flag is simply the cross and crescent, the motto, a ‘delta’ of three stars, and the zeta letter. A copy of this design is in the possession of our Sup. Em. Ar.⁵ and an additional copy will be sent to any zeta on application. We hope to have all the flags made at one time, and again save expense.

The Seal

“The seal naturally follows the same lines, but is surrounded by an inscription: SIGILLUM SUPREMI CONCILII Λ X A. A draft of this has also been sent to the Grand High Zeta for approval.

The Coat of Arms

“Our last (and I think in some ways our best) design was the coat of arms.

“Here is where nine out of 10 fraternities run up against a snag. They either make their designs out of their own heads, without consulting the rules of heraldry—and these rules are very complex and exacting—or else they put the whole business in charge of an engraver, who doesn’t care a rat about appropriateness or anything else, so long as he gets his money. In either case there is nearly always some blunder or other—often many. If you turn through the plates in a class record, the messes you see parading as coats of arms are simply ridiculous. One fraternity had a bendlet sinister on its coat of

⁵Supreme Eminent Archon or chapter president.

arms—which in heraldry is the sign of an illegitimate child! Many have no crest; or if they have, it isn't fixed properly at all. The important rule that 'metal shall not be placed on metal, or color on color' is often violated. Often parts of the design are left hanging in the air, the designer entirely forgetting what a coat of arms means.

"To correct these blunders we looked up a number of textbooks on heraldry, and went through them very carefully. Here I want to acknowledge my indebtedness to Brother Tegtmeier, whose constant help and criticism have been a source of great satisfaction to me.

"To make a long story short: we took the cross and crescent, the book, lamp, balance, the crossed swords, the clasped hands (will Gamma Zeta accept our thanks for these suggestions?), the 'delta,' the olive branch, the motto and the pin, and did our best to make a consistent design which should embody them all . . .

"This design is one of the richest and most elaborate that any fraternity has ever turned out; and I really think it is one to be proud of. I personally haven't seen any that touches it. We have put it in the hands of an engraver and hope to conclude negotiations inside a month."⁶

"Regarding the coat of arms I will say that I am well pleased with it. The other chapters should pay for their share of the expense, except in the case of Gamma Zeta who went to the expense of \$36 and had a plate made in the early fall. . . . I myself feel that Brother Mason could help us a lot and that he would also do even better work if he were on the Grand High Zeta. . . . But before taking any such step I shall have to confer with Brothers Nichols, Morse and Miles of the Committee. I have Miles' power of attorney to act for him."⁷

⁶Jack Mason, letter to Cole dated 1/6/13.

⁷Warren Cole, letter to Cross dated 1/15/13.

The Early Years

Cole tentatively asked Mason to be Supreme Eminent Scriptor until the 1913 Assembly in a January 15, 1913, letter.

THE SECOND ASSEMBLY

The Assembly met at the Lambda Zeta (M.I.T.) house in Boston March 22-23, 1913. The Assembly decided to permit one vote per Zeta, with a Grand High Zeta member having a vote only if he was the delegate from his chapter. Thus Supreme Eminent Consul Morse and Supreme Eminent Quæstor Crocker found themselves without franchise.

The minutes from this most important single event in the history of Lambda Chi Alpha describe the fundamental decisions of fraternity policy in understated simplicity:

“A letter from Brother Mason (Epsilon Zeta) was read by Brother Cross.

“After considerable favorable comment on same, it was moved and seconded that a written note of thanks be forwarded to Brother Mason for his great work. Motion carried, and S.E. Quæstor⁸ was instructed to write this letter.

“It was moved, seconded and passed to adopt the suggestions made by Brother Mason regarding the Motto, and the significance of Zeta, and of Lambda Chi Alpha.”

A ritual revision committee was authorized, with Julius Howland of M.I.T. appointed chairman. The other members included Jack Mason of Pennsylvania, Lewis Robbins of Brown, Samuel Dyer of Maine, and Murray Lincoln of Massachusetts. (Lincoln resigned from the committee in May.) A committee authorized to revise the membership certificate consisted of Ralph Gaskill of Massachusetts, Jack Mason, and Warren Cole. The Assembly also limited the standard jewels for the badge to amethysts, emeralds, and pearls.

⁸Supreme Eminent Quæstor or National Treasurer

One remarkable aspect of the Assembly was youth, not only of the delegates but also of the chapters: of the five functioning chapters two were 10 months old, two were four months old, and the other was one month old. Nevertheless, the decisions reached at Boston and the vital role of Jack Mason's letter in providing the group aspirations of $\Lambda X A$, were so far-reaching in the life of the Fraternity that the 1931 Asheville Assembly declared March 22 to be Lambda Chi Alpha Day. (Since 1942 it has been called Founder's Day.) By whatever name, it clearly commemorates the single most important event in the history of $\Lambda X A$.

MASON'S LETTER TO MARCH 1913 ASSEMBLY

When Jack Mason found it impossible to attend the 1913 Assembly, he wrote one night from 8 p.m. until 5 a.m. in order to give the handwritten letter to Albert Cross before his departure for Boston.

In the minutes of the Second Assembly the infant fraternity (the five functioning chapters ranged in age from 10 months to seven days) proclaimed ideals that have served as an emotional and intellectual foundation ever since. Portions of Mason's letter provide a timeless, brilliant rehearsal of Cole's dream; other sections merely show that Mason was barely 21 years of age and had, in contemporary terms, "pulled an all-nighter."

Following a paragraph acknowledging the Fraternity's "immense debt" to Warren Cole, Jack Mason stated "now that we are in the experimental stage no longer, the time has come to look about us—to see just where we stand, and where to strike the nearest road to success." He proceeded with a devastating critique of the initiation ritual that had been so hastily assembled by Cole in 1912 and then to detailed suggestions for a new ritual, most of which were adopted by the Ritual Revision Committee authorized by the delegates. His rationale:

The Early Years

“The first question is, *what should be the highest aim of a college fraternity?* The answer is—I think—to have men of sterling character, who are efficient workers along all the lines of human activity: not students merely, not animals merely, but men with big, all-around sympathies, who can deliver the goods in whatever activity they take up. In other words we have to preach two doctrines, the doctrine of work and the doctrine of character; or, if you wish to join the two, the doctrine of mighty energy working towards a high ideal. Nothing else counts. It makes no difference how good a family a man comes from, how pleasant a chap he is, if he can’t do good sincere work he’s no good, and we don’t want him for a brother. The people we do take for brothers we want to encourage along these lines all we can.”

Mason then turned to matters largely ignored then and quite forgettable today: a standardized fraternity necktie, the chapter secretary writing to a new initiate’s parents, a Grand High Zeta picture each year, a new initiate required to purchase a badge within 30 days, etc.

THE THIRD ASSEMBLY

The convention met at the Pi Zeta house at Worcester Polytechnic Institute in Worcester, Massachusetts, April 9-11, 1914. The Assembly added member scholarship to the duties of the Grand High Pi, required a monthly report to the Grand High Zeta from each chapter’s secretary, established a Business Manager of the *Purple, Green and Gold* separate from the Editor, formally restricted fraternity membership to Caucasians, and authorized membership in the Inter-Fraternity Conference (now the National Interfraternity Conference).

The Ritual Committee was charged with developing an Opening and Closing for chapter meetings, an Opening and Closing for the Assembly, an Installation Ceremony for new chapters, and fraternity music. The delegates, declaring them desirable

traditions, authorized a competition for an official Hailing Sign, a Fraternity Yell, and a Fraternity Whistle.

THE FOURTH ASSEMBLY

The Assembly met at the Omicron chapter house at Cornell University in Ithaca, New York, December 31, 1914, through January 2, 1915. Grand High Pi Ernst J.C. Fischer reported that he had been struggling with making chapter bylaws more systematic.

The Assembly authorized the printing of the Constitution, asked the Grand High Zeta to establish a standard system of chapter accounting and record keeping, and asked the standing Ritual Committee (composed of Warren Cole, Ernst Fischer, and Samuel Dyer) to establish a form for mourning.

In other action the Assembly devised a method of equalizing the cost of travel to Assemblies (through the Ithaca Assembly each chapter was responsible for the transportation costs of its delegate). It also stipulated that vacancies on the Grand High Zeta were to be filled until the next Assembly by the G.H.Z. itself (previously the resigned member's chapter filled the vacancy from among its own members).

THE FIFTH ASSEMBLY

The Assembly met at the Epsilon chapter house at the University of Pennsylvania in Philadelphia December 30, 1915, through January 1, 1916. The delegates authorized a committee to study means of reducing the burdens of the Registrar's duties, adopted a standard format for petitions from locals desiring to become chapters, and authorized a competition to increase the collection of Lambda Chi Alpha songs.

The delegates authorized a special committee to make recommendations on the advisability of making special provisions for the initiation of faculty professors as

The Early Years

honorary members. The committee, composed of Editor-in-Chief Jack Mason, Worcester Tech delegate Ray Powers, and Rhode Island delegate Ernst Field proposed that an honorary initiate minimally should repeat the obligation in full and then read the complete Ritual. The Assembly adopted the committee report.

FRICTION AMONG THE GRAND HIGH ZETA

The initial contacts with other fraternity workers were generally cordial. But the tender age of the men soon produced less than tactful phrasing in their written correspondence. Warren Cole, as would be expected of a man who considered the fraternity his invention and who relished the prerogatives of being Grand High Alpha, deeply resented the blunt comments by Mason, the “brash upstart” from Philadelphia.

At the 1916 Assembly the conflict between the “one-man-fraternity” tendencies of Cole and the “every officer has authority to act within his area of responsibility without consulting anyone including the Grand High Alpha” proclivities of Robbins, Mason, and Fischer turned into open war. An “armed truce” was brought about through the efforts of Alvah ‘Brutus’ Holway and Samuel Dyer.

During the first decade ill will was created by a disagreement between Albert Cross and Cole over who should receive credit for new chapters, between Louis Robbins and Cole over the authority to distribute a revised initiation oath to chapters, and between Mason and Cole over the authority to authorize an issue of the open magazine. Only the departure of all, save Cole, for World War I postponed open confrontation.

WORLD WAR I

The March 1919 issue of the *Purple, Green and Gold* was a 180 page descriptive tribute to members who served in World War I. As a young fraternity, a large proportion of the membership was in the armed services—about 2,500 or 90 percent of the

initiated members according to the data rapidly assembled by Editor Bruce H. McIntosh (DePauw) and Associate Editor Linn C. Lightner (Franklin & Marshall). At least 34 members lost their lives while in service, almost as many to influenza as to munitions.

Overseas before training for a commission was completed . . . Brest . . . LaHavre . . . Verdun . . . St. Mihiel . . . Chateau Thierry . . . Seicheprey . . . Toul . . . Aisne-Marne . . . Tours . . . Argonne-Meuse . . . Flanders . . . Tommies and Yanks together.

Jack Mason enlisted and, because of his fluency in seven languages, was placed in the Intelligence Division. In filling out his enlistment papers, however, he indiscreetly listed “work completed for doctor’s degree” without thinking it necessary to point out that it was a Ph.D. in philology. During the raging influenza epidemic Jack was called before his colonel and—despite his meek protests—made physician-in-charge of a large hospital at Syracuse, New York.

Jack was worried (he knew less medicine than the most amateurish nurse) but figured that he could quickly straighten out the matter upon arrival at the hospital; to his amazement he found only orderlies and nurses—he was the only “doctor” in the place. Luckily for all concerned it was but a few days later that a medical man finally hove on the scene to report to Dr. Mason. The mistake was unraveled and he was transferred to other duty in Jacksonville, Florida.

FRATERNITY PURPOSES

“Lambda Chi Alpha was founded by Warren A. Cole, while a student at Boston University, on November 2, 1909: with the expressed objective purpose of bringing about the association together of college students of good moral character in the various collegiate institutions within the United States and Canada: to foster a high Christian standard of life and ideals, to promote honorable friendship, to cultivate intellectual excellence, to secure for members the greatest advantages in college life, to

The Early Years

establish brotherly love, mutual aid, close personal connection between alumni, undergraduates and colleges, and to bind them together for mutual pleasure and interest in college as well as after life by testing each with courage, self-control, obedience, democracy and courtesy toward all with whom they may come in contact.

“The Traveling Secretary [Warren Cole] is devoting practically his entire time to the work and for an income he receives the profits on the official jewelry of Lambda Chi Alpha. The college year 1914-1915 netted him a little less than \$1,000. It is estimated that the college year 1915-1916 will net about \$1,200.

“The total annual income to the general treasury is about \$1,800 and from this amount must be paid the expenses of the traveling secretary, printing and distribution of reports, minutes, general fraternity literature, expenses of membership in the Interfraternity Conference. Our present income will defray expenses, but with our continued growth, especially in the western section, our liabilities will be greater.

“It is well to consider what advantages Lambda Chi Alpha is giving a member by setting him high in his ideals, providing a home and associations while in college, and an incentive to develop the best there is in him, to maintain a good scholarship record, and his share of the various undergraduate activities. The chapter house is a home influence, the Fraternity acquaints him with alumni, and the careful management of our Zetas gives one an acquaintance with business methods.

“With the foregoing facts in mind I am asking the alumni to open up and help do their little share. We have recently worked out plans for alumni associations under uniform regulations, but I now appeal to you for a closer personal contact with each other, with the undergrads, and especially your own Zeta.”⁹

⁹*Cross and Crescent*, 4/9/16.

Crisis and Reorganization

THE ROAD TO ANN ARBOR

The following excerpts from the October 1919 *Purple, Green and Gold* were a subtle hint of the underlying dissatisfaction that would soon surface.

The coming annual assembly is to be, without question, the most important conclave of the Fraternity ever held.

It is to be the *first assembly since that at Boston University in 1916.*

It is to be the *first assembly of the Fraternity ever held in the Middle West.*

It is to be the *first post-war* get-together.

It is to be the assembly at which *definite conclusions may have to be reached* concerning policies that have, up to the present time, taken care of themselves . . .

But the most momentous aspect of the forthcoming event concerns the culminant degree to which some of the early adopted provisions for the future of the Fraternity seem to have been strained. In some respects, the Fraternity has advanced to a critical point. In 10 years Lambda Chi Alpha has expanded with a rapidity beyond the previous belief of other organizations which now, although twice or thrice the age of our society, marvel at the elasticity of a scheme of organization which could stand such stress without crumbling. The path ahead divides at many angles. At the convention the decision will be made as to which shall be followed . . .

IS EVERYTHING O.K.? REGISTER KICKS AT ANN ARBOR.

THE MOOD PRIOR TO ANN ARBOR

Complaints about the power centralized in one man, Grand High Alpha Warren Cole, surfaced as early as the Worcester Assembly in April 1914. Cole was a very charming individual unless presented with a direct challenge to his perceived authority and prerogatives as Grand High Alpha and founder . . . then he turned stubbornly unyielding.

Bob Clarkson, president of the Philadelphia Alumni Association, wrote Cole in March of 1919 strongly questioning Cole's assumption of emergency powers during the war and actions since. The letter was drafted with the advice of Jack Mason. Fischer received a copy that he shared with Samuel Dyer with the comment that Clarkson clearly was a troublemaker who didn't genuinely want an answer to the issues raised. Upon receiving Cole's reply that he wouldn't respond to letters with such aggressive tone, Clarkson began, with assistance from Jack Mason and Ray Ferris, to draft a list of charges against Cole.

In April, Fischer visited the Franklin & Marshall chapter to assist with some internal difficulties; he then described his actions to Cole in a letter. Cole was furious that Fischer had dealt with chapter problems without the prior approval and advice of him as Administrative Secretary. He told Fischer in no uncertain terms that the office of business manager of the open magazine did not entitle contact with chapters other than for subscriptions, and rebuked Fischer in the confidential magazine. Fischer did not take kindly to the criticism, and despite Samuel Dyer's attempts at reconciliation of the two, resigned as Business Manager on August 8, 1919, in response to Cole's criticism of several major errors Fischer had made in the magazine subscription lists. Fischer claimed that he resigned only as Business Manager, not from the Grand High Zeta. Given that the Constitution of the time stated "Business Manager shall act in the capacity of Grand High Epsilon," it is difficult to accept the partial resignation as legal. In a small gesture of conciliation, however, Cole permitted Fischer to receive the travel allowance of a Grand High Zeta member to the Ann Arbor Assembly.

The Clarkson/Mason charges against Cole as Grand High Alpha/Administrative Secretary were mailed to selected chapters and some national officers on December 12, 1919, with the sole identification of origin being the "Philadelphia Alumni Association." About the same time the Indianapolis Alumni Association sent a letter to all chapters supporting Cole, but stating that some changes in procedure were necessary. Laurence Taylor (Illinois), soon to be Grand High Gamma, was the chief architect of the letter.

As the Assembly opened, the New England chapters were generally opposed to Warren Cole (a few would tolerate his continuing as Administrative Secretary only; the majority called for his outright ouster). The western and southern chapters tended to back Cole, although with some qualifications.

ANN ARBOR: REORGANIZATION

December 30, 1919, found eight of the nine current Grand High Zeta members (including Cole, Dyer, Fischer, McIntosh, Lightner), two past Grand High Zeta members (including Mason), and 53 undergraduate delegates assembled. In the first test of power, the anti-Cole forces succeeded in granting franchise to the seven alumni association delegates present, including Lloyd D. Claycombe (Indiana) and Erwine Hall Stewart (Denver). The second victory for the eastern group was the decision to elect a five-member committee to consider the proposals for re-organization instead of having the committee appointed by the Grand High Alpha. Fischer, who was being discussed as a Grand High Alpha alternative to Cole by the eastern delegates, was nominated for the committee but declined "due to the fact that he would be so busy lobbying, he wished to be kept off of all committees."¹

¹Convention minutes.

Lloyd Claycombe, Indiana Alumni Association delegate, was elected the chairman and the committee proceeded to a session that lasted almost 24 hours.

In addition to the Philadelphia and Indianapolis alumni letters, the committee heard specific suggestions from three chapters and four alumni associations. The committee recommendations, later adopted by the Assembly, were a compromise between the Philadelphia and Providence alumni plans. The major changes included: (1) authorization of a single manufacturing jeweler who would pay the Fraternity a royalty; (2) a salaried administrative secretary working in a central office; and (3) no more than one major office to be held by a single individual.

Warren Cole declined to preside at the sessions of the Assembly on January 1 and 2, 1920. On a roll call vote on January 2, the motion to elect Ernst J. C. Fischer (Cornell) as Grand High Alpha showed 38 in favor and 25 opposed, with seven absent, including Cole.

EXPULSION OR RESIGNATION?

While in Ann Arbor, Fischer asked Bruce H. McIntosh (DePauw) to take the position of Administrative Secretary, but Bruce declined. Fischer then asked Warren Cole to continue as Administrative Secretary for at least a period of a few months and gave him a check for \$100 as partial first month's salary. Fischer must have had second thoughts about the arrangement, for he neither spelled out Cole's duties nor paid any further salary.

A LESSON IN FRATERNALISM

I am quite aware that a number of brothers will consider these historical reflections to be an inadvisable airing of problems long gone. Instead, I hope it is clear that each man did his best—often under trying circumstances—for the upbuilding of the Fraternity.

My intention is not to tarnish the reputation of those who labored so hard for Lambda Chi Alpha; rather, it is important for us to know and accept them as they lived: men who accomplished much, but who also made errors of judgment on occasion.

The Grand High Zeta of 1957 understood this, I believe, when they reinstated Warren Cole to membership in Lambda Chi Alpha. First, Cole asked for reinstatement with the understanding that it would include only restoration as Alpha Zeta #1 but neither membership on the Board of Councilors (past Grand High Zeta members) nor recognition as founder. He thus made an apology for past mistakes. Second, the motion to reinstate specifies that the action was one of clemency rather than any reconsideration of the events leading up to the resignation. No criticism of the actions of the 1920 Executive Committee was implied; rather, it was accepted that their actions were the best judgment of which they were capable. Overall, we have brotherhood in action: learning to live and work together despite our errors of omission and errors of commission.

All members of Lambda Chi Alpha—past, present, and future—owe a tremendous debt to our founding fathers: Warren Cole, Albert Cross, Samuel Dyer, Ernst Fischer, Linn Lightner, Jack Mason, Bruce McIntosh. But we must accept them as they lived: each brilliant in his own way, each with certain frailties. We must accept each man not despite his weaknesses but because of his weaknesses, his humanity. The challenge is there for each of us—to live up to the high standards set by each of these men. As Robert Browning wrote, “. . . a man’s reach should exceed his grasp, Or what’s a heaven for?”

CSP

On January 7, Samuel Dyer was asked by Fischer to negotiate with Cole on behalf of the Executive Committee, which included Fischer, Grand High Tau R. Robinson Rowe (M.I.T.), and Grand High Gamma Laurence R. Taylor (Illinois). The Fraternity

had agreed to take over Cole's stock of jewelry—valued at \$5,000. (At the Worcester Assembly in 1914, Cole had been authorized as the sole salesman of Lambda Chi Alpha jewelry, with the understanding that the profits would be used to support his travels to visit chapters and potential chapters; the arrangement was terminated at Ann Arbor.)

Cole's Objections

On February 13, Cole wrote a letter to the Executive Committee stating that it had failed to carry out the Assembly's mandate: (1) the Executive Committee had not met, (2) the Fraternity had not been incorporated, (3) a central office had not been set up, (4) the Grand High Tau was not collecting and depositing funds, (5) an official jeweler had not been appointed, and (6) a permanent Administrative Secretary had not been hired. Actually, unknown to Cole, Fischer had just hired Bruce McIntosh as Administrative Secretary after receiving telegraphed concurrence from fellow Executive Committee member Rowe. The other criticisms were all too true.

On the other hand, it became increasingly evident to Sam Dyer in his negotiations with Cole that Cole had not stopped selling Lambda Chi Alpha jewelry as of January 3 as Cole had agreed to do.

The Executive Committee met in Pittsburgh on March 14, 1920. Dyer and Fischer had obtained statements from L.G. Balfour of the Massachusetts jewelry firm that indicated Cole had overvalued some of the jewelry that was to be taken over by the Fraternity. The committee decided to ask Cole to resign from the Fraternity; if he did not do so within one week he was to be expelled. Bruce McIntosh was instructed to draft a letter to Cole informing him of the circumstances.

Claycombe and one other Grand High Zeta member approved of the first draft. Rowe strenuously objected to the content of the letter and refused to sign it. Samuel Dyer also objected to the letter, both on the grounds that the Cole supporters would be

needlessly aroused, and that Cole had never been given an opportunity to respond to the charges against him in accordance with the Constitution.

Executive Committee's Complaints

McIntosh redrafted the letter in accordance with Rowe's criticisms, but there is no evidence that the plan of action was reconsidered in light of Dyer's objections. The second draft, dated March 29, was mailed to Cole in early May with the request for resignation based upon these charges: (1) financial irregularities including jewelry sales, (2) usurpation of authority not granted by the Constitution [definitely true during the war years], (3) alteration of official documents without proper authority [involved editorial changes during the typing of various editions of the Ritual and Constitutions; true only in the most technical sense], (4) insubordination to the Executive Committee while acting as temporary Administrative Secretary [continued to sell jewelry after Ann Arbor and refused to forward some mail received until his salary was paid through February], and (5) an autocratic and mercenary attitude toward the Fraternity and its members.

Whether or not there were serious financial irregularities in the accounts is a difficult question at this late date. Cole certainly was very careless in his recordkeeping, mixing personal and fraternity funds rather indiscriminately. On the other hand, there is no evidence that Cole ever lived extravagantly; he spent large sums of money in travel for the Fraternity, often failing to keep receipts. His lifestyle was quite modest for the period. Irregularities, certainly; but Grand High Pi Claycombe, a lawyer, was of the opinion that insufficient grounds existed for any successful court case.

Cole reacted quickly and in a fury with a letter of resignation from the Fraternity that denied all charges. This convinced Sam Dyer that the action was justified, on the principle that an innocent man does not resign under such circumstances. Dyer may have underestimated the effects of blind rage.

Later, Cole did have second thoughts and threatened various legal actions and attempted to start rival groups designed to injure Lambda Chi Alpha. Neither course of action ever bore fruit. Even a generous description of Cole's behavior in the months after resignation would include "vindictive" and "self-serving."

CHANGE OF PROCEDURE?

Did the manner in which the Fraternity was run actually change under Fischer as contrasted with Cole's term as Grand High Alpha? With the exception of greater care in financial records, the answer is, probably not.

Less than a week after the Ann Arbor Assembly, Fischer wrote to Rowe that he had decided not to follow the wishes of the Assembly in appointing four official jewelers for novelties, as it would be better to have but one official source.

On February 1, Fischer mailed a notice to each chapter in the name of the Executive Committee without the knowledge of the other two members. Rowe, at least, was very displeased with parts of the notice.

When Fischer prepared and published a financial statement without the knowledge of National Treasurer Rowe, the angry response from Rowe was that Fischer was becoming a "one man administration" just like Cole.

Jack Mason took Fischer to task for signing a publications contract without consulting him in his role as chairman of the Board of Publications.

And last, but certainly not least, the entire process of expelling Warren Cole was decidedly irregular at best. The only means of expulsion, according to the Constitution of the time, was by trial in a local chapter. The Executive Committee did not have the authority to accept a voluntary resignation, much less demand one. True, the full Grand High Zeta could have used its power between Assemblies to grant such authority, but Fischer never bothered with such legal technicalities . . . the Executive Committee simply assumed the power.

Crisis and Reorganization

It is quite likely that the various actions taken (a) were with the best of intentions, and (b) actually worked for the long-run strength of the Fraternity. But a case can be made defending most of Cole's behavior, using the same argument.

It is extremely tempting to conclude that the real basis for the conflict between Cole and Fischer/Mason was one of personality and temperament instead of one of substance. The fact that Fischer strongly opposed Cole's reinstatement in 1957—going so far as to claim that the Grand High Zeta and Executive Committee of 1957 could not legally take action contrary to the Executive Committee of 1920 without the permission of that original group—lends credence to the conclusion.

Murmurings of rebellion were still in the air at the Chicago Assembly of 1923; the concern still was the lack of program or direction provided the Fraternity by its leaders. The delegates, one leader of the period observed, had given fair warning: either the Grand High Zeta would develop responsive policies or they would "clean house" at the next Assembly.

Early Leaders

JACK MASON: MORE THAN A RITUALIST

John Edward Mason, Jr., was born in January 1892. He took but two and one-half years to complete the four-year course of studies for the A.B. at the University of Pennsylvania, collecting a Phi Beta Kappa key. Ray Ferris noted that Jack's transcript was a solid array of D's—when a D grade stood for *distinguished*. Somewhat over a year later he received his masters. His doctorate was not conferred until June 1930; his compulsive perfectionism had delayed his thesis on etiquette for years.

Jack worked most of his life as an English teacher at Germantown High School in Philadelphia, but moved to an editorial position in the Curricular Office of the Philadelphia Public Schools in 1943. He was heavily involved with amateur theatrics, directing both high school plays and the Germantown Players for many years.

A LETTER TO THE EDITOR

Mason's reaction to the comments gathered by Linn Lightner under **John E. Mason: an Appreciation** reveals the gentle modesty of the man. From the *Cross and Crescent*, March 1934, the issue following Jack's retirement as Grand High Alpha:

Dear Linn:

The eulogies could be well omitted, but they have one practical advantage, namely, that I shall now have to get into harness again to deserve some small part of the praise. The interesting fact that occurs to me is that every writer has attributed to me *his own* talent. Harm¹ speaks of diplomacy and musical ability, which are *his* capacities much

¹E. Harmon Friel (Pennsylvania).

more than mine. Lloyd² says I could have had more power than I chose to take; it is his own merit, for with his oratorical ability and personal magnetism he could have captured any honor he had ever wanted in the Fraternity. Abie³ says I think a lot but don't say much: his own quality! Many a time his checking influence on extremes of legislation or policy has been without any public fuss. Clair⁴ would have me unassuming, but again it is *his own* merit that he pictures, not mine. Rube's⁵ statements are so general that personal retaliation is perhaps impossible, though even here, I should be disposed to retain the text and alter the name. Robbie's⁶ account of my (supposed) thoroughness in research is an account of himself; even his charge of diffidence I repeat against him! Ernst⁷ says I am sociable; I put it to any fair-minded person who in Lambda Chi Alpha is our sociable member *par excellence!* And so with the rest. Bruce⁸, our objective member, lists matters of progress which might as well be attributed to the office clock, which, equally with me, observed them.

So, Linn, my advice on this number is to retain the text, but put every member's *own* name in place of mine, and you will get a correct picture! All the same, I thank the writers one and all, and wish I deserved the encomiums. Of course I don't.

Yours in ZAX,

Jack M.

²Lloyd D. Claycombe (Indiana), Grand High Pi 1920-33; Grand High Alpha 1934-37; Past Grand High Alpha 1938-41.

³Amos B. Miller (Auburn), Grand High Tau 1930-41.

⁴Clair L. Pepperd (Oregon State), Traveling Secretary 1928-34, Grand High Epsilon 1936-46.

⁵Reuben C. Youngquist (Washington State), Traveling Secretary 1928-33.

⁶Louis F. Robbins (Brown), Grand High Zeta 1913-18.

⁷Ernst J. C. Fischer (Cornell), Grand High Alpha 1920-30, Grand High Zeta 1914-20 and 1930-33; Professional Staff 1934-38.

⁸Bruce H. McIntosh (DePauw), Grand High Zeta 1918-20; Administrative Secretary 1920-42.

Early Leaders

Fluent in French, German, Italian, Spanish, Greek, Latin, and Hebrew, Jack Mason served as a translator of Romance Languages for the postal censorship during World War I. He was active in the American Legion and served as Worshipful Master of his Masonic lodge as well as a lecturer for the Grand Lodge of Pennsylvania. He died of virus pneumonia June 1, 1946.

When Jack Mason was initiated as a charter member of Epsilon Zeta at the University of Pennsylvania, Lambda Chi Alpha had but 17 members: nine in the allegedly-functioning chapter at Boston and eight initiated at Massachusetts 10 days earlier. Some eight months later he was appointed to the Grand High Zeta by Warren Cole; thus began a fraternal life that would touch every aspect of $\Lambda X A$.

Publications Developed

Jack Mason's name is most closely associated with our ritual of initiation, including the design of the coat of arms. While acknowledging his tremendous ability and skillful execution in ritualism, it should be said that his greatest contributions were in publications. It was as chairman of the Board of Publications that Jack guided the infant in putting fraternal ideals, methods, and news into literate form. He was the founding editor of the open magazine, worked closely with Linn Lightner when Linn became editor in 1920, joined intellectual forces with Bruce McIntosh and Ernst Fischer to develop the *Pædagogus*, and guided the songbook to fruition.

Jack's mode of working was somewhat erratic. Some days he would produce 20 to 30 pages of comments in his distinctive handwriting—with Bruce McIntosh, Linn Lightner, or Ernst Fischer the typical recipient. On other occasions his mail would go unanswered for weeks—even when his timely counsel was desperately sought. Working with him was both inspiring and frustrating as he offered brilliant insights and inanities in the same letter. Fortunately for the Fraternity, his coworkers understood him and simply let his less appropriate suggestions fall on deaf ears. The office of Grand

High Alpha was pressed upon him contrary to his wishes, but he took it up with a vengeance. Jack was particularly unrealistic in the time demands he made on others, especially on Bruce McIntosh and Linn Lightner. His tendency to qualify instructions with “if you think it advisable” vastly complicated the life of the Administrative Secretary. But with the leveling influence of Ernst Fischer, Lloyd Claycombe, Linn Lightner and others, the Fraternity survived his term of office. With pleasure he “stepped down” to the role of providing his superb advice/forgettable thoughts to the Fraternity for more than a decade.

The supreme end of education is expert discernment in all things—the power to tell the good from the bad, the genuine from the counterfeit, and to prefer the good and the genuine to the bad and the counterfeit. --Samuel Johnson

“Mason was distinctly an individual. He was not unduly concerned about personal appearance. Although always seemingly freshly scrubbed, he could not be imagined as garbed in the latest style or perfect fit. Boyish features and very rosy cheeks gave him a youthful look, and a quiet, seemingly bashful manner belied his maturity and the profound quality of his character. His interest in youth was motivated by the yearning to inspire. This was his conception of achievement. His pastimes were chiefly intellectual, but he shared the enthusiasm of his students and Lambda Chis for the things they regarded as entertaining and important. He enjoyed a pipe and relished good wine or beer in moderation, but refused to drink with youthful students.”⁹

“A sense of humor? Yes, droll, pointed, clever. A politician? Indeed, par excellence, adroit, diplomatic, smooth, always acquiescent, but always on the winning side (even if it be the wrong one). A gentleman? Too much so sometimes; I know of

⁹Bruce McIntosh.

Early Leaders

occasions when he should have slapped us down in our crudeness or thrown us out by the seat of the pants; but he wouldn't do that, not gentleman Jack. A worker? Yea, verily, a horse for work.

“And let's not forget Jack's ever faithful pipe. It is both a pipe of peace and of war. Before the fireplace, musing over Ritual and Constitution as logs crackled or in the thick of the committee and convention battles, Jack's pipe appeared as a symbol of poise, collected thought, and deliberate conclusion. Jack never held his head haughtily, bold up, but concentrated his powerful but beautiful eyes on the pipe, but those eyes never missed any phase of the reactions of his audience.”¹⁰

“A fraternity achieves greatness only if some members devote themselves to the building of those intangibles which comprise the life blood of the fraternity. Jack Mason did just that for Lambda Chi Alpha. His every thought was of the Fraternity. Into the ritual he wove his philosophy of life. In his work as an officer of the Fraternity he exhibited those qualities which made of him an inspiring teacher and a loyal friend.”¹¹

SAMUEL DYER: THE FORGOTTEN LEADER

Sam Dyer was born on January 1, 1891, in Truro, Massachusetts. Upon graduation from Attleboro (Mass.) High School he entered the University of Maine from which he received a Bachelor of Science degree in Civil Engineering in 1912. He was the City Engineer for Attleboro from 1913 to 1917. After service in the Army Corps of Engineers during World War I, he became Town Engineer for Framingham, Mass., where he

¹⁰Arthur Gerecke (Pennsylvania), Grand High Gamma 1924-25; March 1934 *Cross & Crescent*.

¹¹Winslow S. Anderson (Rollins), Grand Archon of ΘΚΝ 1924-28, Grand Treasurer of ΘΚΝ 1928-35, Grand High Zeta 1940-46; May 1946 *Cross & Crescent*.

supervised municipal gardens and designed bridges and buildings. Upon his death in 1952, flags in Framingham were flown at half-mast.¹²

ΛΧΑ comes to Maine

Sam Dyer was one of the founders of Psi Alpha Lambda local fraternity at Maine. In January of 1911 the local merged with Delta Kappa—another local that also had been founded in the fall of 1908. The new group retained the ritual, badge, and constitution of Psi Alpha Lambda but chose to use the name Delta Kappa. In October 1912 Warren Cole wrote to a member of ΔΚ, Norman Junkins, asking if the group was interested in national affiliation. Dyer went to Providence, R.I., on business in December and met with Cole, Louis Robbins, and other members of the Brown chapter. Dyer later stated that he was not much impressed with the group of five, but that he did respond enthusiastically to the drive and spirit of the two national leaders, Cole and Robbins. Several other contacts were made between ΔΚ and the struggling ΛΧΑ of six chapters and scant resources. With Dyer's positive opinion carrying great weight in Orono, Delta Kappa petitioned to become Beta Zeta in February of 1913. Installation took place March 29 in Bangor with 25 alumni of the local attending. An unusual feature of the ceremonies was the ritual used. Coming less than a week after the Boston Assembly, the new or "Mason" initiation script was not close to completion. Cole, for some reason, preferred not to use the earlier ritual. So Delta Kappa was installed as a chapter of Lambda Chi Alpha using the Delta Kappa initiation ceremonies.

Dyer attended the March 1913 Assembly in Boston even though Beta Zeta had not yet been installed. He greatly impressed the delegates and fraternity leaders and was elected to the Grand High Zeta and the Ritual Revision Committee a week prior to his initiation as an alumnus member of the Fraternity. His work under Grand High Alpha

¹²Bruce McIntosh.

Early Leaders

Cole was summarized by Jack Mason: “As business manager of the *Purple, Green and Gold*, Brother Dyer carried the [open] magazine through the most critical part of its existence. Under his leadership, the national Committee on Scholarship kept track of the scholastic standards of our chapters, and held prominently before our undergraduates one of the cardinal principles of the Fraternity. As a member of the Ritual Committee, Brother Dyer did valuable advisory work, besides writing the ritual for the installation of officers. As a delegate to the Interfraternity Conference [now NIC] and as a national officer, Brother Dyer well exemplified the virtues that he laid down in his charge to the High Alpha.”¹³ Virtually alone he published the 1914 *Directory* of members.

Mediator Extraordinaire

Many years later, Bruce McIntosh wrote: “Dyer’s calm reason compensated for the almost rash expansionist enthusiasm of Cole and Cross and the sometimes impractical idealism of Mason. He was the master of logical routine, the patient recorder and organizer of a record system sorely needed by the young fraternity. Never spectacular, he contributed dignity and stability.”

Of even more importance was his role as mediator in the conflict between Cole and Cross/Mason/Fischer. Had it not been for Dyer’s attempts at reconciliation and then his tireless efforts to bring order out of chaos in the early years of Fischer’s term as Grand High Alpha, Lambda Chi Alpha might well have perished in internecine warfare. Sam Dyer, with the loyal and patient support of his wife, Alice, literally devoted thousands of hours to $\Lambda\chi\alpha$ during his decade on the Grand High Zeta. At Chicago in December 1923 he quietly announced his retirement from the Grand High Zeta and then, in Fischer’s absence, presided over the Assembly.

¹³Jack Mason, February 1924 *Purple, Green & Gold*.

Jack Mason, a master of superb understatement, described his contributions: “In matters legislative and executive, Brother Dyer always placed the duty of rigid adherence to law before all questions of expediency. A conservative of conservatives, he had much to do with the crystallization of fraternity traditions and methods into permanent form.

“Few, if any, of Lambda Chi Alpha’s pioneers have done so much work and sought—or received—so little reward or recognition as Sam Dyer. Indeed, anyone seeking to praise Sam does so at his own peril, and it is only the safe distance of Philadelphia from Framingham that emboldens the writer of these lines to pen them without apprehension.

“Unquestionably, Samuel Dyer’s is a name that deserves to go down in fraternity history as an example and a pattern of what true fraternal devotion means.”¹⁴

FISCHER: SIXTY-FOUR YEARS OF SERVICE

Ernst Julius Carl Fischer was born in April 1887. He entered Cornell University in 1906 with the intention of pursuing naval architecture. Upon receiving his degree, however, he worked for the Star Electric Fuze Works of Wilkes-Barre, Pennsylvania, for some eight years. He then held various positions of engineering management in the ice cream industry. He was a Royal Arch Mason, a Knight Templar, and a Shriner.

“He had been received into the Cornell chapter as an alumnus, having been one of the rollicking group known as Mug and Jug, which met at pre-prohibition rendezvous in Ithaca in 1907. He remained a leader of the group when, to acquire greater public acceptance, it adopted the name ISWZA which, however, was an acronym formed from

¹⁴Jack Mason, February 1924 *Purple, Green & Gold*.

Early Leaders

the first words of a drinking song inscribed on a favorite stein of the merrymaking Mug and Jug.

“Chance was now to set the stage on which Fischer, who had graduated and gone into business, was to be guided into Lambda Chi Alpha. ISWZA bought a house in the fall of 1913, and announcement of this appeared in the Ithaca papers. Albert Cross, an early enthusiast in the Pennsylvania chapter, saw the report, and on the alert to seize any opportunity to further Lambda Chi Alpha expansion, got in touch with ISWZA. The chapter was installed October 11, 1913.”¹⁵

Fischer was able to attend the Worcester Assembly in 1914 by simultaneously visiting a company client; the Fuze Works paid for the travel.

Oratorical Splendor

“Arriving at the convention, Fischer soon was exchanging ideas with Samuel Dyer (Maine) and Arthur W. Carpenter and Alvah S. Holway, of M.I.T., all officers of the emerging Fraternity. Again fortune intervened. The main speaker for the banquet had not shown up. Fischer, already well-known for his expansive use of English, was asked to pinch hit for the toastmaster. He accepted, and so impressed were the delegates with his handling of the assignment that Holway, who was vice president, managed to get him elected as national chancellor or Grand High Pi.”¹⁶

“Fischer came to the Fraternity’s highest office at the historic reorganization Assembly December 30, 1919–January 2, 1920, in the not-yet-completed Michigan Union at Ann Arbor. Lambda Chi Alpha at the time was literally penniless and was little

¹⁵Bruce McIntosh, December 1976 *Cross & Crescent*.

¹⁶Bruce McIntosh, December 1976 *Cross & Crescent*.

more than a loose federation of 53 chapters, more than half of which were three years old or less.”¹⁷

Fischer was instrumental in the establishment of a genuine endowment fund, which was to be critical to the Fraternity during the Great Depression. Always frugal, he often combined travel for his employer with visits to chapters or to locals that might become Λ XA chapters.

“One thing for which Ernst Fischer will be remembered was his early insistence on creation and maintenance of sound business methods. He brought order out of what must have been chaos. He was quick to ferret out the most practical fraternal practices and put them into effect. He was an extrovert of the first water; his friendship among top men in the leading fraternities was widely known and was of extreme benefit to Λ XA. He was always alert to the best and newest practices in other fraternities, analyzing them to see if they might benefit Lambda Chi Alpha. In many cases he was ahead of the field in sensing helpful procedures. A case in point is the *Pædagogus*, our membership training manual.

“Just who was the first to propose such a publication probably never can be fully determined. One story that I have heard, and it very well may be the most accurate, was that the matter was discussed in a preliminary fashion by Fischer and the renowned Jack Mason in a compartment on a Pennsylvania railroad train traveling to Philadelphia after the December 1925 convention in Cleveland. The story goes that a rough outline of such a publication was developed that night. Bruce McIntosh, then administrative secretary, an idealist and a gifted writer, soon became a part of the triumvirate largely responsible for developing what soon proved to be an outstanding manual. The new work was not exactly a thing of printing beauty, for funds even then were somewhat limited. The new publication quickly made major impact, for it was one

¹⁷Linn Lightner, December 1978 *Cross & Crescent*.

Early Leaders

of the two or three first fraternity pledge manuals. One major fraternity [Sigma Chi] quickly sought and was given permission to lift major sections of the manual, in which instance they were presented in genuine printing elegance.”¹⁸

THE Elder Statesman

“After he left the office of Grand High Alpha, Brother Fischer continued to serve the Fraternity in many ways, reducing assignments as he grew older. One assignment, however, was never reduced. This was perhaps his most important activity in the post-Grand High Alpha years, and one of untold wealth to the Fraternity.

“At all General Assemblies and other functions where Fischer was in attendance, he could be found with a group of undergraduate members or young alumni wherein he would be telling them the Lambda Chi Alpha Story. He would do this in such a manner that increased interest, and enthusiasm would be generated for the Fraternity; yes, carrying over to chapter activities.”¹⁹

“E.J.C. made several small speeches during the [1978] General Assembly, in the last of which he alluded to the probability that this would be the last of countless Assemblies he would ever attend. At the end of the speech, he gave us a warm smile and his best wishes that we would sustain and improve the brotherhood that he had worked so long and hard in building. When Fischer finished, every Lambda Chi at the Assembly stood for an ovation of several minutes that brought a tear to the eye of each brother. It was easily the most emotional moment of the gathering.”²⁰

Ernst J. C. Fischer died on August 23, 1978, at the age of 91, just a few days after his farewell speech to his brothers.

¹⁸Linn Lightner, December 1978 *Cross & Crescent*.

¹⁹Houston T. Karnes (Vanderbilt), Grand High Alpha 1950-54, December 1978 *Cross & Crescent*.

²⁰Raymond Yasson, Cornell delegate to the 1978 General Assembly, December 1978 *Cross & Crescent*.

BRUCE MCINTOSH: METHOD WITH STYLE

Bruce McIntosh was born in Greencastle, Indiana, on August 18, 1894, at the home of his parents. His father was a stonecutter and contractor who emigrated from Blairgowrie, Scotland, to build the Soldiers and Sailors Monument, the famous landmark at the very center of Indianapolis.

Bruce entered DePauw University in September 1912. There he became known for his journalistic work on the *DePauw Daily*, which he served as reporter, issue editor, and managing editor, and for his cartoons in the yearbook, the *Mirage*, of which he was also managing editor.

He was the principal contact in the Darsee Club for Warren Cole and Ernst Fischer in negotiations that produced Xi Zeta in 1915. It was at the installation that the warm friendship between Fisch and Bruce began.

After graduation from DePauw in 1916, Bruce attended the Art Institute of Chicago and later worked as a commercial artist for an engraving company there. He enlisted in the Signal Corps of the Army Air Corps (later the Air Force) through the end of World War I.

After the armistice, Bruce returned to Chicago to work for J. Roland Kay & Company, an international advertising firm. He was asked by Jack Mason and Warren Cole to assume the editorship of the open magazine, a position that brought automatic membership on the Grand High Zeta.

Bruce responded immediately to Ernst Fischer's distress call to become the Fraternity's first full-time, salaried administrative secretary in February of 1920. He took the position at a time when the Fraternity was blessed with high ideals, youthful enthusiasm, spirited ambition, but almost totally lacking in age, experience, and financial resources.

From Chaos to Method

Early Leaders

The first office, indeed, was the third-floor sewing room commandeered from Fischer's wife in their home in Kingston, Pennsylvania. Despite the constant interruptions from the three Fischer children and uncertain temperatures, Bruce steadily progressed in bringing order out of the chaos. His task: to bring together the separate files and functions of the Registrar, the business manager of the magazine, the National Treasurer, and the former Administrative Secretary/Grand High Alpha. Only Sam Dyer's Registrar files bore any resemblance of order when Bruce received them.

The magnitude of the work soon outgrew the temporary quarters so an office was rented across the river in Wilkes-Barre and a secretary hired. Bruce's *mingy* (a Scotch term indicating circumstances just shy of *stingy*) approach to the Fraternity's meager assets led Fischer in later years to quip that he believed Bruce had located the headquarters across the street from a post office because he believed he could get a discount on postage stamps.

Indianapolis

In December of 1920 sufficient order prevailed that the office was moved to Indianapolis. Bruce was to occupy three different office suites until 1940 when finances permitted a move to the first fraternity-owned building at 2029 North Meridian Street.

Thanks to the skillful management, creative talent, and vision and dedication of Bruce McIntosh, the Fraternity progressed rapidly. A full-time traveling secretary was hired in 1924 (J. Fred Speer, Pennsylvania); a major revision was made to the Universal Accounting System; publications included the first *Pædagogus*, officer manuals in temporary and permanent form, rushing material, a chapter directory. Bruce devoted considerable time to editing the script of the initiation ritual for clarity, as well as to designing standard equipment, including the robes. Frequently Bruce was found at the office evenings—he had to work such hours to keep up with the demands of the growing Fraternity.

It is interesting that Bruce was always modest to the point of being unsure of the quality of his work. He was truly in his element only when organizing, reorganizing, and developing fraternal procedures in consort with other fraternity leaders such as Ernst Fischer and Jack Mason—or on artistic tasks.

Fraternities yet have far-flung realms to conquer. Their adversaries are their own weaknesses. Their weapons are their own purposes and their own example. Their battlegrounds are their own chapter houses. Fraternities have only to conquer their own failings to win and hold the admiration of all.

--Bruce H. McIntosh (DePauw)

Outside Lambda Chi Alpha, Bruce was a founding member of what is now the Fraternity Executives Association, and the only man to have served two terms as president of FEA—in 1932 and 1933, the second and third years of existence.

Bruce was largely responsible for the smooth integration of the 28 active chapters of Theta Kappa Nu into the Fraternity in 1939-40. Soon afterward, in October 1942, Bruce resigned as administrative secretary. Upon retirement, he continued his journalistic pursuits with a column he conducted for the *Indianapolis Star Magazine* called “Right Here in Indiana.” Also in his later years, he devoted much time to hybridizing day lilies at his farm north of Carmel, Indiana, and became president of the Indiana Day Lily Society.

The Gentle, Considerate Artist

Bruce’s beautiful hand-painted renderings of the evolution of Lambda Chi Alpha’s coat of arms are on display in the John E. Mason Memorial Library at the Fraternity’s international headquarters building.

His frequent visits to the Fraternity’s headquarters during his last years, when he served as historian and was busy writing our history, were made with care not to disturb

Early Leaders

anyone's workday, although everyone welcomed his company. On many of his visits he would bring an array of beautiful flowers from his garden for the women in the office, or homemade pastries. When his work for the day was finished, he would leave as unobtrusively as he had arrived.

It is likely that many of Bruce McIntosh's accomplishments have been overlooked, for he would ascribe credit to a brother who made a passing suggestion that was implemented only after hundreds of hours of labor by the office staff—he was just that kind of man. There is little that happened in Lambda Chi Alpha between 1920 and 1942 that Bruce did not materially affect for the better. He was the linchpin in the leadership team that included the likes of Ernst Fischer, Jack Mason, Linn Lightner, and Lloyd Claycombe.

In the 1970s he provided a grateful Fraternity with a historical perspective that was and is invaluable. Bruce Hunter McIntosh died of pneumonia on August 9, 1976, in Indianapolis.²¹

LIGHTNER

Linn Cessna Lightner, a.k.a. LCL in the distinctive editor's pencil, for 50 years the Editor of Lambda Chi Alpha's open magazine, was responsible for three-quarters of its 22,768 pages published prior to the diamond jubilee year. As Louis Robbins (Brown), an early co-worker with Jack Mason in publications and ritual, noted some years ago, Linn served as captain and pilot—and often as mate, boatswain, cook, carpenter, and crew on the publications ship.

Linn was initiated by the Harbaugh Club at Franklin and Marshall College and served as the chairman of the committee which handled the petition that brought Harbaugh into

²¹Freely adapted from December 1976 *Cross & Crescent*.

Lambda Chi Alpha as Alpha-Theta Zeta late in 1917. As an undergraduate he edited the college yearbook his junior year and devoted many hours to the college weekly newspaper, rising to editor-in-chief his senior year.

Except for service in World War I, Linn was a newspaperman after his 1918 graduation. Most of his career was spent in Harrisburg, Pa., with the *Patriot and Evening News* where he was successively the Telegraph Editor, Copy Desk Chief, and then City Editor for 27 years.

Editor

Linn began his service to Lambda Chi Alpha publications with the November 1918 issue as Associate Editor under Bruce McIntosh. He was primarily responsible for news of the interfraternity world. He continued the 'When Greek Meets Greek: utterances of our contemporary scribes and sages' column begun by Jack Mason. Linn added 'Among the Greeks: notes of their trials and triumphs.' He was known to the interfraternity world as the "one man who keeps himself informed as to charter grants and withdrawals among the general college fraternities" [*Caduceus* of Kappa Sigma] and over the years received requests from groups to write articles on expansion.

When Bruce McIntosh became Administrative Secretary in 1920, Linn Lightner succeeded him as Editor. The November 1920 issue was the first under his direction. Linn was unusual among fraternity editors as he developed the magazine from start to finish in "leisure time"; the other editors were either full-time fraternity employees or had a managing editor to handle the printing details. Linn became the 10th president of the College Fraternity Editors Association, serving from 1936 to 1937.

During the half-century of his editorship, virtually nothing that happened in Lambda Chi Alpha escaped mention in the open magazine . . . except the devotion and works of Linn Lightner, which were grossly under-represented. A common reaction to the August 1970 *Cross & Crescent*, the last issue edited by him, was why more information about

Early Leaders

Linn Lightner was not included. The editorial response of his successor, Jim Brasher (Memphis State), was simple, "Linn was too modest to include any." The only feature permitted during his tenure was when he received the sterling silver bowl from the College Fraternity Editors Association (CFEA) for 25 years of service. Linn Lightner always chose to be known by his work, not ballyhoo.

Expansion

Although magazine mention of Linn's presence at charterings hinted of his involvement in the expansion of Lambda Chi Alpha to new colleges, only the archives reveal how strong was his influence. During more than 35 years on the Grand High Zeta [an *ex officio* role of the Editor until 1954] he promoted maximum expansion commensurate with strong chapter development. Lambda Chi Alpha's chapter roll would be markedly more modest today were it not for his forceful persuasion, always amply supported with data about the schools and what other general fraternities were doing.

Scarcely a decision made between 1918 and 1940 escaped Linn's prior comment. Far more than a chronicler, he was a central member of the McIntosh/Fischer/Mason team. If, at times, he has been somewhat quick to suffer hurt feelings over imagined slights, at least his prompt expression of the injury permitted co-workers to explain their intentions.

One admirable quality is Linn's perfectionism; he was never satisfied with an issue of the magazine and often apologized for shortcomings in his column 'Just a Minute.'

For five years after his retirement as Editor of the *Cross & Crescent* he served as Historian of the Fraternity. His research was distilled into a manuscript that exceeds 500 pages; it was a major source for this history.

Energetic Citizen

What makes his accomplishments in the fraternity world even more amazing is his community involvement. Linn was a member of the local school board for 28 years, holding the office of president about half that time. He was a trustee of the Marysville, Pa. Methodist Church for more than 30 years. He was deeply involved in Little League baseball both locally and, for two years, on the national board. Linn is also very active in Freemasonry; a past Master and long-time trustee of the Marysville lodge, a member of the Scottish Rite, a Shriner, and a 33rd degree Mason. “This man Lightner” seems to exceed the limitations of the 24 hour day.

I have studied the lives of great men and famous women, and I found that the men and women who got to the top were those who did the jobs they had in hand, with everything they had of energy and enthusiasm and hard work. --Harry S Truman (Missouri)

The Lightners are a Lambda Chi Alpha family; Linn’s two younger brothers and his son were initiated by the Penn State chapter. And, as was true of Ethel McIntosh, his late beloved wife, Mary Deckard Lightner, devoted more time and energy to Lambda Chi Alpha than the typical member; she only lacked formal initiation.

Perhaps no better summation of Linn’s editorial career exists than the brief notice under the masthead of his last issue. [“30” is the printer’s code for “that’s all.”]

–30–

As we put to bed the last edition of our 50-year editorship, we possibly may be pardoned for feeling deep sadness, some sharp dread of the inevitable vacuum, and, of course, a bit of relief. We have had pleasant experiences and some nasty frustrations—but this is not the time for idle observation. We are grateful to all who

Early Leaders

have helped and supported us (and we appreciate some kind words already received);
we urge full cooperation for our successor. Lightner²²

²²August 1970 *Cross & Crescent*.

Theta Kappa Nu

THE FOUNDING

The reference books will tell you that Theta Kappa Nu was formed by the Union of 11 well-established local fraternities on June 9, 1924. The four “founders” were Dr. Winslow S. Anderson (Rollins), a faculty member of North Carolina State College; Otho R. McAtee (Drury), manager of an insurance agency in Missouri; the Rev. Jerry H. Krenmyre (Iowa Wesleyan), a Methodist minister in Iowa; and Donald F. Lybarger (Gettysburg), an attorney in Ohio. The Fraternity flower, a white Tudor rose, had 11 petals and four stamens to symbolize these facts. But it was not quite that simple.

The first elaboration is adapted from “Dad” Krenmyre’s article in the Fall 1929 issue of the *Theta News*. “No one founded Theta Kappa Nu. Anderson, McAtee, Lybarger, and Krenmyre organized the fraternity. Theta Kappa Nu WAS LIVING IN THE HEARTS OF MEN years before these men were called together and agreed to build a TEMPLE OF IDEALISM with the motto, EVERY MAN IS A MAN as their guide. Down in the southeast, Anderson found a spirit demanding expression, a SPIRIT OF IDEALISM recognizing the equality of opportunity. He began to organize the groups he found, to give expression to that spirit. McAtee was working on the same INSPIRATIONAL IDEA, finding that the boys of the Ozarks were wanting to unite with others having the same HIGH STANDARDS OF CONDUCT. Through a mutual friend¹ these two met and to their surprise found Florida and Missouri, while halfway across the continent from each other, had hearts that beat to the impulse of BROTHERLY LOVE. Why not unite in an effort to build a NATIONAL IDEAL?

¹George Banta, Sr., a past president of Phi Delta Theta, founder of a publishing company and *Banta’s Greek Exchange*.

Way up in Pennsylvania, Lybarger had been visiting his fraternity, a local, semi-annually and each time progress was made toward broadening by adding other chapters with the same STANDARDS. Out in Iowa, Krenmyre had already been one of the men to found Pi Kappa Delta and was being urged to lead in a movement that would unite social groups from all sized schools into a unit. Anderson and McAtee, through the help of men active in national fraternity affairs,² were enabled to tell Lybarger and Krenmyre what they had in mind. All four discovered the IDEALISM of the different groups was identical.”

The second elaboration is to add a fifth man to that important early group of workers: Charles Lamkin. His work was never mentioned in print and only with care orally—understandable, since he had been the international president of another fraternity. Lamkin was instrumental in getting a number of the groups to send delegates to the Springfield founding, furnished a rough draft for the first constitution and for the League and Covenant, and was central in persuading some 30 additional locals to join Theta Kappa Nu in the early years. Interestingly, Lamkin is listed along with the other four as the first life subscribers to the *Theta News* in the initial issue of the magazine.

The crest and crowning of all good—
Life's final star, is BROTHERHOOD;
For it will bring again to earth
Her long lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And 'til it comes we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then, clear the way:

²Banta and Charles F. Lamkin, also a past president of Phi Delta Theta.

Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for brotherhood, make way for man!

--Edwin Markham (Rollins)
(written for his brothers in ΘKN)

FRATERNITY CLIMATE AT THE FOUNDING

The 1905-1925 period found great demand for college fraternities: many local groups were formed, many more sought international affiliation. But the older international groups had a limited expansion policy—and petitions for charters often required half a decade to be seriously considered. Recognizing the need for more fraternities, the National Interfraternity Conference sponsored an inter-local conference early in December of 1923; 78 locals sent delegates. At this inter-local conference delegates from a dozen locals jointly signed articles of agreement to form a new fraternity, subject to ratification by each group. The NIC enthusiastically endorsed the concept. In mid-February of 1924 delegates from nine of these groups (joined by one additional group) met at Bucknell. The meeting produced Theta Upsilon Omega,³ which came into official existence on May 2, 1924 . . . slightly more than a month before the Springfield meeting that formed Theta Kappa Nu. The demand for chapters enabled

³At least partly due to its reluctance to enter new campuses or small colleges, Theta Upsilon Omega had grown only to 17 chapters when it, too, was forced by the Great Depression to merge—with Sigma Phi Epsilon.

Theta Kappa Nu, with its policy of quickly granting a charter to any strong group at any college with reasonable academic standards, to boast almost 2,500 initiates in 40 chapters by the close of 1926. This record expansion is unequalled in the fraternity world. It was possible only through the determined efforts of the five organizers: Grand Adviser Lamkin, southern manager of University Publishing, who visited many colleges as part of his job and simultaneously recruited strong locals; Grand Scribe McAtee, who ran a “central office” out of his insurance office; Grand Archon Anderson, who traveled widely as what would today be labeled an educational leadership consultant; Grand Treasurer Lybarger, who stretched the tiny treasury beyond all reasonable expectation and handled legal details; Grand Oracle Krenmyre, who authored the ritual and edited the *Theta News*.

THE SPRINGFIELD GRAND CHAPTER

The rules for the first convention were definite: Each local was to empower its delegates to act for it and to bind it by their action. Each local submitted its constitution, ritual and paraphernalia, its badge, and colors and customs. However, getting to Springfield wasn't that easy, as the Mississippi River surged beyond flood stage. Charles Karnak, one of the Gettysburg delegates, wrote of the 1,185 mile, four-day journey in his father's Chevrolet finally to reach the Ozarks Hotel where the other delegates had given up on anyone else appearing. [Material in the archives suggests that at least two other locals had intended to send representatives.] On the return trip it took Karnak three days just to get out of Missouri due to the loss of many bridges in the flood.

Those who did attend the meeting worked diligently and with great accord: all actions were unanimous. On Monday morning, June 9, 1924, in a small parlor on the second floor of the Ozarks Hotel, McAtee welcomed 20 delegates from 11 locals

Theta Kappa Nu

located at colleges in nine states on behalf of Phi Alpha Sigma, which provided the facilities. Krenmyre invoked divine blessing upon the gathering. Then the League and Covenant was read, the instrument that embodied the ideals of the various groups and would bind them together into one organization. After a brief period all present who wished to ally themselves with the new fraternity were asked to come forward and sign the document. Each realized that the signature meant the end of his local fraternity; in silence each delegate present came forward, removed the badge of the local from over his heart, placed it on the table, and signed the League and Covenant. Although the formal “badging out” would not occur until October 11, Theta Kappa Nu had been born.

THETA KAPPA NU

LEAGUE AND COVENANT

In the name of God: Amen. We, whose names are signed hereto, together with all others who may become associated with us by signing these articles, being impelled by the spirit of brotherhood, do establish the *Pennsylvania-Alpha* Chapter of the Theta Kappa Nu fraternity and agree to maintain it; hereby declaring that our basis of union and the fundamental principles of the Theta Kappa Nu fraternity are embodied in this our solemn League and Covenant.

First—we each of us agree with every other to accept and regard every one who shall be admitted into the Theta Kappa Nu fraternity as a brother, to extend to each the obligations and privileges of friendship, to protect the characters of our brothers from slander and to live within our fraternity and through our lives in the bonds of friendship and brotherhood.

Second—we each, with each other, bind ourselves to the pursuit of knowledge—agreeing to pursue our courses with diligence and to make the most of our opportunities, being aware that the studies of our college are preparations for our after lives and we mutually covenant and league ourselves together to take fast hold of instructions letting it not go—holding it, for it is our life.

Third—we mutually league and covenant ourselves together to protect the Constitution of the United States of America and the laws thereon based, to live for our common country and to unswervingly follow our country's flag in any time of peril and to this we pledge our lives, our fortunes, and our sacred honor.

Fourth—we severally league and covenant ourselves together to build our Fraternity on the teachings of the Holy Bible, seeking truth revealed in the scriptures and practicing morality for its own sake, always remembering that "Righteousness exalteth a nation, but sin is a reproach to any people."

To all this and these we solemnly league and covenant ourselves together without equivocation, mental reservation or secret evasion, declare we are individually bound by the provisions of this solemn league and covenant as long as we shall live and that none of the articles herein, or the language in which it is expressed, may be changed without the unanimous consent of all who have accepted it.

With the assistance of the five organizers—the only men present much over 21 years of age—committees worked out a constitution, a ritual, symbols, etc. The ritual was an amalgamation of ideas, but with the strongest influence coming from the initiation of Phi Kappa Nu at Howard College (now Samford University). The four Grand Council offices were divided among the organizers according to the skills of each. "Doc" Anderson was the logical choice for Grand Archon since three of the 11 founding locals [Rollins, North Carolina State, and Florida] had been established primarily through his efforts.

THE FIRST MONIES OF THETA KAPPA NU

On the 11th day of June, 1924, a baby was born in Springfield, Missouri. It had no clothes, nothing; it was just thrown out on the world destitute. It wasn't even to have an official christening. One of the brothers from Howard College [now Samford University], Brother Paul Barnett, rose and asked the privilege of transferring all the money he had in the former local organization into the treasury of the new baby, and presented five

\$10 bills—\$50. Brother Lybarger, who had been elected treasurer, wrote a receipt on a piece of paper.

When this baby was born there had to be some expenditures. The first thing necessary was a constitution and bylaws, which had to be printed. The \$50 in the treasury was used as a pledge to securing the printing. Then it was necessary to have rituals printed. The same \$50 was used as security for the printing of the rituals. Next, a magazine should be issued. Again, the same \$50 was pledged as security against a \$2,200 item for this purpose. The first copies of the magazine were out within 30 days from the time the first chapters were organized. Badges were next in order. These were estimated to cost \$16 per badge, 20 per chapter, 11 chapters. Of course, the same \$50 served again. And so on, until about \$7,000 in initial expenses were backed by this historic \$50.⁴

CONFLICT AND RESOLUTION

As seems the case all too often, harmony among the organizers did not last long. Lybarger, in some historical notes, suggests that the requirement of a unanimous vote for Grand Council action made the conflict more devastating. On issues such as speed of expansion, location of the central office, and the desirability of immediate membership in the National Interfraternity Conference, the Council split into Anderson–Krenmyre–Lybarger versus McAtee–Lamkin, with Lamkin not having a vote. The unfortunate result was that the efforts of McAtee and Lamkin were lost to the group after the Birmingham Grand Chapter in December 1926.

FOCUS ON SCHOLARSHIP AND ACTIVITIES

⁴“Dad” Krenmyre

Theta Kappa Nu placed a more consistent emphasis on high academic standards than did Lambda Chi Alpha after Samuel Dyer's service on the Grand High Zeta ended in 1923. At the Grand Council meeting in March 1925, "Dad" Krenmyre suggested that the fraternity provide graduate scholarships. One scholarship each year went to a member who had been active in his chapter and who was going to pursue a course of graduate research (those attending professional programs such as law or medicine were not eligible). Over the 15 years 12 men each received the \$200 award; prior to the union Lambda Chi Alpha had made only five awards on an irregular basis.⁵

In addition, Theta Kappa Nu annually presented a Scholarship Cup to the chapter with the highest grades relative to the student body as a whole and an Activities Trophy to the chapter whose members had contributed the most to a wide range of activities on campus. Individual members were entitled to wear a Scholarship Key if they were in the top 20 percent of their class after either three or four years of work. An Activities Key was available for those who had been involved in a major activity for at least three semesters and who had amassed a certain number of points. A ruby on the key indicated intercollegiate activity; the key set with a diamond showed that the individual had been the student head of an activity. The Scholarship and Activities Keys, without stones, continue to be awarded today.

THE MIRACLE FRATERNITY

The remarkable early success is succinctly described by "Dad" Krenmyre in 1929: "Five years ago Theta Kappa Nu was an organization with four Grand Officers, not a single chapter and several thousands of dollars debt. Today, Theta Kappa Nu is known as the MIRACLE FRATERNITY. Forty-five local fraternities have sworn allegiance to the

⁵A list of graduate scholarship recipients begins on p. 23 of Part III.

Theta Kappa Nu

guidance of the North Star. Instead of a debt there are three endowment funds, SEVERAL THOUSANDS OF DOLLARS in each, and totaling more than some groups have accumulated in half a century. Five years ago this October the first number of *Theta News* appeared. No other fraternity had ever published a full sized magazine within a month of instituting its first chapters. The first number contained 58 pages, it was well bound, and carried one article that is still being quoted. Five years ago there was no Central Office and no Executive Secretary. Today there is an office suite in Cleveland of three rooms and a reception hall. Added to this is a large, fireproof storage room. An Executive Secretary, an Assistant, and a Traveling Secretary make up the Central Office force. News gathering has grown to such a volume that a part-time secretary assists the Editor. Five years ago many said, 'It can't be done.' Today all say, 'HOW HAVE YOU DONE IT?'"

RECRUITMENT IN THETA KAPPA NU

Have you been lonesome in a crowd? Have you ever felt alone although surrounded by people? It's an awful feeling. Don't let any student be lonesome on your campus. That's one place where there is no excuse for hurrying past and letting the other fellow go his way without concern on your part.

Diamonds seldom show their splendor until polished, while crystalized quartz glistens and shines whenever exposed to the light. Have you ever passed up a diamond in the rough on your campus to pick up a worthless piece of quartz?

Advertising pays, but Marshall Field used to say: "The merchandise advertised most is usually the kind that won't stand shelf wear."

Many of our noted men, including some of our Presidents, were never invited to join a fraternity. Hadn't you better look the campus over again? You may have overlooked a real man.⁶

INTERFRATERNITY FOCUS

Theta Kappa Nu from the very beginning had many contacts with other general fraternities. A profile of a prominent interfraternity worker appeared in most issues of the *Theta News*. When the local group Locridion died to be reborn as the Massachusetts-Alpha chapter at Clark University, the Grand Secretary of Acacia was the banquet speaker. New chapters of Phi Sigma Kappa and Beta Kappa appeared as half-page notices in the magazine. Other early mentions of $\Lambda X A$ include a description of the Wisconsin summer camp known as Lambda Lodge, a quotation of Linn Lightner on Theta Kappa Nu expansion, and a note that Grand Archon Anderson enjoyed a brief meeting with Traveling Secretary Tom Smith in the middle of Arkansas. Lybarger later recalled the encouragement received from $\Lambda X A$'s E.J.C. Fischer, Bruce McIntosh, and Lloyd Claycombe.

THE THETA NEWS

In addition to scholarship and interfraternity matters, the magazine frequently featured chapter housemothers, poems, athletic accomplishments, "corny" jokes, Mother's Clubs, songs, campus activities, and patriotism. Hell weeks and rough initiation were regularly condemned. The tone was inevitably inspirational (reprinting "Yes, Virginia, there is a Santa Claus" from the *New York Sun*) and practical (Elles Derby's regular column 'The Cooperating Counselor' advised on chapter operation).

⁶"Dad" Krenmyre; October/December 1924 *Theta News*.

Theta Kappa Nu

For the first decade the magazine was edited solely by “Dad” Krenmyre; articles of his appeared in volumes 11-14 as well.

Brothers, perhaps I should call your attention to the gavel that I use. It is of historic significance. It was presented to the first Grand Archon of Theta Kappa Nu, Doc Anderson, in 1925, at the Second Grand Chapter.

It was made by Brothers of Pennsylvania-Alpha Chapter (Gettysburg) from wood taken from the Battlefield of Gettysburg and symbolizes the union of the North and the South because the wood is oak from the spot on the battlefield where Pickett’s Charge was made on the third day of the battle, and embedded in it is a Confederate bullet that was fired during the course of that battle. It has been used by Grand Archons in the past in presiding over the Grand Chapter.

--Grand Archon Don Lybarger, Gettysburg

LAMBDA CHI ALPHA AND THETA KAPPA NU IN CONTRAST

Lambda Chi Alpha began as the dream of one stubbornly energetic man: Warren A. Cole of Swansea, Massachusetts. Theta Kappa Nu traced its origins to the spirit of idealism, the inspiration of equality of opportunity, that permeated local fraternities and college campuses following “The War to End All Wars.”

Warren Cole persuaded Lewis Drury, Louis Webster and Murray Lincoln to assemble a group of eight friends, most of whom were members of the University of Massachusetts band, to form the first functioning chapter of Lambda Chi Alpha (May 18, 1912). Dr. Winslow Anderson (Rollins) and Otho McAtee (Drury), with the assistance of Ohio attorney Don Lybarger (Gettysburg), organized a meeting of strong, like-minded local fraternities in the Ozarks and established Theta Kappa Nu on June 9, 1924.

May 27, 1912 saw Lambda Chi Alpha's second functioning chapter at the University of Pennsylvania; far more than simply another group, Epsilon Zeta brought vital intellectual and ritualistic skills in the persons of Jack Mason and Ray Ferris. Phi Kappa Nu at what is now Samford University brought its superb ritual to the Missouri founding of Theta Kappa Nu; Kappa Delta Psi at Iowa Wesleyan contributed the mature perspective of "Dad" Krenmyre, the man destined to become the beloved ritual guru of Theta Kappa Nu and the only one to serve on the Grand Council through Theta Kappa Nu's 15-years of existence.

The 1905-1925 period, that saw the founding and rapid development of both Lambda Chi Alpha and Theta Kappa Nu, was one of great demand for college fraternities. Many local groups were formed; both new and long-established locals sought national affiliation. But the national groups founded in the 19th century had a limited expansion policy—with petitions for charters from even the strongest local fraternities often requiring half a decade to be seriously considered. Lambda Chi Alpha, through the diligent efforts of Cole, Albert Cross (Pennsylvania), Samuel Dyer (Maine) and Linn Lightner (Franklin and Marshall) took full advantage of the circumstances with rapid chartering of quality groups on the larger campuses. Theta Kappa Nu, in contrast, preferred groups that had existed at least a decade at small, private colleges.

Both groups received major assistance from leaders of other fraternities. For Lambda Chi Alpha in the 1920s men such as Frank Rogers (Delta Tau Delta), Wayne Musgrave (Alpha Sigma Phi and Acacia⁷), L.G. Balfour (Sigma Chi) and Dr. Francis Shepardson (Beta Theta Pi and Acacia) gave constant counsel. Charles Lamkin (Phi Delta Theta) was at the Missouri founding of Theta Kappa Nu and functioned as the fifth "founder." He took advantage of his traveling job for a publisher of college books to

⁷Prior to 1919 Acacia was considered a Masonic group instead of a general social fraternity; hence the "dual" membership.

Theta Kappa Nu

contact strong locals in his role as Grand Adviser of Theta Kappa Nu. George Banta (Phi Delta Theta) was a quiet negotiator who brought together compatible local and national groups; both Lambda Chi Alpha and Theta Kappa Nu issued several charters following his groundwork.

CIRCUMSTANCES LEADING TO THE UNION

Theta Kappa Nu, in contrast to Lambda Chi Alpha, had preferred small college campuses. The Great Depression hit the smaller schools, and thus Theta Kappa Nu, harder than others. Men simply could not afford even modest “extra” costs. The early 1930s saw chapters of Theta Kappa Nu become inactive for the first time. Simultaneously, although the number of chapters remained just short of 50, the number of active members dropped from 1,118 to 753. Even worse from the perspective of national finances, initiations dropped from more than 500 annually to just 206 in the 1932-33 academic year.

In order to maintain strength of numbers, the Grand Council reduced fees in 1933 and again in 1935. In addition, chapters were authorized to accept notes in lieu of cash for initiation fees. The result—an increase to about 350 initiates and 800 active members in 43 chapters for each year from 1933-1936, but at a cost of a substantial annual operating loss to the General Fraternity, which exceeded \$6,000 in 1935-36. After obtaining the recommendations of leading financiers, the Council decided to cover the operating losses by use of the “permanent funds” of the fraternity. The depression had a longer and severer effect than the experts anticipated; thus the permanent funds of ΘKN were reduced over seven years from \$28,500 to about \$12,200.

Grand Archon Feist stated in 1938, “At the beginning we were faced with the necessity of balancing our budget. Drastic steps had to be taken. It was necessary to cut expenses until every man on the Grand Council was asked to sacrifice. We reduced

our paid working staff, and at the same time resolved to give the chapters more service than before. With this in mind, each of your national officers volunteered to give of his time and energy. We have each taken our vacation allotment of days and given them to Theta Kappa Nu. There have been more chapter visitations than in any previous period.”

In the fall of 1937, restoring fees to the statutory level found both reduced initiations and a smaller active membership. Although chapter debts incurred prior to June 30, 1935 were cancelled, by 1938-39 only 36 of the 54 chapters were operating, many of these in serious financial difficulty. Chapters still in arrears were notified that the General Fraternity would not visit them unless travel to a nearby chapter that had paid its fees permitted the visit at little or no financial burden. Yet the same Grand Council meeting awarded the usual scholarship for graduate study and authorized a new academic award—a Grecian lamp to be retained permanently by the chapter whose grade-point-average for the year was the farthest above the all-men’s average. Even in dire financial straits, academics were a top priority in ΘKN.

Merger Discussions

Although Lambda Chi Alpha was in markedly better shape financially, it also clearly needed to expand its roster of chapters in this same climate. In the late 1930s central figures in Lambda Chi Alpha considered some form of “merger” with Alpha Chi Rho and Acacia to be mutually beneficial, while the chapter roll of Phi Pi Phi seemed to fit less well with that of Lambda Chi Alpha. Discussions with the leaders of these groups in each instance led to the mutual conclusion that the groups should remain separate.⁸

⁸The five remaining chapters of Phi Pi Phi were installed by Alpha Sigma Phi in 1939; Alpha Chi Rho and Acacia exist today.

In Theta Kappa Nu, Grand Archon Feist reported to the 1938 Grand Chapter at French Lick, Indiana, that “we have entered into a new phase of expansion. During the earlier years of our existence the older fraternities had ceased to expand; as time went on they changed their expansion policies because they, too, were losing chapters. As a result, today a good local in a good school can, if they desire, choose any one of half a dozen fraternities. This situation places Theta Kappa Nu at a serious disadvantage, and the result has been no expansion. In March of this year we successfully colonized a group at Mississippi State. Yet this method⁹ does not solve our problems, because only a very few schools will permit this method.” Feist identified four methods of expansion:

1. Going into normal schools (teachers colleges). This is not sanctioned by the National Interfraternity Conference.
2. Absorption of smaller, weaker national fraternities. This is a dangerous procedure, as very often you increase your trouble more than you do your resources.
3. Become completely absorbed by an older and larger fraternity. In such a plan Theta Kappa Nu would lose everything and cease to exist; it would simply become a part of the parent group.
4. Form a union with some group of about the same size and strength as Theta Kappa Nu.

Feist also reported on discussions about union with three national fraternities: Acacia (idea dropped by mutual agreement); Beta Kappa¹⁰ (discussions suspended for a period); and Tau Kappa Epsilon. A working paper that would have established a

⁹The general fraternity recruits members individually on the campus instead of accepting an existing local group; by 1970 this method was the accepted, usual procedure of expansion and charter revival.

¹⁰Beta Kappa merged with Theta Chi in 1942 except for the Georgia Tech chapter which became Beta-Kappa Zeta of Lambda Chi Alpha.

weak-central-control, confederation-style union with TKE, and possibly other groups, was discussed at length and overwhelmingly rejected by the delegates. The Grand Chapter went on record as desiring “to proceed with a program of expansion, even to the point of merger, if necessary, so long as our complete identity of name is not lost.”

Deputy Grand Archon Leroy Wilson (Rose-Hulman) suggested $\Lambda X A$ as a merger possibility to Grand Archon Lybarger; the latter approached $\Lambda X A$ Administrative Secretary Bruce McIntosh during the National Interfraternity Conference meetings in November 1938. This led to a luncheon meeting and then to a formal negotiating committee.

Why Lambda Chi Alpha?

Theta Kappa Nu and Lambda Chi Alpha were quite similar in basic purpose and ritualistic principles, although from slightly different perspectives: Theta Kappa Nu from mainstream Protestantism and Lambda Chi Alpha from the less emotional, more intellectual Anglican tradition.

In the Theta Kappa Nu initiation chamber on three small tables surrounding the central altar were placed a model of clasped hands, a Grecian lamp, and a small United States¹¹ flag. The central altar bore an open Bible. On the shield of the Lambda Chi Alpha coat of arms appeared three of these emblems—the different element was the balance in place of the American flag, indicating less of an emphasis on patriotism in Lambda Chi Alpha before the union. One thing Theta Kappa Nu and Lambda Chi Alpha could agree on: ritual is central to the Fraternity.

Another part of the answer no doubt lies in the frequent, pleasant contacts between the two groups from the beginning. Bruce McIntosh was a featured speaker at Theta Kappa Nu's second Grand Chapter. Lambda Chi Alpha recommended Theta Kappa Nu

¹¹There was the stipulation that the Canadian flag should be used in a chapter established in Canada.

Theta Kappa Nu

affiliation to several local fraternities. When Bruce McIntosh was president of the Fraternity Executives Association in 1933, his vice president was Theta Kappa Nu's Don Lybarger.

As Grand Treasurer Elles Derby (Polytechnic University) stated just after the vote for union with Lambda Chi Alpha, "Those of you who were in French Lick a year ago at the Eighth Grand Chapter know that one of the reasons that a merger proposed at that time was not accepted was that the feeling seemed to be that a favor was being done us by offering the merger. In this case, no favor is being done us. We are joining on equal terms with a fraternity twice our size and considerably older."

Planning for the Union

Late in April 1939 the Grand High Zeta of Lambda Chi Alpha and the Grand Council of Theta Kappa Nu unanimously recommended the merger based on the document provided by the negotiating committee. All four "founders" of Theta Kappa Nu supported the merger, McAtee writing "It seems to me the union is the consummation of the things that Theta Kappa Nu has worked for during the past years."

There is a destiny that makes us brothers;

None goes his way alone:

All that we send into the lives of others

Comes back into our own.

--Edwin Markham (Rollins)

The Theta Kappa Nu delegates had been pleasantly surprised when Lambda Chi Alpha representatives suggested that the vote be taken first in the Λ XA General Assembly. The issue was so clearly presented there and all questions so cogently answered by Grand High Epsilon Clair Pepperd (Oregon State) that every

undergraduate delegate voted for the merger. Grand High Alpha Noel Sargent (Washington) wired the result to Grand Archon Lybarger in Birmingham, Alabama.

The Final Grand Chapter

Lybarger opened the Ninth Grand Chapter in Birmingham with the statement, “Every Brother here will have the opportunity to be heard upon every question. Nothing is going to be rushed. We have two full days and, if necessary, can stay for two weeks, and we are going to take our time.”

The union agreement provided immediate membership in the greater fraternity for Theta Kappa Nu alumni in good standing, including those who had been members of the six dead and 10 inactive chapters.¹² The groups on eight campuses merged into one larger chapter—only at Washington College in Maryland did the campus situation¹³ prevent a union. Alumni and undergraduates not in good standing in Theta Kappa Nu were given two years to remove the impediment; all others were accepted immediately without any fees or special action, although they were urged to witness the initiation ritual of Lambda Chi Alpha at their convenience.

Naturally, a major concern was the Ritual of Initiation. “Dad” Krenmyre reported that he had reviewed the $\Lambda X A$ initiation script and fully supported the merger. He and Jack Mason had decided against trying to combine the two rituals; instead, Krenmyre was to condense the $\Theta K N$ initiation so that it could be used as the Pledge Degree of the new fraternity—and, naturally, the Theta Kappa Nu badge would become the basis for the new pledge pin.

¹²Special provisions applied to the alumni of the inactive $\Theta K N$ chapters at Arkansas and Auburn.

¹³With only four fraternities represented on campus, the President of Washington College refused to permit two of the groups to merge; the $\Theta K N$ chapter reverted to local status and soon became a chapter of Theta Chi.

After considerable discussion of the details of the merger, a roll call vote found the Grand Scribe and the delegate from Washington College passing; with all other votes “yes”—including the delegates not officially entitled to vote due to fee delinquencies—the two passing voted “yes” to make the decision unanimous.

Grand Archon Lybarger commented, “Brothers, of course this is a time when we have mingled feelings—we can’t help but have. Reluctantly we reach decisions sometimes that common sense imposes upon us. We are now Lambda Chi Alpha. We have but one duty—to create the strongest international fraternity on this continent. It can be done and it will be done. (Applause.) We have seen big institutions, banks and businesses, fold up overnight; things that we thought were the very cornerstones of strength in this country have disappeared. It is little wonder, therefore, that an institution composed of college men would have difficulties, but, by and large, I feel those difficulties are now behind us, and I feel that we have assured the perpetuation of those ideals which we had when Theta Kappa Nu was founded—the establishment of a brotherhood of good will among men, a brotherhood based on the highest social standards, a brotherhood where men can come together on that intimate basis of friendship.”

The union agreement provided for three members of Theta Kappa Nu to be elected to the Grand High Zeta for a transition period. In addition, the Executive Director—designate of Theta Kappa Nu, Ben Parnell (Drury), served for two years as a Traveling Secretary for the greater fraternity. In order to make the transition as smooth as possible, Tozier Brown (Denver)—with three years of experience on the road—was persuaded to remain another year as the Traveling Secretary designated to visit the former Theta Kappa Nu chapters.

On behalf of the merger committee, Grand Treasurer Derby stated, “If you are planning on initiating men immediately and can’t wait for the new Ritual to come out, you can use the Theta Kappa Nu Ritual, but simply remember when you get to the

words 'Theta Kappa Nu' to make it 'Lambda Chi Alpha'. Now, in regard to house signs. Our very diligent brothers from Birmingham-Southern have already changed the sign on their lawn. (Applause.) That is just the way you ought to go about it. The minute you get back take the Theta Kappa Nu sign off the house because you are not Theta Kappa Nu—you are Lambda Chi Alpha.”

After telegraphing the favorable vote to the Lambda Chi Alpha General Assembly still meeting in San Francisco, the Grand Chapter conducted two final items of business: a charter for the Mississippi State colony and one final use of the ΘΚΝ ritual to initiate pledge Willard Hatfield of Iowa-Alpha as a brother of Theta-Iota Zeta.

Founders of The Union

Grand Archon Lybarger closed the final Grand Chapter of Theta Kappa Nu with these comments: “We have met now with men from the Atlantic to the Pacific, North and South. We have worked here together for a short period of time, but yet very harmoniously and effectively. We have accomplished something parallel to that which was accomplished in a similar period of time at Springfield, Missouri, in 1924, when Theta Kappa Nu came into existence. So, you are founders of this fraternity. You have helped found, you have helped establish this fraternity, established it upon a higher plane, a broader base, a more secure foundation. When the record is finally written I think you can agree that you have played an honorable and important part in the history of Lambda Chi Alpha, yes, and in the history of the fraternity movement, by bringing together two strong, self-respecting national fraternities under one banner.

“Life goes on on a very even plane, just as when you go out through the West you cross the prairies and gradually come to higher land, and then you look way across and see out there a great peak. It is not given to everyone to scale that peak. Zebulon Pike, as he crossed the plains in the early days, looked far ahead and saw the peak that bears his name in Colorado. He never scaled that peak; he only saw it from the plains.

“To a certain extent, I feel in this Grand Chapter we have reached the heights. We have risen from the plain and we have stood upon the mountain and have been able to look into the future and as we have done so, we have seen a great fraternity, Lambda Chi Alpha—our fraternity, and we have seen it extending its benefits to college men throughout coming generations.

“You and I will be old. We will have passed out of the picture, but this fraternity will abide and we will be benefiting college generations, perhaps as yet unborn.”

THE ENLARGED FRATERNITY

What did Theta Kappa Nu bring to Lambda Chi Alpha? At one level the answer is 7,000 initiated members and 28 new chapters. This increase to 105 active chapters located in 39 states and one province permitted the expanded group to endure the difficult years of World War II.

At another level it provided leadership. Freely elected to the Grand High Zeta were founder “Doc” Anderson (Grand High Tau 1942-46), former Grand Archon Van Feist (Grand High Pi 1942-46) and former Grand Treasurer Elles Derby (Grand High Alpha 1946-50). Executive Director—designate Ben Parnell served on the board of the Educational Foundation (1978-90). The spellbinding “Dad” Krenmyre served as Associate Historian and highly prized speaker until his death in 1951. And the delegate from Ohio-Gamma to the last Grand Chapter was the incomparable “Duke” Flad, our second chief executive (1942-68).

At still another level the answer is a tradition of emphasis on scholarship and patriotism, a beautiful Associate Member Ceremony condensed from the initiation ritual by “Dad” Krenmyre [it is astounding that Lambda Chi Alpha lacked such a ceremony prior to the union], the elegant symbolism of a lion rampant holding a white rose, and the challenge to live according to the open motto VIR QUISQUE VIR—Every Man a Man.

“DAD” KRENMYRE: INSPIRATION PERSONIFIED

Jerry Homer Krenmyre was the only man to serve as an officer of Theta Kappa Nu throughout its history. He was elected Grand Oracle at the Springfield founding, a post he held until elected Grand Chaplain at the 1938 Grand Chapter. He then served as Associate Historian for more than two decades—from the union until his death.

“Dad” stated that his only claim to national prominence was that—like Lincoln—he was born in a log house. He assembled the largest collection of Lincoln lore in the Midwest. “Good luck” hit the family when he was young and he was compelled to work his way through high school. He built his first barn at the age of 17; after eight years of successfully operating a construction company in southern Iowa, he entered college at Iowa Wesleyan. His favorite extracurricular activity was forensics; he won all his intercollegiate debates unanimously. After graduation he did four years’ work in rural sociology at the University of Iowa as preparation for rural church work. His official occupation was pastor of rural Methodist Episcopal churches, but he was a popular speaker on the Chautauqua and Lyceum circuits with many return engagements.

Remember the race between the tortoise and hare? The tortoise kept his mind on *going* until he got there. He didn’t know where he was going but he *was on the way*. The tortoise had more *hope* than hop. The tortoise had *finishing strength*. The tortoise said, “*Always at it will win any man’s race.*”

“Dad” Krenmyre (Iowa Wesleyan)

Krenmyre was a large man, raw-boned in appearance and careless in dress. He was a spellbinding speaker putting forth a homespun philosophy. The audaciousness of his “corn-belt mannerisms” attracted most people, but a few so-called sophisticated members of the Fraternity were at times appalled by his “crudities.” “Dad” attracted many because of his ability to discuss fraternity matters without personal jealousy or

rancor. He was responsible for the *Theta News* during its first decade, and a regular contributor through 1938. He might be described as combining the easy rapport of Warren Cole, the idealistic pedagogy of Jack Mason (although on an experiential rather than intellectual base), and the ever-present nose-for-news of Linn Lightner. The esteem in which this good and gentle man was held is indicated by the assignment shared with Jack Mason at the union: to design the new ritual and emblems.

“Dad” was a Mason and a Shriner and somehow found time to lecture to these groups in the Midwest as well as contribute to Masonic journals. His son Lewis was initiated into Theta Kappa Nu at Iowa Wesleyan.

THE SAGE OF POSSUM HOLLOW SPEAKS . . .

The other day we were out on a rifle range. The men were shooting a thousand yards and hitting the bull's-eye. I noticed the rifles seemed to be pointing upward instead of directly at the target. The sergeant explained by saying, “You see, gravity pulls the bullet down and the farther the target, the longer time gravity has to work. For that reason we have to adjust the sights for what we call elevation. Elevation means that the muzzle of the gun is pointed above the target, and the bullet travels in a curve. The rear sight has an adjusting screw which must be set accurately or the target will be undershot.” Four months from now the final reports for this year's work will be filed. That is a long way off. Gravity will have a long time to pull down. At the beginning of the semester the aim must be high. A chapter that aims at B will do well to get C. Get together, adjust the sights, and get the bull's-eye next spring.¹⁴

¹⁴“Dad” Krenmyre, March 1938 *Theta News*.

The General Fraternity

EFFECTS OF WORLD WAR II

The Second World War had a major impact upon the colleges (approximately a 66 percent reduction in undergraduates) and therefore upon the college fraternity (the number of active members in all fraternities dropped 73 percent with a 36 percent loss of chapters). In Lambda Chi Alpha 49 of the 129 chapters were inactive at some point in contrast with only six of the 48 in World War I. Conclaves were abandoned to reduce unnecessary travel; two General Assemblies were canceled; paper was hard to obtain for the *Cross & Crescent*. One can imagine the mixed emotions with which Russell Shetterly took office some three-and-one-half weeks after the Japanese attack on Pearl Harbor. [Canada had been at war for almost two-and-one-half years, but there was only one chapter in that country, at Toronto.]

Chapters that did function did so on a reduced scale—reduced chapter publications; house repairs limited to essentials; no meat, no butter, and no dessert days were common. Somewhat more than 13,000 Lambda Chis answered the call to arms, more than a third of the living membership; over 400 died in the service of the Dominions of Canada or the United States of America.

Chapters rallied to the call to assist in the war effort. Many proudly displayed trophies found their way to the salvage pile. The General Fraternity provided a special membership card for servicemen, sent with a personal cover letter from International President Shetterly. Eight Texas brothers each contributed a war bond to their chapter as they departed for duty in the Army Air Corps. A special fraternity ring was designed; it was only available to those with active service in one of the World Wars. All except 11 colleges where Lambda Chi Alpha chapters existed became a part of the war training

program; in some cases the fraternity house was turned over to an Army or Navy program; on campuses such as Rensselaer where the aviation cadets took over the dormitories, the fraternity house took in general college students.

FAITH and HOPE

Faith in the strength of our two countries and hope for the future were expressed in many ways. The General Fraternity reinvested \$33,000 in United States and Canadian war bonds “to help jinx the despicable Hitler–Hirohito–Mussolini triumvirate.” The *Cross & Crescent* was sent to all military base and ship libraries; it featured news of service, of heroism, of civilian support for the efforts of the young men. “Duke” Hedman, a Flying Tiger ace, was featured in an early issue along with the designer of a blood plasma package that reportedly saved many military lives.

Dick Aurandt (California), whose orchestra had entertained at the 1939 San Francisco General Assembly, wrote a special song for Lambda Chi Alpha. Dedicated to his chapter brother, flying hero Jimmy Doolittle, it had a repeating stanza in which the names of all those in military service were lauded.

Belief in the future was demonstrated by continuing to award a \$200 scholarship for graduate study. The General Fraternity also offered a diamond badge worth \$100 for the best Lambda Chi Alpha song. “Mom” (Mrs. Hattie) Smith of our Oklahoma State chapter was one of a dozen housemothers honored for her extraordinary deeds. When the chapter could no longer afford her services she took a stenographic job. She sent a quarterly newsletter to the hundred or so chapter members in the service. She received a personal reply from virtually every brother and answered them. When she became aware of two who were near each other, she wrote a note to that effect to both. Throughout the war she continued hosting a monthly dinner for the members still in Stillwater . . . even when it was three or four.

the General Fraternity

Following the initial contacts by Traveling Secretary Tozier Brown, the 25-year-old Zeta Chi at William Jewell was issued a charter as Epsilon-Nu Zeta and was installed in May 1942. The ceremonies, conducted by Grand High Pi Feist and Administrative Secretary Bruce McIntosh, added 85 members to the rolls. Seven Zeta Chi alumni were initiated by the U.C.L.A. chapter the same day, including Louis Mertins, poet laureate of William Jewell College who composed a poem to celebrate the occasion. The college proclaimed May 22nd Lambda Chi Alpha Day and awarded an honorary Doctor of Divinity degree to one of the nine founders of the local. The new chapter arranged for a recording of Λ XA songs by the noted singer and Paramount pictures star Joe Morrison, a friend of one of the local's founders. The singer was made an honorary initiate of Λ XA in March 1944.

Ironically, 12 "Alpha-series" chapters that had been founded during World War I celebrated—in modest fashion—their silver anniversary during the 1942 World War II days.

WEATHERING THE STORM OF WAR

Early in his term, International President Shetterly appointed a Committee on Post-War Rehabilitation of Chapters. This group formulated a plan designed around preserving a nucleus for perpetuation of each chapter. Each chapter was to have an Alumni Advisory Board composed of the faculty adviser, an alumni financial adviser, and two or three other alumni in the area. A manual for these boards was developed by Grand High Beta Clare Book (Pittsburgh) and Grand High Epsilon Clair Pepperd (Oregon State). With the General Fraternity staff reduced to Administrative Secretary Duke Flad and four clerical workers, 28 area coordinators were selected to supervise the work of the more than 500 brothers who served on these boards. Some chapters also received paid alumni proctors.

In some areas, such as the Florida Conclave and the Dixie Conclave, conclave-wide recruitment of members occurred with all chapters involved.

The Grand High Zeta established a Rehabilitation Fund; each alumnus was asked to donate \$10 to the reactivation of chapters, designated for his own chapter if he so wished. By the end of the war the fund totalled more than \$13,000. Chapter debts to the General Fraternity were renegotiated, sometimes even written off.

Lambda Chi Alpha was also deeply involved in the plans of all fraternities for reopening the chapters after hostilities ceased. Leroy Wilson (Rose-Hulman, second Grand Archon of Theta Kappa Nu) was elected chairman of the 60-member National Interfraternity Conference in November of 1943. Having been heavily involved in the chapter services work of ΘKN and its merger with ΛXA, Lee Wilson brought a breadth of experience to his office. NIC functions solely as an advisory and consulting body. Its members were assisted in planning for the effects of the war—in contrast with World War I, the conflict involved more men separated longer from civilian life at a time when greater social change was occurring in society. The task was to plan for a post-war mixture of veterans returning to complete college, veterans attending college for the first time under the G.I. bill, and recent high school graduates.

When peacetime came, the fraternities—and Lambda Chi Alpha in particular—were prepared. Two chapter consultants and two special service secretaries were quickly hired. The planning had been so thorough that almost no policy redirection occurred at the 1946 Toronto General Assembly. The position of alumni secretary was authorized; the colony system used unofficially during the war was adopted as the usual method of granting charters; a Board of Investment Advisers and the Educational Foundation were authorized.

Toronto marked “the great transition,” the retirement of six members of the Grand High Zeta who had collectively served the boards of Lambda Chi Alpha and Theta Kappa Nu more than 85 years: Dr. Winslow S. Anderson, C. Russell Shetterly, Dale W.

the General Fraternity

Osborn, Clare B. Book, George Van Feist, and Clair L. Pepperd richly deserved their retirement after more than a decade each. Continuing were Grand High Alpha Derby and Grand High Phi Lightner. The five new members proved to be an equally devoted group, including three future Grand High Alphas: Houston Karnes, Tozier Brown, and Kenneth Gibb.

Lambda Chi Alpha was back to normal functioning. It even compensated for past omissions, such as the initiation of Gregory "Pappy" Boyington that had been delayed some 15 years by financial circumstances and the war. This top ace of the Marine Corps Blacksheep Squadron, after almost two years as a Japanese prisoner of war and with a Congressional Medal of Honor, returned to Alpha-Psi Zeta at the University of Washington to complete his membership rites in the Fraternity.

OFFICE OF ADMINISTRATION

For the first decade the Fraternity lacked a central office. Records were divided between the homes of Grand High Alpha Warren Cole in Swansea, Massachusetts, and Registrar Samuel Dyer in Attleboro, Massachusetts. Office equipment consisted of Cole's manual typewriter and, later, a neostyle duplicating system. Only the magazine was printed; copies of the Constitution, the Ritual, and all correspondence were pounded out with the assistance of carbon paper. As of 1915 some records were transferred to the home of magazine business manager E.J.C. Fischer in Pennsylvania. With the resignation of Samuel Dyer as Registrar effective with the Ann Arbor Assembly, the need for a centralized system of records was all too apparent.

Fischer, elected Grand High Alpha at the Ann Arbor Assembly, sent a telegram to Bruce McIntosh on February 13, 1920, requesting him to "come immediately" to establish a central office. He did, and found "no material assets except a battered typewriter and a few disorganized files [of Cole and Fischer] plus the fine files of the

registrar, Samuel Dyer, not to mention a three-foot stack of unanswered correspondence. The first office was in Kingston, Pennsylvania, in the attic sewing room of Mrs. E.J.C. Fischer. Stacks of old [ΛΧΑ magazines] and unfiled correspondence litter the floor and tables along with the 'big chief's' personal belongings and the toys of his kiddies."

Wilkes-Barre

Fortunately for all concerned, about two weeks later a "rather nice front office on the second floor" of a building at 160 South Main Street across the Susquehanna River in Wilkes-Barre was obtained for the bargain price of \$20 a month. "It isn't a mahogany and ground glass palace, nor will we furnish it with oriental rugs, pearl inlaid desks, silver ink stands, and Chippendale fixtures. Nor has Flo Ziegfeld been called upon to personally supervise the selection of our bevy of beautiful stenographers. The first duties of the lowly undersigned as he steps into the first real national office of Lambda Chi Alpha will be to wipe off a few cob webs and invite friction between a broom and the planks upon which he will tread along the circuitous and rock strewn path of Lambda Chi service." From this base the first full-time administrative secretary conducted all business—including the few chapter visits of 1920—with the assistance of one stenographer/file clerk/bookkeeper. Two weeks after the move the Executive Committee approved the purchase of an Addressograph on which to maintain the membership records.

Indianapolis

By September the records were in sufficient shape that it was possible to leave the immediate vicinity of the Grand High Alpha. After some study, Indianapolis was chosen for its geographic location, for its more reasonable operating costs, and the favorable Indiana tax situation for fraternities. Grand High Pi Lloyd Claycombe was able to obtain two rooms, 12 by 15 and 18 by 15, for the modest sum of \$35 per month at 48 North

the General Fraternity

Pennsylvania (the address was 70 When Building). “The outmoded When Building, an ancient structure with a strong French influence architecturally, furnished the only space available at the time, and for several years the central office looked down from its two rooms on a long balcony into the central court of this aging relic, never unmindful of the plaster mermaids entangled in miles of seaweed scrolls which ornamented the supporting structure of the tiers of balconies.” Two additional clerical employees were hired, but no new office equipment was purchased.

In the summer of 1921 the Indianapolis Alumni Association considered constructing a building that would be the local clubhouse and also have quarters that could be rented to the General Fraternity as its central office, but the plans came to naught. The poor janitorial service and generally dilapidated conditions of the When Building prompted a move to 419 People’s Bank Building in the summer of 1923. Still, the hope of a building constructed by the Fraternity for its exclusive use remained the dream. The chapters and alumni associations completed questionnaires in 1925 about such a concept. In the February 1927 magazine, Bruce McIntosh wrote about the Levere Temple (Sigma Alpha Epsilon) in Evanston, Illinois, and of Kappa Alpha Order’s shrine. Accompanying the article were sketches by Virgil Hoagland (Butler), an Indianapolis architect, that featured memorial hall and rotunda. It was hoped that such a building would include not only [1] a memorial hall, but also [2] the central office archives, work rooms, and stock room, [3] a conference hall for Grand High Zeta meetings, [4] a museum, [5] a library of fraternal literature, and [6] a simple, ideal initiation chamber. Jack Mason proposed colonial architecture because fraternities had purportedly started at the College of William and Mary, but general sentiment was for some form of Grecian, Norman, or Tudor style.

“Not until 10 years after the opening of the first office in Kingston was the Fraternity sufficiently strengthened financially to warrant the renting of quarters which were really appropriate to its needs and standing. In [March of] 1930 the impressive Circle Tower,

Indianapolis' first set-back, modernistic skyscraper, was completed, and the first lessee to move in was Lambda Chi Alpha." Apparently the building managers were as pleased to have the Fraternity as Bruce was to move, for the contract stipulated that the rent for the first three months was to be \$85, the same as People's Bank Building; only when that lease would have expired was the rent to rise to the regular fee of \$185 per month. "Thus a choice three-room location, with windows on three sides and an outlook over the magnificent Monument Circle, was secured." The only negative part of the move was a fractured left wrist suffered by the administrative secretary.

The John E. Mason Library of fraternal literature was provided a suitable set of bookcases, designed by Virgil Hoagland, in Circle Tower. The volumes were collected by Jack Mason and Bruce McIntosh between 1921 and 1935. The office at 701 Circle Tower served the Fraternity well for a decade. Only the addition of 28 chapters with the 1939 merger with Theta Kappa Nu forced yet another move; even then, leasing of additional space in Circle Tower was seriously considered.

Instead, the Fraternity chose to purchase its first office, a Georgian brick building of 10 rooms at 2029 North Meridian Street. After moderate remodeling, it was converted from a residence to a fine office. By the late 1940s, with Duke Flad now the administrative secretary, the clerical staff had grown to six; it supported six professional staff, 123 active chapters, and 43,000 living members.

Equipment

"Duke" wrote about office equipment in the July 1948 issue of the magazine. The hand-operated Mimeograph had been replaced by a Multilith Duplicator about a year; the new machine meant less time to produce materials, as well as permitting many forms and circulars to be produced in the office rather than by an outside printer. An Underwood-Elliott-Fisher flatbed typewriter was used to type forms that required multiple copies. A Thomas mechanical collator, operated by foot pedal, was used to

the General Fraternity

assemble multi-page documents that were soon to be electrically stapled; bulletins would be prepared for mailing with the Davidson folder. The new Pitney-Bowes postage meter had an automatic envelope sealer. Two sets of address plates for each living member (one filed by chapter, one geographically) combined with the Speedamat addresser had reduced magazine subscription list printing from more than a week to a mere two days; chapter member listings were easily done in several hours. A McBee keysort system was inaugurated for membership records; the basic information was both typed on and punched into the edges of the cards. To obtain the cards of desired characteristics, long knitting-needle-like rods were inserted in the holes. A gentle lift of the rod and the selected cards fell off the needle; several sequential selections could produce any desired subset of names . . . that then had to be dealt with manually. Also the Gray Audiograph was used both for correspondence (the discs were mailable) and recording important meetings.

With deteriorating building and neighborhood, the Fraternity purchased a second residence in 1955 and converted it to an office. Little innovation in equipment occurred beyond the general replacement of manual typewriters with electric ones and the abandoning of the seldom used McBee keysort cards. When 3434 Washington Boulevard also deteriorated, the Fraternity chose in 1974 to design and build its headquarters in College Park at 8741 Founders Road. None of the three owned headquarters have matched the grand designs of the late 1920s; space has been limited to a single room combining museum and library and space for the central office work rooms and archives. The infrequent meetings of the Grand High Zeta take place in hotel facilities; the memorials are present throughout the building as decorative features; a sample initiation chamber has been considered too extravagant a use of space.

Today's clerical employees would scarcely recognize the equipment of the 1940s, although most of the basic record-keeping procedures have changed little. Metal

address plates are long gone; in their stead first a computer service bureau and more recently an on-site computer system handles membership and financial records. The once essential collating machine gathered dust in a corner for a number of years before being hauled away; a heavily used Xerox machine includes automatic collating and stapling while another has color capabilities. In 1991, the Fraternity purchased a modern computer system, Digital Equipment Corporation VAX/VMS, to replace a by-then antiquated Nixdorf computer. All office personnel now have terminals and access to electronic mail, word processing, and membership records. The Fraternity also purchased a Macintosh LC computer with desktop publishing capabilities; it will permit in-house layout of the magazine and other major publications, while the actual printing continues to be done by outside contractors. The Educational Leadership Consultants are equipped with laptop computers and a modem to access the Fraternity's central computer during their travels. By constant evaluation of each employee's equipment needs and the use of the most modern equipment, carefully cost-justified, it has been possible to support 18 administrative staff (including the nine consultants), 222 chapters and colonies, and 130,000 living members with a clerical staff of 10.

PROFESSIONAL SERVICE TO CHAPTERS

During the first decade there was little distinction between the officers of the Fraternity (Grand High Zeta) and staff.¹ The earliest surviving "service" to a chapter is a letter from Grand High Alpha Warren Cole dated May 8, 1912, to Lewis Drury of the about-to-be installed Massachusetts chapter; it described the seven officers that the chapter should elect by their function. Cole at various times signed his letters as Grand

¹A list of the brothers who have served on the Professional Staff begins on p. 16 of Part III.

the General Fraternity

High Alpha, Traveling Secretary, and Administrative Secretary although he never received a salary from the Fraternity.

In a December 2, 1914, letter to Louis Robbins (Brown), Cole described his position: “Outsiders do not know that I receive no salary; my earnings come in the form of reimbursements from selling Lambda Chi Alpha jewelry. It is planned for me to do it this way for a few years, and keep other jewelers from making up our stuff. Then at that time Lambda Chi Alpha will be in a position to pay a salary and then all my badge business can be transferred to the National and the grand chapter will have absolute control of badges same as now.” Cole had previously discussed this arrangement with other officers, with Jack Mason commenting “if the jewelry and novelties line pays well enough to be worthwhile, it ought to fit in splendidly with a Traveling Secretaryship. I could imagine nothing better for getting in touch with locals, as well as keeping in close touch with the Zetas.”²

Thus the infant fraternity was able to provide consultation for its chapters with no direct cost to its budget. Jack Mason, in a manuscript prepared in February of 1915, described the concept of the traveling secretary. After commenting favorably on inter-Zeta activities, Mason continued, “The Zeta must learn to cooperate with the secretary—and indeed with all officers—to the utmost of its ability. The traveling secretary is not a spy sent to locate weaknesses of a chapter or to talk politics for those in power. He is a cooperation agent whose object should be to bring about the best feeling and most efficient administration in every chapter that the accumulated experience of the Fraternity can produce. The ability to receive help in this way is one—among numerous others—of the great advantages which a chapter of a firmly established national fraternity has over a local society with no one to look after its methods or morals but the scattered alumni.”

²Letter dated 11/14/13.

Unfortunately, Cole's travels, funded by the profits from jewelry sales, did not work to the satisfaction of the majority. Amid much rancor, the Ann Arbor General Assembly in January 1920 ordered the separation of the volunteer officers (Grand High Zeta) and the salaried staff. Cole was originally to serve as the sole staff member, but the inability of Grand High Alpha Fischer and Cole to work together became immediately apparent. On January 14 Cole suggested that his work as transition staff member should cease no later than April 1st; in fact, it truly never began. Bruce McIntosh arrived in Wilkes-Barre on Thursday, February 19, 1920, to begin service as the Fraternity's first salaried staff member, its Administrative Secretary.

Grand High Zeta Minutiae

The relationship between the volunteer officers and the paid staff in the 1920s appears most unusual to one schooled in current management theory. The Grand High Zeta, and particularly its executive committee, were far more involved in the day-to-day operations than is deemed prudent today. The officers were granted a \$10 petty cash fund with no second thoughts; the Administrative Secretary was provided a \$5 petty cash fund only after deep deliberation. All Fraternity checks initially required the signature of two officers. When J. Fred Speer (Pennsylvania) was hired as the first traveling secretary, he was chosen from among several candidates by the executive committee. On at least one occasion Bruce McIntosh first met the new traveling secretary when he reported to the Central Office to begin his duties. Even after two decades of service, Bruce McIntosh never had the authority to hire or fire a clerical employee or building custodian. The necessity of constantly asking for decisions from the officers clearly interfered with the potential efficiency of the Indianapolis office and made Bruce's accomplishments that much greater.

Consultants in the Field

the General Fraternity

We have come a long way from the single traveling secretary of 1924-25 to the nine educational leadership consultants visiting chapters in 1991-92. Fred Speer had less than a week in the Central Office with Bruce McIntosh followed by two day visits with Grand High Alpha Fischer and Publications Chairman Jack Mason. It was quickly apparent that a better introduction to fraternity policies and procedures was needed; in 1926 Bruce McIntosh and the officers developed a three-week program in Indianapolis followed by 10 days with various Grand High Zeta members. In the late 1920s a two-page "Guide for Visitation" detailed nine major areas to be discussed with each chapter. At this period even reversing the order of visiting two chapters required a formal, written vote of the executive committee. Today the Consultant Development Program consists of an intensive two-month course of study involving all areas of operation. Sessions range from interfraternal programming to relationships with alumni, schools, and the general public; from the basics of financial management and the performance of our rituals to experiential exercises designed for personal growth. And consultant itineraries are modified by the Director of Chapter Services as the need arises.

Publications

In addition to consultants, the mid-1920s gave rise to monthly letters to chapters, later to weekly letters to the High Alpha. These communications contained policy announcements, tips on chapter operation, and commendation for superior chapter operation. In 1926 the first edition of the *Pædagogus* or manual for new members appeared. Largely designed by Ernst Fischer and Jack Mason and executed by Bruce McIntosh, the 66-page volume was an instant success, much copied by other fraternities. The Central Office provided circulars and pamphlets on many topics beginning in 1924. The monumental *Expositor* appeared in 1929; the 304 page hard-bound book consisted of five chapters on General Fraternity history and operation followed by eight chapters of procedure for the various chapter officers. The *Expositor*

traced its history back to 1913 when Jack Mason sent mimeographed instructions to chapter secretaries on the submission of articles for the magazine. Preliminary editions of chapters appeared as early as 1922; all except the three chapters written by Traveling Secretary Fred Speer in 1925 were written by Bruce McIntosh. Traveling Secretary Dale Osborn (Iowa State) was heavily involved in the final editing for publication. Today the Office of Administration distributes 12 individual chapter officer manuals.

The first traveling secretaries published observations concerning the health of each chapter visited in the open magazine. Fred Speer opened such a report in April 1925 with "It is not the aim of these articles to call a spade a spade. Rather an attempt is made to put on a few ribbons, and call it a shovel." The increasing number of chapters and the need to use the space for alumni news later crowded the reports out of the magazine. Early traveling secretaries traveled primarily by train, often juggling a briefcase, a portable typewriter, and a suitcase in a mad dash for the departing streamliner. Gradually, as the automotive age took hold, travel shifted to car . . . the principal means of travel for today's consultants, although some visits to the less densely populated western areas are made by airplane.

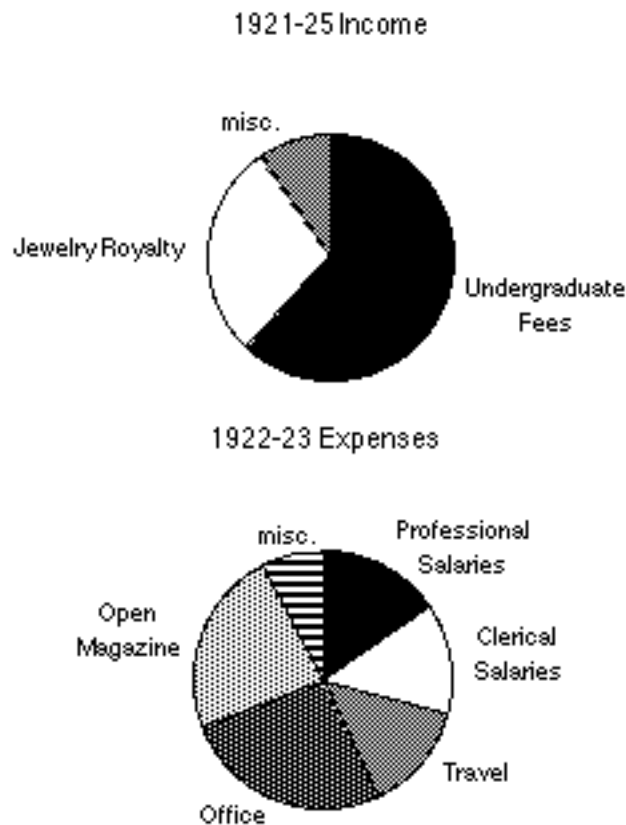
Today's consultants are thoroughly trained professionals who combine recent experience as undergraduate members of a chapter with broad training and numerous resources: publications, clerical support staff, professional executive staff backup, review of chapter situations by the Grand High Zeta, policy statements by the General Assembly.

GENERAL FRATERNITY FINANCES

"Ideals, aims, and purposes sometimes hold such attention that other details are neglected. Records of the early days of Lambda Chi Alpha do not reveal much

the General Fraternity

concerning its financial policy except that matters were permitted to run in a haphazard manner. To make affiliation possible for early members, there were no financial restrictions or requirements aside from nominal initiation fees and dues. The men composing the early units, to a large degree, were as poor as the proverbial church mouse, and operated according to income. They did not live beyond their income, but neither did they accumulate funds nor build monuments to mark their fame, for theirs was to instill the literal meaning of fraternity.”³

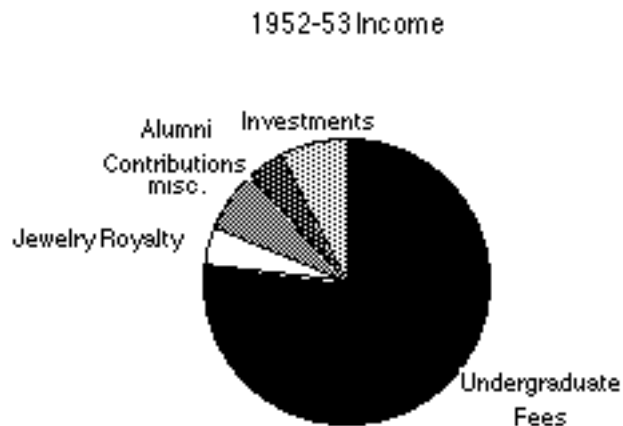


Fiscal matters began to receive attention with the addition of E.J.C. Fischer and Samuel Dyer to the Grand High Zeta in 1914. When the California chapter was unable to send a delegate to the Worcester General Assembly in part due to the high cost, Fischer proposed equalizing the cost of delegate travel for all chapters . . . in essence,

³E.J.C. Fischer, November 1929 *Purple, Green & Gold*.

the system used today. The year 1916 still saw the General Fraternity making per capita assessments to pay for the General Assembly, but planning for the future was demonstrated by the adoption of Fischer's idea of an endowment fund to provide for central office facilities at a later date. General Fraternity receipts totaled just over \$6,500 in 1917, virtually all from undergraduate fees.⁴

The magazine costs are now distributed over many more members and hence reflect a smaller portion of the total budget, despite sharply rising paper costs; and fewer clerical workers are required to support each professional staff member due to sophisticated office equipment . . . with other items essentially unchanged. Minute attention to costs has been a focus from the beginning. One example was Bruce McIntosh's study of the cost of reproduction of form letters for a year, made in 1940. All costs, including depreciation, were projected at \$0.00185 per page for mimeograph, \$0.00097 for spirit duplicator, and \$0.00438 for letter-shop service. Paper was not included in the figures, but estimated repair costs, staff time to take the materials to the letter-shop, etc. were included. Our Office of Administration has been known in the interfraternity world as a model worthy of a visit for more than 60 years.



⁴All figures reported are for the combined funds of the General Fraternity and the Educational Foundation.

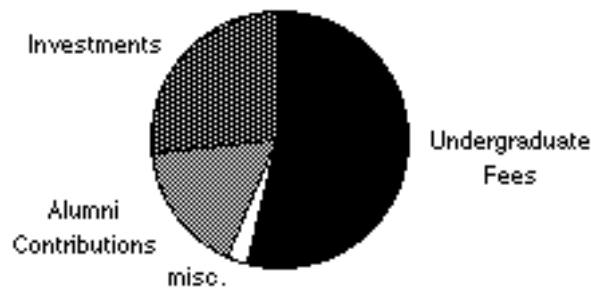
the General Fraternity

1952-53 Expenses

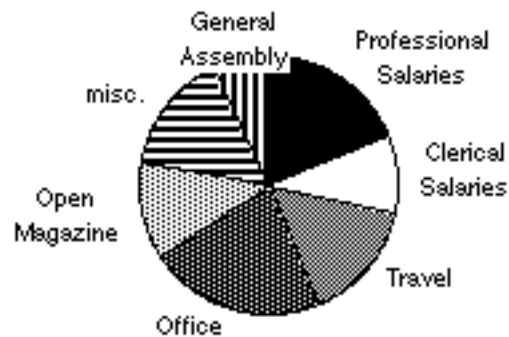


Sources of income have changed markedly in order of importance over the years. The pleasant news for undergraduates is that fees (initiation fee, associate member fee, yearly dues) rose from about 60 percent of income in the 1920s to almost 85 percent in the late 1940s but have since fallen to about 55 percent. Jewelry royalty was once a major income item, approaching one-fifth in the mid-1920s and the War years of 1944 and 1945, but has slowly decreased from about 5 percent around 1950 to about one tenth of one percent today. The contract with the Balfour Company stipulated a fixed fee from 1942 through 1962; much of the fiscal health of the Fraternity during the Second World War was based upon the income from the jewelry contract.

1982-83 Income



1982-83 Expenses



With relatively decreasing income from undergraduate fees and jewelry royalty, what has filled the gap? There are two answers: the loyalty of the alumni and the fiscal prudence of our staff and advisers. Alumni contributions, amounting to less than \$1,000 prior to 1947, have risen to more than \$350,000. Investment income, primarily managed by the Board of Investment Advisers⁵ with short-term investments by the Director of Finance and Insurance, has risen from 5 percent of income in 1928 to approximately 10 percent in the late 1950s to around 15 percent in recent years.⁶

EXPANSION

Warren A. Cole's extensive letter writing that, after more than 100 failures, finally resulted in the first two chapters of Lambda Chi Alpha (Gamma at Massachusetts and Epsilon at Pennsylvania) has been described earlier.⁷ Even the first west coast chapter was developed partly by letter and partly by the presence of a young alumnus.

University of California

⁵A list of the brothers who have served on the Board of Investment Advisers begins on p. 22 of Part III.

⁶Investment income was anomalously high in 1982-83.

⁷See page 9.

the General Fraternity

Between May and July of 1913 Warren Cole corresponded with Charles B. Bennett (Brown), a popular instructor in physiology at California. Bennett had completed his Ph.D. at Berkeley and was working on his M.D. degree. After the initial letter, Cole inquired about the status of fraternities. Dr. Bennett sent a complete list of the 28 fraternities and 15 clubs with comments about several of the clubs. Although Bennett was loathe to recommend a particular group, he did mention three clubs in which he had friends: Skulls, Dahlonga, and Los Amigos. In August, Cole wrote exploratory letters to half a dozen groups, but carried on serious correspondence that fall only with Skulls, a group that had been founded as a medical fraternity in 1910. The Skulls were favorable to Λ XA affiliation from the beginning, but were very concerned about the unpaid balance of the \$1,000 loan on their house. They delayed a formal petition until December 10 in order to raise \$600 to repay the University Loan Fund and enter Lambda Chi Alpha debt-free.

Cole, as Chairman of the Expansion Committee, replied on December 15 that the petition was approved and that the official "initiation date" would be December 15 even though Dr. Bennett would not administer the oath or ritual to the first four officers until January 11. The usual problem of Lambda Chi Alpha's youth arose when Eugene Barbera, the early correspondent for Skulls, wrote to Cole on January 15 asking for information about Λ XA to paste in the Berkeley Library's copy of Baird's *Manual of College Fraternities*.

Dr. Bennett described the major initiation on January 20 as follows: "The ceremony started with a roll-call. Then much of the ceremony was read carefully by the president of Skulls (whom I had initiated a few days earlier) and the oath read through by him. Then another man (also initiated) called the roll again and each was asked to declare if he was willing to take the oath or not. Then they all knelt and with their hands on the Bible repeated the oath after me. Then the president, Zumwalt, read much of the last part, explained the symbols, etc. Then I gave a brief talk emphasizing the fact that the

Fraternity had taken the highest ideals possible, and that the Fraternity intended to maintain these ideals and would revoke its charter from any Zeta which declined to follow the highest ideals and that very fact made it easy for the men in this Zeta to really receive as brothers all the men not only of its own Zeta but in those of other Zetas too. Then I gave them the grip, after which we had a banquet.”

With Mu installed, Cole immediately turned his thoughts to west coast expansion, writing Barbera about the possibilities at Leland Stanford, Washington, and Oregon on January 29. Apparently the initiation of the Skulls was kept from public view as on February 11 Barbera telegraphed Cole asking for announcement of the new status as “news has leaked out on campus.” On February 19 Cole replied that about 200 engraved announcements had been mailed—to each fraternity, sorority, and club at Berkeley and to each national fraternity secretary. Local fraternities that were considered possible expansion material also received the announcements. This was a successful technique as, for example, the Tolo Club at Washington State initiated contact after receiving several such cards and became Tau Zeta, Λ XA’s 14th chapter.

DePauw University

Charter member Wilbur Stonex reflected on the origins of Xi Zeta in 1940: “The idea of forming a local organization took root in a rooming house on South Jackson Street in Greencastle, Indiana, during the college year 1911-12. Upon returning to school the following year the DePauw Rooming Club took over the old house for itself and entered into competition with the Greek letter fraternities on the campus. Because of the simplicity, the club never let its real name become known, but used merely the three letters, D.R.C., which later developed into Darsee. The name pleased one of the Light women so much when we wanted to take their house, because, as she said, the ‘Darsees’ were a group of people in ancient times who went about doing good. We

the General Fraternity

thought that quite a joke. According to an old Arabian legend, Darsee means *brotherhood*, something that epitomized those early Darsee days.

“Darsee was formed primarily by the highly critical standard of whether or not a prospective candidate was highly desirable ‘socially.’ And by ‘socially’ we did not mean his standing financially, his family history, or his social register rating. It means whether or not he had that characteristic ‘brotherliness’ of personality which caused him to project himself into his environment and into the interests of his associates without undue pride, reservation or selfishness.

“In your incoming freshmen each fall there will be several unpolished diamonds. They arrive on campus without ‘the sound of trumpets’ and are noticed only due to the fact that they are ‘unpolished’ in a setting of more or less polished or partly polished products of our collegiate system. If your recruitment committee is cleverly kind, it can fish out one or more of these each year that will make a wonderful addition to the crown of Lambda Chi’s glory when you get through putting a polish on it. As an example, take Bruce McIntosh. Mac was a quiet little Scotsman, going about the business of getting an education without making any noise about it. He was prepared in his class work, and the fact that he didn’t impress any of the fraternities because he was a quiet fellow who minded his own business made him a marked man for Darsee. Darsee men were always looking for fellows who seemed to have brains and ambition hidden under a bushel. His name came up in meeting; two or three who had met him in classes spoke well of his apparent good qualities, chief of which at that time was his modesty, and he was brought down to the house where the ‘brotherliness’ was turned on. And Mac was one of us, among the first pledges. I don’t know how far Mac would have gone outside of Darsee; perhaps even he cannot tell you that. But there is a saying under one of the seniors pictured in my old *Mirage* (yearbook) of 1915: ‘Entered DePauw a wheelbarrow and came out a limousine.’ Put your psychology and geology to work on the rough

rocks that come rolling onto the campus every fall. There are always some rough diamonds among them.”

The treasury of the infant Lambda Chi Alpha did not permit much in the way of travel funds, so visits were usually done at the officer’s expense. Grand High Pi Ernst J.C. Fischer, as manager of the Star Electric Fuze Workes in Wilkes-Barre, Pa., had frequent occasions to go to Chicago on business. In January of 1915 Grand High Alpha Warren Cole asked Fisch to look over Aeolian Club at Purdue and possibly install Darsee Club at DePauw. A petition for a chapter had just been received—which in those days meant a typed list of members, a snap shot of the house and a snap shot of the group. No personal contact whatsoever had occurred. Nonetheless Fisch was authorized to initiate the group “If they look good to you” but otherwise to delay the matter until Cole could visit Darsee.

Fisch’s much-delayed train was met by Darsee’s president Bruce McIntosh and Wilbur Stonex. He found the house a clean, modest, well kept home and “the boys appealed to me as a sincere and sober minded outfit.” Thus in the late afternoon on January 23, Fisch brought out the mimeographed obligation sheets for signatures, read the ritual to the ensemble, and pronounced them duly instituted as the 18th chapter, Xi Zeta. After the ceremony the group went to the Washington Tea Room, “where by candle light and somber settings we partook of the so-called installation banquet. It was a modest affair, but spelled to me more sincerity than some of those affairs done with pomp and glory, but lacking what this little band of young fighters had back of them.”⁸

Butler University

Just over 300 students registered for classes at Butler College in Indianapolis in the fall of 1914. The three existing fraternities on campus were little more than social clubs,

⁸Fischer letter dated 5/13/40

the General Fraternity

so a small group of men decided to form an alternative to the established organizations—Delta Alpha Phi. Warren Cole came across a favorable mention of the local fraternity in the school newspaper: “They are represented in athletics, debating and orchestra, and are making a strong bid for scholastic honors.”

The group’s intention had been to revive the former Beta Theta Pi charter, gone since 1881, but soon found that it would have to wait several years. Cole asked Ernst Fischer to look up the group the next time he visited his parents in Indianapolis, a stop he frequently made in conjunction with business trips to Chicago from his home in Wilkes-Barre, Pennsylvania.

Years later, charter member Wallace Wadsworth recalled the first visit. “Fisch sent several newspaper clippings of installations to us and then came out to see us one Sunday and showed us a lot of poker tricks and told us some dirty stories and finally switched us over to the idea of Lambda Chi Alpha.” Fischer reported favorably on the group to Cole, so the two moved ahead to make Delta Alpha Phi the 25th chapter, after Purdue University’s Aeolian Club that had already been authorized as Psi Zeta.

In December 1915, Cole and Fischer came to Indianapolis on the way to Lafayette to install the Purdue chapter. On the evening before their departure, Cole, Fischer and several members of the Butler local were visiting with Fischer’s parents in their small southside Indianapolis home. As Fisch sat reading the paper, Cole wondered aloud if there would be any harm in putting the assembled members of the local society through the oath before leaving for Purdue. Fisch agreed, and a late-night initiation began.

“Among the boys was one chap who was quite a talented piano player [probably Fred Wolff, composer of the Butler Alma Mater “In the Gallery of Memories”], and while he was entertaining my parents in the fore part of the house, Cole and I took groups of three into the kitchen and administered the oath,” recalled Fischer. The Butler men were asked not to publicize the early installation since the official date would reflect the ceremony a week later at the chapter house and Butler would receive the designation

following Purdue, namely Alpha-Alpha Zeta.⁹ This casual approach to installing chapters was common prior to 1930.

Well-Established Local Groups

Other groups were influenced by a fraternity member who transferred from another school. Howard Hoerner, an initiate at Penn State, persuaded the Muckers Club (Missouri @ Rolla) to petition and become Alpha-Delta Zeta.

Some initial contacts were fortunate accidents. Warren Cole went to Worcester to investigate a local fraternity and made chance contact with the recently formed Zeta Sigma Tau—that became the 11th chapter. Albert Cross (Pennsylvania) contacted ISWZA at Cornell after he heard of the local purchasing a chapter house . . . and Omicron Zeta was born. We don't know what prompted Lloyd Claycombe, a member of the Independent Literary Society at Indiana, to contact Bruce McIntosh shortly after Darsee Club became Xi Zeta, but it brought Alpha-Omicron Zeta to Lambda Chi Alpha and started a long-term working relationship between the two General Fraternity leaders.

The climate in the early years was very favorable to Lambda Chi Alpha. The years 1905-1915 saw a 70 percent increase in the number of male undergraduates in college . . . and demand for more fraternities. Even during the years of World War I, Λ XA was able almost to double its chapter roll to 53 by the end of 1919. In contrast to the curtailed expansion policy of most other groups, Λ XA encouraged any strong group to petition for a charter—and was able to choose the pick of the crop.

Interfraternity Assistance

Also important to the early expansion was the support of prominent interfraternity leaders such as George Banta (Phi Delta Theta), L.G. Balfour (Sigma Chi), and, later,

⁹From "75 Years of Lambda Chi Alpha at Butler University" by David Arland (Butler) in the Winter 1990 *Cross & Crescent*.

the General Fraternity

William Raimond Baird (Beta Theta Pi). The practice of many groups in delaying action on petitions also assisted the youngster: when Harbaugh Club at Franklin & Marshall petitioned one group late in 1916 it was told to reapply two years later; instead it became Alpha-Theta Zeta.

When the small national Beta Kappa merged with Theta Chi in 1942, the duplicate chapters on the Georgia Tech campus declined to be combined. Instead, the former Beta Kappa chapter became Beta-Kappa Zeta of Lambda Chi Alpha. The installation was performed by a degree team from Auburn—the sixth such duty for Omega Zeta, but probably its most humiliating. They were met at the train station by “Jezebel,” the chapter’s Ramblin’ Reck that only a few months earlier had borne a scaffold with dangling Auburn Tiger effigy.

Commons Clubs

Six chapters of Lambda Chi Alpha were once a part of the National Federation of Commons Clubs. Like the literary societies founding in the waning years of the 18th century, the organization was designed to overcome inadequate provisions by most colleges—in this instance for the social and recreational needs of their non-fraternity-affiliated students. Wesleyan University (Middletown, Connecticut) enlarged a dining hall or “commons” in the fall of 1900 to include meeting rooms for a club. Its success soon attracted the attention of students and faculty at other institutions. In December 1906 representatives from the Commons Clubs at four New England colleges met at Dartmouth and perfected a union. The organization was founded upon the three principles of democracy (any college man who wished was eligible to join provided he was not a member of a fraternity), service (the dignity of honest labor and the nobility of intellectual effort), and brotherhood (close, personal association). It believed that each man should choose for himself between the exclusive fraternity and the inclusive group.

The Kasa Club at Brown was admitted to the organization in the spring of 1907. A number of its leaders were unhappy with the affiliation, which in the fall led to the organization of a local secret fraternity, the Alpha Brotherhood of Sigma Phi Delta. This latter group was installed as $\Lambda X A$'s fifth chapter, Iota Zeta, in November 1912. From 1911 to 1916 the organization, then known as the National Federation of Commons Clubs, continued to expand. A chapter was placed at what is now the University of Massachusetts in 1912 about the same time Warren Cole was establishing the first functioning chapter of $\Lambda X A$ with the able assistance of Louis Webster, Lewis Drury, and Murray Lincoln.

The Syracuse group, founded in 1911 and affiliated with the Federation in 1912, came to believe that the organization was a fraternity in all but name. Unable to reconcile its feelings with continued membership, it withdrew from the Federation and successfully petitioned to become Alpha-Upsilon Zeta in February 1918.

As the United States went to war, the campus became a place of confusion. The Federation, through "round robin" letters, discovered a marked lack of uniformity among the chapters in policies and practices. Some chapters were small, the size of the average fraternity; other chapters—because of non-exclusive policies being actually implemented—were very large. A few chapters maintained houses, but the majority did not. At a general meeting conflicting ideas clashed, with each group eventually being given the choice of affiliating with the newly formed Phi Mu Delta or with the renamed Commons Club Federation. Four groups, including Barb Association at Wabash, chose instead to petition for a $\Lambda X A$ charter.¹⁰ The group at Carnegie-Mellon University chose

¹⁰The three May 1918 charters were as Alpha-Kappa Zeta at Wabash College, Alpha-Nu Zeta at Case Western Reserve University, and Alpha-Rho Zeta at Colby College. The Commons Club at Allegheny College was refused permission to petition for a $\Lambda X A$ charter by Grand High Alpha Cole; shortly thereafter the organization became inactive.

the General Fraternity

in 1918 to become an independent local, Kappa Sigma Rho, but successfully petitioned $\Lambda X A$ to become Epsilon-Lambda Zeta in November 1929.

At the University of Washington a group founded in April 1913 was affiliated with the Federation in 1915; it used various names. Among its early leaders were Noel Sargent, Grand High Alpha 1938-41, and LeRoy Brooks, Order of Merit 1937. It also rejected the two options offered by the national organization in favor of becoming Alpha-Psi Zeta in June 1918.

The impact of the Commons Clubs on $\Lambda X A$ minimally includes six chapters, seven if the splinter group at Brown is included. The six chapters have produced a Grand High Alpha, two other members of the Grand High Zeta, 12 Student Advisory Committee members, six members of the traveling staff, two members of the Board of Investment Advisers, eight Graduate Scholarship recipients, a Duke Flad Outstanding Undergraduate award recipient, 10 members of the Order of Merit, and two members of the Order of Achievement. Four of the chapters have each initiated more than 1,000 members—with Washington well over the 1,500 mark.

Union with $\Theta K N$

Lambda Chi Alpha's greatest expansion, of course, occurred with the merger with Theta Kappa Nu in 1939. Since Theta Kappa Nu's expansion policy required a well-established group, it is not surprising that several 19th-century roots were added to the Fraternity. Theta-Kappa Zeta (Rose-Hulman) began in 1900 as P.I.E.S. or Polytechnic Institute Experimental Science; Baldwin-Wallace's Kappa-Phi Zeta originated in 1868 as Schiller Literary Society; the earliest group was the 1867 Alpha Delta Theta, now Kappa-Mu Zeta at Culver-Stockton. Prior to the merger the 19th-century roots numbered but three: the long-dormant Gamma-Eta Zeta at Hamilton College traced its beginnings both to the 1878 Hamilton Debating Club and the 1882 Emerson Literary Society; Indiana's earliest predecessor was the 1880 Eureka Society. With the 1956

chartering of the 1869 Phi Zeta at Evansville as Iota-Mu Zeta another venerable group was added to the fraternity's family tree.¹¹

In more recent years, as strong locals with a distinguished history became both fewer and less likely to petition, expansion has occurred either with a local group formed expressly to petition a general fraternity or by professional staff recruitment of individual members to form the new colony. Since the early 1940s, most groups have been developed for a period of at least one year as a colony before achieving a charter.¹²

The rapid expansion to 53 chapters by the end of 1919 was largely due to the policy set forth with enthusiasm by Warren Cole, with able assistance from Albert Cross and E.J.C. Fischer. The 1920s saw slower expansion to 79 chapters under the attentive eye of Fischer and much effort by Bruce McIntosh. But the single individual most responsible for the policy of maximum expansion commensurate with high quality was Linn Lightner, whose service to the International Fraternity dates from 1918.

MEMBERSHIP SELECTION

Those who opposed restrictive membership policies of fraternities called it discrimination; those who favored them called it selectivity. By whatever description, the fact is that, until the 1950s, most fraternities limited their memberships to certain racial, religious, or other restrictive groupings. There were all-Jewish fraternities, all-Catholic fraternities, all-black fraternities; one accepted only members of Masonic backgrounds, two limited membership to agriculture students, another to engineers. Of the remainder, Lambda Chi Alpha included, most limited their membership to white

¹¹A list of local fraternities at least a decade old at the time of either ΛΧΑ or ΘΚΝ chartering begins on p. 55 of Part III.

¹²A list of the 300 college campuses on which LCA and QKN have existed begins on p. 32 of Part III.

the General Fraternity

Christians. Only a small number of fraternities were founded with no restrictive membership policies.

Restrictions on membership in fraternities originated in America's cultural context. Religious suspicion of "outsiders" is verifiable from the start of recorded history and is characteristic of the Puritans. Racial conflicts in the Americas date from the arrival of the first European with the encounters accentuated by the arrival of the first blacks. These facts clash with the American dream of equal opportunity and the belief that it must, of necessity, lead to equal accomplishment.

Well into the 19th century, colleges were founded by Protestant sects with some for Roman Catholics. Fraternities arose around 1825 to compensate for the narrowly focused academic offerings in our colleges, whose student bodies were homogeneous. It is no surprise, then, that early fraternity members were male, white, Anglo-Saxon, and largely Protestant. In all likelihood the concept of a membership restriction policy was never considered—the possibility of a black or American Indian or a female in college was too remote. Most colleges broadened the curriculum but were quite satisfied with leaving the social life, and often the housing and board needs of a larger student body, to the fraternities.

More Heterogeneous Student Bodies

At the end of both World Wars, particularly the Second, college students became more diverse; many of the newer schools had origins outside the religious tradition. Most private colleges maintained some form of covert quota system in admissions through the 1960s—after all, Plessy vs. Ferguson had established the "separate but equal" doctrine even in the public sector.

The theoretical issues were complexly difficult. First, there was the conflict between the "social right" to choose one's friends and associates (even with callous snobbery or blind prejudice) versus treating people as individuals instead of as members of a

category (focus upon the person's behavior rather than race or creed). Although "religious tenets" involving organized churches were usually exempt, in the social upheaval beginning around 1945 fewer and fewer would defend "social rights."

A second issue was autonomy. At one level the general fraternities claimed, as voluntary organizations, the prerogative of making rules (including member selection). The colleges, in one last vestige of the *in loco parentis* doctrine, claimed that their right of recognition of student groups provided sufficient grounds to require that all rules be consonant with the school's purpose.

The National Interfraternity Conference Executive Committee in 1945 recommended that "member fraternities broaden the base of their membership," and a study commission noted that "campuses will be populated by deserving young men, who are not going to accept lightly any evidences of what foes of fraternities term 'discrimination.'" In practice colleges and universities approached the problem by radically different means.

Restrictions by the Colleges

Amherst College (Massachusetts), in 1948, was the first to decree that, as a condition of continued recognition, there be "no prohibition or restriction (in fraternity membership) by reason of race, color, or creed." By 1957 *The New York Times* reported that such private institutions as Chicago, Columbia, Dartmouth, and Williams had joined Amherst in legislation along these lines. Among state institutions, Connecticut adopted such a position in 1949, Wisconsin in 1960, and Colorado in 1962.

In contrast, at Michigan, President Harlan Hatcher vetoed an Amherst-like plan, saying, "We believe that the processes of education and personal and group convictions will bring us forward faster, and on a sounder basis, than the proposed methods of coercion." In doing so he endorsed the position of his predecessor, Alexander G. Ruthven, who had warned: "In our zeal to protect the constitutional privileges and

the General Fraternity

immunities of certain citizens, we must be careful not to infringe upon or impair equally sacred rights of others. It is a long-established rule of law that no individual has an inherent right to membership in any particular organization.”

At another level some local chapters claimed autonomy in selecting members while most general fraternities have insisted that the chapters adhere to the guidelines of the national or international group. It is generally agreed that a component must work within the laws and traditions of the parent organization, but what forms of dissent and/or protest does *work within* encompass?

Practical considerations added to the problem in finding a solution. In particular, general fraternity officers wondered if a policy of integration was not equivalent to organizational suicide. The National Federation of Commons Clubs, founded in 1899 to accept any male not affiliated with a fraternity, disintegrated in 1918. Its successor, the American Association of Commons Clubs was equally ignored by college students. If these groups could not succeed, what would happen to a fraternity whose membership became heterogeneous?

A second practical problem was how to monitor the various regulations. If all that is required is equal opportunity, looking at the actual minority numbers is inappropriate. Should reverse discrimination be required (for a period? forever?), or is non-discrimination (immediately? after a compensatory period that corrects past error?) the goal?

Another practical problem for the colleges was the demonstrable value of the general fraternities. If all groups severed outside ties, the supervision previously done by the parent group would require additional college student personnel administrators. It is also clear that serious physical hazing incidents are far more prevalent among local fraternities than in chapters with national affiliation.

AXA Restrictions

The earliest Constitution of Lambda Chi Alpha restricted membership to male, Caucasian, non-Semitic Christians. It is likely, given the Northeast origins, that the latter three terms were intended to prohibit the Jewish. The question of restrictions first came up, in an emotional context, at the 1946 Toronto General Assembly. Discussion occurred at each successive General Assembly and Leadership Seminar but the necessary three-fourths vote to change the Constitution did not occur until 1954.

In 1950 the Hamilton College chapter successfully petitioned to initiate a member of the Lutheran church whose father was a Muslim and whose mother was a Roman Catholic. Talks from a half-day session on the issues at the 1951 Seminar were distributed to each chapter. A 1951 special committee recommended deleting the non-Semitic provision but the predominantly undergraduate General Assembly of 1952 did not agree. The 1954 Miami Beach Assembly voted to include those of the "white" race or American Indian, with not more than one-fourth Semitic blood, and professing to be Christians. In 1956 at Glenwood Springs the "Semitic blood" provision was deleted.

Another extensive discussion at the 1957 Seminar was reported in the *Cross & Crescent*. Another twist in membership requirements took place at Hamilton College, when in March 1958 the Student Senate adopted by a 12-7 vote a plan of "100 Percent Opportunity Rushing." After a preferential matching that was designed to have the same result as standard bidding, the remaining freshmen would be assigned to fraternities in proportion to the unfilled quotas (each fraternity would receive at least one assignee). Several of the leaders in this plan were members of the Lambda Chi Alpha chapter; the chapter itself was narrowly in favor of the system. Then, in an act of deliberate confrontation, the chapter voted that it "shall not restrict its membership for any reason of race, religion, or color beginning this day," despite the clear denial of membership to blacks and non-Christians in the Constitution. The General Assembly treated the resolution as an act of secession in refusing to abide by the rules of the

the General Fraternity

majority and suspended the charter, but stipulated that the chapter could be reinstated if it would rescind the resolution by October 1. It did not.

In 1962, upon the strong recommendation of the Grand High Zeta, the General Assembly removed all references to race and religion, though retaining the all-male provision.

Restrictions Based on Sex

Today, there are only two or three fraternities with no restrictions based on sex, all of them founded in the early to middle 1800s. This is not unusual, considering that coeducation in the United States did not start until 1837 at Oberlin College (Ohio). The first state universities to admit women were Iowa in 1856, Wisconsin in 1860, and Michigan in 1870.

To accommodate the social and fraternal needs of a growing number of women college students, 18 of the 26 sororities (women's fraternities) that constitute the National Panhellenic Conference were established between 1851 and 1900. These, too, were largely organized along racial and religious lines. Jewish sororities were organized for their constituency, and black sororities were established shortly after the turn of the century.

But it was an accepted premise, since the inception of the fraternity-sorority system, that fraternities were for men and sororities were for women. The first challenge to this single-sex concept came with the enactment by the U.S. Congress of Title IX of the Education Amendments of 1972, which barred discrimination on the basis of sex at any institution which receives Federal funds (and that includes virtually all colleges and universities in the U.S.). The primary intent of Title IX was clearly to equalize funding of women's sports programs at colleges and universities, but the Department of Health, Education and Welfare (HEW) interpreted this to include all student organizations, including fraternities and sororities. It took a separate act of Congress in 1974,

promoted by fraternity and sorority leaders, to eliminate these groups from the provisions of Title IX.

Nonetheless, the same forces and methods that preceded the elimination of racial and religious restrictions now presage the likelihood that selectivity (discrimination) on the basis of sex will be a major target area in the future. Several private colleges in the Northeast have already issued decrees banning single-sex organizations.

Although Lambda Chi Alpha continues to be an all-male organization,¹³ the Fraternity closes its doors to no worthy man. Today, the General Fraternity has no data on its racial or religious composition—it has collected no such information since the membership restrictions were eliminated completely in 1962.

While some would criticize Λ XA for its conservative approach to the issue, the Fraternity chose to leave the decision to the predominantly undergraduate General Assembly. It is also clear that the ultimatums and deadlines set by some colleges were counterproductive—the defense to such strong attack was greater centralization with the average individual chapter of many fraternities now enjoying less autonomy than in the 1930s. Such a reaction to threat is common in society, as the general absence of criticism of the internment of United States citizens of Japanese ancestry during World War II illustrates.

ROUGH INITIATION

In February of 1925, Bruce McIntosh described to the Grand High Zeta some pre-initiation events he had witnessed during recent chapter visits, expressing concern for the safety of pledges as well as wondering if the practices were truly compatible with the

¹³The 1990 Memphis General Assembly adopted a resolution that disallows any type of women's auxiliary organizations perceived as or resembling "little sister" groups within the Fraternity.

the General Fraternity

Fraternity's ideals. A study of rough initiation was undertaken with guidance from two college faculty members: Earl South (Ohio University) and Donald Rothschild (South Dakota).

A questionnaire was distributed to the general membership in September, with the report appearing in the open magazine. Only 28 percent of the 273 members responding felt that rough initiation should be abolished (at least one questionnaire was received from each of the 41 chapters). The degree of hazing present in each chapter was published by name.

The National Interfraternity Conference took up the topic of rough initiation late in 1928, with Lambda Chi Alpha leaders roundly condemning the practice. In 1929 a follow-up questionnaire was sent to each chapter's High Gamma. The results were discussed at the Alexandria Bay Assembly that year. Either attitudes had markedly changed since 1925 or those responding were primarily from chapters where hazing was enjoined: 90 percent now were opposed to rough initiation, although only 56 percent favored General Fraternity standards to prevent it.

The General Fraternity took steps over the intervening years toward the development of a humane approach to initial membership, notably the elimination of both the word and concept "pledge."¹⁴ It was not until 1978 that practices and attitudes were again measured via questionnaire. The six anonymous administrations of the questionnaire in the decade ending in 1987 clearly show progress: except for some items never reported as being very frequent, all 35 specific practices show a decrease over the decade. And three-fourths of the respondents reported a "personal reaction" that hazing has no benefits whatsoever. The major problem seems to lie in the

¹⁴The first public call was in George Spasyk's February 1970 *Cross & Crescent* "Reflections: Pledges—Who Needs Them?"; it was followed by the 1972 Portland General Assembly adoption of the Fraternity Education program and the term *Associate Member* for those who have not been initiated.

definition of hazing. At least two-thirds of the undergraduates consider each of the 35 practices on the questionnaire to be hazing. However, undergraduates reporting that at least several of these practices occur at least “occasionally” in their own chapter often do not consider many of these same practices to be hazing. The professional staff have been confronting members with the fact that, no matter what the local opinion may be, in Lambda Chi Alpha **all** of the 35 surveyed practices are considered hazing and therefore are both inappropriate and illegal.

The perceived rationale for hazing hasn’t changed much over the years—the major reasons are seen as “tradition” and “the (improper) goal of creating unity in the associate member class.” The campus climate is not perceived by those responding to the questionnaire as what brothers use to justify hazing practices . . . but clearly campus climate **is** a major, albeit subtle factor since it affects what types of treatment of associate members are thought to constitute hazing.

In his Spring 1988 “Reflections,” then Executive Director George Spasyk called for more “brothers who will take the initiative to change what is unacceptable. . . . It takes courage to deal with . . . the abuse of alcohol which, in the opinion of many, constitutes the single greatest problem facing fraternities and student society in general. Taking a stand against open parties, serving alcohol to minors, playing drinking games, requires a great deal of courage.”

In the very next issue of the *Cross & Crescent* it was Brother Spasyk’s sad duty to report that “a tragedy occurred recently at Phi Zeta of Rutgers University in New Brunswick, New Jersey. On April 11, Phi Zeta would have celebrated its 75th Anniversary as a chapter; more than 1,300 members had been initiated since 1913. On Thursday, February 11, Phi Zeta held an Association Ceremony, following which there was a gathering at the chapter house at which alcohol was consumed. Many of those present were under the legal drinking age. The following morning, an 18-year-old

the General Fraternity

associate member was taken to the hospital where he was pronounced dead. Officials have determined that the young man died from the effects of alcohol.

“One can only wonder how such a tragedy could occur. The simple fact is that with 224 chapters and 12,500 members, there will always be some who aren’t paying attention [to the magazine articles, letters, circulars, Educational Leadership Consultants] or who maintain the fantasy that ‘it can’t happen here.’ . . . We could throw up our hands in despair. . . . We choose instead to redouble our efforts in educating our young members to the dangers (and consequences) of irresponsible behavior. . . . The loss of even a single life is unacceptable.”

Was hazing involved in the death at Rutgers? Alcohol forced on a young man who did not wish to drink that much—by blatant or subtle group pressure, by drinking games? It is doubtful that anyone—even those present in the New Brunswick chapter house on that occasion—will ever know with certainty. What is clear, however, is that each chapter officer and each member of Λ X Λ must be constantly vigilant. Like crab grass, just when you think the problem has been eliminated some form of hazing seems to return. A serious injury to any individual—physical or psychological—is unacceptably inconsistent with the ideals of Lambda Chi Alpha.

The academic year 1990-91 saw three chapters closed for major misconduct.¹⁵ One had been on and off probation with both the General Fraternity and the University over the previous few years. Further conduct problems and violations of University, Fraternity, and state alcohol laws closed the chapter. Another chapter knowingly supported for years an overemphasis on alcohol as well as a pledge program involving hazing. A scavenger hunt–hazing incident and a party that again violated the Fraternity’s alcohol policy as well as the probationary status was the final activity. As

¹⁵Five other chapters were closed for failure to meet minimum operating standards; not only had the number of members dwindled, but chapter programming was seriously deficient in numerous areas.

Associate Director of Chapter Services/Alumni Walter Jenkins wrote in the Spring 1991 *Cross & Crescent*, "Lambda Chi Alpha is a fraternity which will never allow a chapter to function if it continues to blatantly violate the Fraternity's laws and policies, especially concerning alcohol and hazing. Probably the person who is the most to blame [for a closing] is the member who did not speak up when the chapter's reason for existing was something other than for brotherhood."

SCHOLARSHIP AWARDS

The Grand High Zeta authorized "service scholarships" in November of 1922 upon receipt of an anonymous gift of \$500. In June of 1925 it was decided to divert interest from the general endowment fund to permit two awards of \$250, to Donald S. Lowe (Dartmouth) for undergraduate studies in music at Harvard and Edward T. Miller (Knox) for study at the Harvard Business School.

Theta Kappa Nu announced a graduate scholarship program late in 1924 in the first issue of *Theta News*. The first recipient of the \$200 award was Edward King (Eureka), who chose to do graduate work in chemistry at the University of Illinois.

The records are unclear, but it appears that some five awards totaling \$1,290 were made by Lambda Chi Alpha prior to the union. Theta Kappa Nu, on the other hand, made 13 annual awards totaling \$2,600 before the merger. Between the last ΘKN award in 1938 and the authorization of the John E. Mason Memorial Foundation, only two awards of \$200 each were made, in 1942 and 1943. Funding for the awards came from voluntary, anonymous gifts (averaging about \$1.00) made by new members during the pledging ceremony—in the tradition of Theta Kappa Nu. In 1949 a Graduate Scholarship Committee of three college faculty members was established to grant the awards; previously the Grand High Zeta decided the recipients. The Fraternity has,

the General Fraternity

between 1926 and 1991, awarded \$344,000 for graduate work to 333 brothers from 148 chapters.¹⁶

JOHN E. MASON MEMORIAL FOUNDATION

Jack Mason left a major part of his modest estate, an insurance policy paying \$2,007.28, to Lambda Chi Alpha. The 1946 General Assembly authorized the establishment of the Foundation partly to commemorate but primarily to give concrete expression to fraternal ideals. Slightly more than \$500 was contributed in memory of Jack; an additional \$520 came from the former Graduate Scholarship Fund. In 1952 the General Assembly authorized the transfer of some \$11,000 to the Foundation from funds no longer needed for the magazine.

Additional funds were sought from chapters at Founders Day for several years. Several small grants were made to college student loan funds in the 1950s in addition to the graduate scholarships. From 1958 to 1970, \$1.50 of each Association Fee was reserved for the scholarship fund.

LAMBDA CHI ALPHA EDUCATIONAL FOUNDATION

In 1968 the name was changed to the Lambda Chi Alpha Educational Foundation. The Foundation includes the Jack Mason Memorial Fund, the Duke Flad Memorial Fund, and the James T. Chirurg Scholarship. The Foundation Directors¹⁷ now appoint

¹⁶A list of brothers who have served on the Graduate Scholarship Committee begins on p. 23 of Part III along with a list of scholarship recipients. The awards of Lambda Chi Alpha prior to the merger are not included because of incomplete records and at least one early award for undergraduate study.

¹⁷A list of the brothers who have served as Educational Foundation Directors and Officers begins on p. 29 of Part III.

the members of the Graduate Scholarship Committee and determine the total award to be made each year.

In the 1980s the Directors broadened the scope of grants to include research related to fraternities, advanced education for fraternity advisers (Interfraternity Institute fellowships) and alumni advisers, educational segments of the annual regional Leadership Conclaves and annual international Leadership Seminar, portions of the Educational Leadership Consultant program for chapters, and ongoing special educational programs for college students such as the social education program “Double Vision.”

Mark Bauer, the current Executive Director, notes that “it is not a ‘non-profit’ organization, but rather a social profit, youth profit, academic profit, and leadership and human profit entity. We have 13,000 very real ‘shares’ (or ‘sharers’ if you will)—our undergraduate men—whose value increases dramatically each year. Their growth is our return on investment.” A program of revitalization in the 1980s led to the assets of the Foundation surpassing the \$1 million mark in 1989; the Directors have now set on the task of developing a multimillion dollar Foundation in this century.

From the beginning the Foundation has minimized operating costs. The Directors not only donate their time and talents, but personally bear the full costs of travel to meetings. Gifts to the Educational Foundation are tax deductible to those filing a U.S. tax return who itemize their deductions.

THE GENERAL ASSEMBLY

The General Assembly is a convention of delegates: each undergraduate chapter and colony in good standing may elect one delegate, and present members of the Grand High Zeta, past members of the Grand High Zeta (known as the Board of Councilors) and members of the Order of Merit in attendance have franchise. In

the General Fraternity

addition, the Alumni Conference, consisting of all alumni present at the General Assembly, may elect up to 18 delegates.

The General Assembly has the authority to amend the Constitution, Statutory Code, and Ritual; elects members of the Grand High Zeta; and through resolutions, sets and defines both broad and specific policies. It also may suspend or revoke charters, and create new colonies and chapters, though these actions are likelier taken by the Grand High Zeta between sessions of the biennial Assemblies.

The first nine Assemblies were held annually, from 1912 to 1919, except for the World War I years of 1917 and 1918, when 90 percent of the membership of the young fraternity was in military service. They were then held biennially until 1972, with the exception again of the World War II years of 1942 to 1945.

The rapid changes taking place in the fraternity world and on the college and university campuses in the early 1970s necessitated annual meetings once more in 1972 through 1974, but when the campus situation stabilized the Fraternity returned to the pattern of meeting every other year. The 75th anniversary year of 1984 marked only the 40th time every segment of the Fraternity has gathered in legislative session. To date the Fraternity has met in legislative session 43 times, the most recent occurring in 1990 at the Peabody Hotel, Memphis, Tennessee.¹⁸

More than Legislation

A General Assembly is far more than the legislative sessions. There is recreation . . . the Swampscott (Massachusetts 1935) gathering featured the Eastern-Western Baseball Lambda Chi World Championship; the 1956 Assembly in Glenwood Springs, Colorado, featured a barbecue under the stars beside a mountain stream high in the Rockies; the 1968 Dallas convention was entertained by a full-fledged rodeo just a

¹⁸A list of General Assemblies and Leadership Seminars begins on p. 58 of Part III.

stone's throw away from what is now the Dallas-Fort Worth airport; and the 1982 Assembly spent an evening at the Grand Ole Opry in Nashville, Tennessee.

And there were prizes . . . for the member telling the most thrilling story of his journey to the Assembly offered in the 1930s. And souvenirs . . . specially manufactured "Egyptian cigarettes" with the fraternity letters on the end papers for the 1931 Asheville meetings and the 75th anniversary medallion at New Orleans in 1984. And presentations . . . Alan Bain's (McGill) coat of arms constructed of Canadian birch and mahogany that resides in the international headquarters.

And recognition of those called to arms . . . the unfurling of the Fraternity Service Flag with 40 gold stars and 1,400 blue stars at Ann Arbor in 1919, the 1946 Toronto program cover featuring the flag with 300 gold stars and 13,000 blue stars.

Even prior to the concept of a Leadership Seminar, which is an integral part of today's Assemblies, particularly for non-delegates, there were educational features such as Jack Mason's lecture on ritualism. In 1929 at Alexandria Bay in New York's Thousand Islands each delegate was assigned five minutes to speak on topics such as training pledges in etiquette, the city chapter budget, entertaining the faculty, and training a chapter to sing. By the Swampscott (1935) Assembly the topic talks had turned into small group discussions at breakfast and luncheon. Some education was subtle, as the Maya calendar featured on the 1939 San Francisco program and the Missouri history in the 1941 Excelsior Springs program.

Education in the proper performance of the initiation and other rituals began in the teens with demonstrations by a chapter degree team. At Alexandria Bay (1929) the initiation was exemplified by six undergraduates and alumnus Harold Martin (Brown) under the direction of Chief Ritualist Jack Mason.

The Grand Ball

the General Fraternity

Imagine finding dance partners for all undergraduates in attendance, particularly in the remoter areas. Members of the local arrangements committees dutifully accepted preferences for blondes, brunettes, or redheads as well as height and invariably obtained a young lady for each member to escort.

The formal dance card contained a listing of the dozen to 16 dances, with an intermission midway in the program. Dances were identified as waltz, fox trot, or one step; some were “tag” or “cut in”; by custom, only the first and last dances were with “your partner for the evening.” Most balls began with a grand march led by the International President. And can you imagine the spectacle in 1941 at The Elms (Excelsior Springs, Missouri) when the lights dimmed and each official delegate turned on his electric white rose boutonniere for the Lambda Chi Waltz?

Transportation for the young ladies to the Grand Ball was generally provided by chartered buses from a central gathering point . . . except for the 1952 New York Assembly, where delegates escorted their dates home by subway, train, and the Staten Island Ferry.

Publicity

Elaborate brochures invited attendance on occasion such as the New York Zetas beckoning to Alexandria Bay in 1929. Radio Station KCKN featured a “Hit Parade of Kansas City Alumni Association of Lambda Chi Alpha songs” in 1941; in addition to this half-hour program, one hour of the Grand Ball was broadcast over KCKN. The alumni also published a special number of their *Theta Fuse* (so named to indicate the successful union of Theta Kappa Nu and Lambda Chi Alpha) to publicize the Excelsior Springs (Missouri) Assembly.

Two conventions had a daily newspaper. *The Crescent* appeared in 1927 at Estes Park (Colorado) and the *Canadian Convention Comment* at Toronto in 1937.

The Assembly Banquet

Today we open with singing the national anthems of Canada and the United States and an invocation, but the three Assembly banquets held in Canada have been even more *de rigueur*. They began with toasts to the King (or Queen) and to the President of the United States. At the 1958 Montreal Assembly, the head table guests were escorted by a bagpiper in full regalia.

In Glenwood Springs (Colorado 1956) the program included presentation of 25 year membership awards, pendants to the ritual exemplification team, and scholarship awards. There has always been a banquet speaker, but little to rival the half dozen orators at Alexandria Bay's Thousand Island House (1929) who waxed eloquent concerning *Lam Chi Where the Sun Rises* (the East), *Lam Chi Folks Out Our Way* (the Middle West), *the Crescent Gleam in Southern Sunshine*, *The Purple Green and Gold in Sunset Land* (the West), *The Crescent and the Maple Leaf*, and the grand summary by Louis F. Robbins (a Brown founder) entitled *Lam Chi Memories*.

The Banquet programs have all been of souvenir quality, but the most notable clearly is the 1937 Toronto program that featured a woven silver-on-black coat of arms provided by brother R. W. Dunn and the textile students of North Carolina State.

Creativity in menu goes to the 1958 Assembly in French-speaking Montreal where "Bifteck Bordelaise" and "Bombe Glacée Fantaisie" were featured, and to the 1939 San Francisco Assembly that began with Sea Food Cocktail à la [Grand High Alpha] Sargent, [Traveling Secretary Tozier] Brown Celery and [Traveling Secretary Bill] Wainwright Olives. The entrée was [Past Grand High Alpha Lloyd] Claycombed Filet Mignon. The banquet concluded with Lightner ice cream, Demi Tasse McIntosh, and Mason Mints.

The Outstanding Housemother

One of the most enjoyable features of a General Assembly is meeting the Outstanding Housemother, a representative of those delightful ladies who provide the

the General Fraternity

chapter house with dignity and charm by their mere presence. What are the duties of a housemother? A concise indication of the breadth of responsibilities was contained in a letter about Mrs. Ida Mae ("Dutch") Holland, Tennessee at Chattanooga's mainstay, who was recognized in 1966: "She runs a guidance clinic, free laundry, tailor's shop, small loan shop, answering and messenger service, and a social center for the fraternity." An indication of the verve of these fine ladies is the telegraphed response in 1960 of Mrs. Ruth Whittenberg, Oklahoma State: "This honor which was awarded me left me speechless but not immobile. I will be happy to come to Cincinnati with the boys."

Assembly Sites

The early years found General Assemblies being held on college campuses, Worcester Tech, Cornell, and Michigan being among them. The annual 1973 and 1974 Assemblies also met on college campuses, Ball State and Tennessee, respectively. But most of the Assemblies have been held at first-class hotels, geographically varied in order to accommodate alumni in most parts of the U.S. and Canada.

Locations have also ranged from major cities (New York, Toronto, Montreal, Cincinnati, Chicago, Dallas, San Francisco) to resort areas (Asheville, North Carolina; French Lick, Indiana; Estes Park, Colorado; Lake of the Ozarks, Missouri; Grand Bahama Island).

How can a cost-conscious fraternity justify meeting in such splendid surroundings? By holding Assemblies in summer, when off-season convention rates are a fraction of regular hotel rates. Perhaps the biggest bargain in ΔXA history was the 1952 Assembly held at the prestigious Waldorf-Astoria in New York. The room rate for undergraduates—\$5.00 per person per night.

A Recruitment Technique

Are General Assemblies worth the effort, time, and expense? The answer must be a resounding YES—and not just for the brothers. The late Willis M. Tate, former President of Southern Methodist University and Grand High Beta 1976-1982, wrote the following in 1956: “Twenty-nine years ago this summer I attended the General Assembly at Estes Park as a rushee. It opened the door of a new world to me, and I shall be eternally grateful.”

History is the ship carrying living memories to the future. --Stephen Spender

INTER-ZETA ACTIVITIES

April of 1916 found 50 members from the three chapters located in Indiana—Butler, DePauw, and Purdue—holding a joint meeting at the Claypool Hotel in Indianapolis. Among the topics discussed was a Mississippi Valley gathering of alumni and the possibility of all Indiana, Illinois, and Michigan chapters meeting regularly in the future. The “Conclave” idea had been born.

Theta Kappa Nu had regional meetings similar to our conclaves. Thirty-nine brothers from six chapters attended the Alpha-Beta Province Convention in October 1927. After discussing chapter house problems, finances, and pledging procedures, all watched their Washington and Jefferson College hosts play Thiel in football. A province dance capped the day.

Until 1950, the scheduling of conclaves was casual. Upon returning from the 1949 Great Lakes–Ohio River Conclave at Wittenberg College in 1949, the Michigan chapter sent a letter to Duke Flad asking to hold the 1950 session. They noted that 20 chapters and one colony were within 200 miles of Ann Arbor, that the Student Union was available, and that the Dean of Students supported the idea. Duke replied that a petition should be submitted to the Grand High Zeta after obtaining an agreement from

the General Fraternity

the conclave chapters as to the site and date. The proposal, with George W. Spasyk as chairman, was duly submitted in September and approved.

March 3, 1950, brought more than 200 brothers from 23 chapters in eight states to Ann Arbor. After campus tours and exhibits at the chapter house, Duke Flad discussed the preparation of delegates for a General Assembly. The evening concluded with entertainment by all-campus talent show winners. Saturday brought workshops on alumni relations, scholarship, the "big brother" system, and general fraternity expansion. Past Grand High Alpha Lloyd Claycombe addressed the banquet on "These Changing Times." Several sessions were broadcast over WUOM radio during the weekend. Other notable guests included Grand High Gamma W. Kenneth Gibb and H. Seger Slifer, secretary-treasurer of Chi Psi Fraternity, which is headquartered in Ann Arbor.

The 1949 and 1950 conclaves at Wittenberg and Michigan, both in attendance and in program content, set the tone for what would become a regular service to chapters. Grand High Zeta and administrative staff participation is now assured. Unlike the earlier state and intra-state meetings that focused on the exchange of recruitment ideas and the development of regional alumni associations, the Leadership Conclave during the last two decades has increasingly focused on development of the chapter and its leaders. A Conclave Planning Guide was published in the 1980s for the benefit of host chapters; currently the General Fraternity develops and conducts two-thirds of the workshops for the weekend. In 1991 the focus was the development of chapter programming with risk management, academics, recruitment, and leadership the major topics. This educational and leadership focus has made possible major financial support by the Λ XA Educational Foundation. Attendance at conclaves now includes 80 percent of the chapters and colonies, with about 1,300 undergraduate members participating at modest cost to the individuals or their chapters.

Conclaves have also provided a forum for the discussion of timely issues facing Lambda Chi Alpha and the fraternity system: the 1950 Conclave in Ann Arbor included

a discussion of membership selection policies; the 1983 conclaves featured a forum on Little Sister programs; the 1991 conclaves provided the High Iota or risk manager, a chapter office created by the 1990 General Assembly, with three workshops on contemporary perils in the operation of a chapter.

The first paragraph of the first issue of the *Purple, Green & Gold* reported that members from the Penn State, M.I.T., Boston, and Massachusetts chapters had attended the installation of the Cornell chapter in 1913. Inter-Zeta activity has come a long way since those early days.

A ship, like a human being, moves best when it is slightly athwart the wind, when it has to keep its sails tight and attend its course. Ships, like men, do poorly when the wind is directly behind, pushing them sloppily on their way so that no care is required in steering or in the management of sails; the wind seems favorable, for it blows in the direction one is heading, but actually, it is destructive, because it induces a relaxation in tension and skill. What is needed is a wind slightly opposed to the ship, for then tension can be maintained, and juices can flow and ideas can germinate; for ships, like men, respond to challenge.

--James A. Michener

Interfraternity Relations

INTERFRATERNITY ASSISTANCE

In its early years Lambda Chi Alpha received considerable encouragement from prominent fraternity men. Particularly in the 1920s, National Interfraternity Conference leaders such as Frank F. Rogers (manager of the central office and editor of the *Rainbow* of Delta Tau Delta), Wayne M. Musgrave (Alpha Sigma Phi and Acacia), and Dr. Francis W. Shepardson lent assistance and support to the still developing group. Dr. Shepardson not only served as president both of Beta Theta Pi and of Acacia but also was a joint author of both initiation rituals. [Prior to 1919 Acacia was considered a Masonic group instead of a general social fraternity and “dual” membership was possible.]

With Operating Techniques

George Banta (Phi Delta Theta) was a strong supporter of Lambda Chi Alpha as early as December 1913 when he spent some four hours advising Jack Mason on publications, expansion of chapters, and interfraternity cooperation. Jack Mason wrote to Warren Cole that Banta had “boosted Lambda Chi mightily” in numerous personal introductions at the Editors’ Banquet of the National Interfraternity Conference in November 1914. This practical idealist was the banquet speaker at the 1925 Cleveland General Assembly. At his death in 1935 the *Cross & Crescent* noted that he “gave our early officers encouragement and substantial assistance when it was needed most.”

Banta not only edited numerous publications of his fraternity but published some 40 fraternity magazines, including the first dozen volumes of the *Theta News* and the first 10 volumes of the *Purple, Green & Gold*. His *Banta’s Greek Exchange* served as a major source of information for decades.

With Expansion of Chapters

George Banta was the first president of the Grand Council in the reorganized Phi Delta Theta. When his fraternity entered a “valley of indecision” on new chapters, he began to serve other groups as the “unknown third party” or quiet negotiator bringing together compatible local and national groups. Several groups joined both Lambda Chi Alpha and Theta Kappa Nu due to his good services. Banta also holds the distinction of being the only male member of Delta Gamma (women’s) Fraternity. A chance meeting resulted in his initiation by the mother chapter at Oxford, Mississippi, with authority to install the group’s fifth chapter at Franklin College in Indiana. Together with his fiancé, who was a charter member of the Franklin chapter, he was responsible for several additional midwestern Delta Gamma charters.

L. G. Balfour

Even more important to $\Lambda X A$ was L.G. Balfour (Sigma Chi), although initial relations were not entirely cordial. After several years traveling for a fraternity jewelry manufacturer, Bally—as he was known by all—founded the Attleboro, Massachusetts, company that bears his name in June 1913. He was aware that Warren Cole sold jewelry, for in November 1913 he wrote to Cole asking if he would act as sales representative and inquire about class rings at Durfee High School in Fall River, Massachusetts. The sale was not made, but Cole had the L.G. Balfour Company manufacture four $\Lambda X A$ badges for him that month. There were discussions of a continuing sales relationship, but no agreement resulted; our files show no further Balfour badge orders from this die.

Balfour was interested in being named the Official Jeweler of Lambda Chi Alpha and obtained the precise specifications for the badge as well as a Hoover & Smith badge from Jack Mason in early June 1914. New dies were made and three sample badges sent to Cole on June 19 along with a request to be named jeweler. Cole was furious

Interfraternity Relations

with Mason because at the General Assembly in April he, Mason, and Alvah Holway had decided to cease all dealings with Balfour. Mason denied dealing with Balfour, so Cole returned the samples with a note rejecting the request. Subsequently Cole visited Attleboro, Bally produced a letter in Mason's handwriting, and matters were sufficiently patched up that Cole began selling Balfour jewelry and novelties regularly in August.

After Ernst Fischer was elected Grand High Alpha in 1920, the L.G. Balfour Company was named the Official Jeweler under a contract particularly favorable to $\Lambda X A$. In the mid-1920s jewelry royalties accounted for a vital 20 percent of the income for the General Fraternity. Even more critical to our financial health was the 1942 contract providing for a fixed annual fee. Although jewelry sales dropped considerably, the Balfour Company still paid the stipulated \$6,000 in 1944 and 1945 and thus enabled $\Lambda X A$ to survive World War II relatively unscathed. In 1960 Lloyd G. Balfour was among the first five inducted into Lambda Chi Alpha's Order of Interfraternity Service.

And finally—and perhaps this is the greatest opportunity of all, the fraternity may teach the spirit of service. I cannot think of a fraternity as a monastery where the spirit of brotherhood is cribbed, cabined, and confined. I think of the fraternity rather as a school, a brotherhood where fraternally minded men are gradually evolved out of men more or less self-centered.

--Dr. Kenyon L. Butterfield, President of Mass. Agric. College, $\Sigma \Phi E$ Journal, 1915

NATIONAL INTERFRATERNITY CONFERENCE

President William H.P. Faunce of Brown University, a member of Delta Upsilon, invited all fraternities to a meeting at the University Club in New York City in November 1909. Twenty-six groups sent a total of 60 delegates and the National Interfraternity Conference was born. Fraternities at this period were agonistic, often with just cause. As anticipated by a number of individuals, direct contact allayed suspicions and led to

cooperation in areas such as alumni relations, academic and moral standards, and college relations. Trial and success built trust. Lambda Chi Alpha, despite some doubts raised by Warren Cole, voted at the April 1914 Worcester General Assembly to join the NIC. Cole sent the petition to the Executive Committee on November 18; Henry McCorkle, NIC Secretary, responded favorably on November 19 thus permitting Lambda Chi Alpha to attend the November 28, 1914, meeting as a member. Theta Kappa Nu was welcomed almost as quickly upon its founding in 1924.

Over the years the NIC has acted solely as a unified voice of the college fraternity—it lacks power or authority over member groups. Nonetheless, it has served an important role in focusing attention on academics, alcohol abuse, hazing, and the relation of the college and the fraternity chapter. A NIC Commission on Values and Ethics produced the following statement in 1988.

A STATEMENT OF FRATERNAL VALUES AND ETHICS

Basic Expectations

In an effort to lessen the disparity between fraternity ideals and individual behavior and to personalize these ideals in the daily undergraduate experience, the following Basic Expectations of fraternity membership have been established:

I

I will know and understand the ideals expressed in my fraternity Ritual and will strive to incorporate them in my daily life.

II

I will strive for academic achievement and practice academic integrity.

III

I will respect the dignity of all persons; therefore, I will not physically, mentally, psychologically or sexually abuse or haze any human being.

IV

I will protect the health and safety of all human beings.

V

I will respect my property and the property of others; therefore, I will neither abuse nor tolerate abuse of property.

VI

I will meet my financial obligations in a timely manner.

VII

I will neither use nor support the use of illegal drugs; I will neither abuse nor support the abuse of alcohol.

VIII

I acknowledge that a clean and attractive environment is essential to both physical and mental health; therefore, I will do all in my power to see that the chapter property is properly cleaned and maintained.

IX

I will challenge all my fraternity members to abide by these fraternal expectations and will confront those who violate them.

Four members of Λ XA have served as NIC president: Leroy Wilson (Rose-Hulman) in 1944; Dr. Houston Karnes (Vanderbilt) in 1958; Tozier Brown (Denver) in 1970; and Clay Myers (Oregon) in 1987. Each had previously served as Lambda Chi Alpha Fraternity president (Wilson as Grand Archon of Theta Kappa Nu). Lee Wilson in 1949, Houston Karnes in 1969, and Tozier Brown in 1975 received the Gold Medal of the Conference, its highest award for service to the fraternity system.¹

Fraternity Executives Association

¹A list of the brothers who have held NIC office begins on p. 30 of Part III.

An important affiliated group was founded in 1931: the College Fraternity Secretaries Association, now known as the Fraternity Executives Association (FEA). Lambda Chi Alpha Administrative Secretary Bruce McIntosh was instrumental in the founding and early development and is the only man to have served two terms as its president. Working alongside Bruce as FEA vice president in its second year of existence was Donald Lybarger (Gettysburg); at that time he was the Theta Kappa Nu executive.

From its beginning, FEA has worked to develop the professionalism of salaried fraternity workers. One mechanism is the FEA Talent Bank, a list of members willing to share their expertise in areas such as leadership schools, governing board communications, office staff management, and educational programming. Since 1969 FEA has sponsored the Interfraternity Institute (IFI) in consort with Indiana University. IFI is a one-week, intensive workshop dealing with the problems and possibilities of fraternities in the world of higher education. Approximately half of those enrolled are student personnel administrators responsible for Greek Affairs on their campuses, usually with their tuition paid by fraternity grants; the other half are professional staff members of fraternities.

College Fraternity Editors Association

A second affiliated group is the College Fraternity Editors Association (CFEA) that, formally organized in 1923, traces its roots to a February 1883 dinner in Philadelphia. The editors also cooperated in designing a fraternity publications exhibit for the 1893 Chicago World's Fair, but failed then to establish a continuing organization. For a number of years CFEA gathered for a dinner at the NIC annual Thanksgiving meeting. Due both to the great overlap in membership between CFEA and FEA and to a desire to reduce the social aspects, in 1949 the editors began holding a three-day workshop alongside the FEA summer meeting. In addition the group offers a magazine critique

Interfraternity Relations

service and presents awards to exemplary publications. In the late 1960s editors of professional fraternity magazines joined CFEA; the editors of women's general social groups were admitted in the 1970s; thus CFEA today has a far broader membership than its "parent" NIC.

National Interfraternity Foundation

The National Interfraternity Foundation was established in 1945 by the past presidents of NIC. Its purpose is to cooperate with colleges and fraternities in developing scholastic achievement, civic responsibility, and overall sound fraternal operation. Tozier Brown retired as President of the NIF in November of 1984 after leading a successful fund raising campaign; he retains a position on the Board of Directors.

Center for the Study of the College Fraternity

The Center for the Study of the College Fraternity (CSCF) is based at Indiana University. The Center conducts and sponsors research, provides consultant and library services to researchers, and publishes both monographs and a newsletter.

The most stupid thing about a fraternity chapter is its passion for conformity. Almost anything, no matter how asinine, will be accepted by a group if it is the thing that is done by other chapters on the campus.

--George Starr Lasher, ΘΧ

From its beginning, Lambda Chi Alpha has had a strong interfraternal focus. In the initial years this involved learning from the strengths and weaknesses of other groups. But soon Bruce McIntosh was writing articles on topics such as chapter libraries and colleges offering good opportunities for additional chapters for *Banta's Greek Exchange*. He also wrote the 1939 NIC booklet "Projects for Interfraternity Councils." As would be expected from its development, Theta Kappa Nu also relished interfraternal ties ranging

from “Dad” Krenmyre’s donation of a scholarship trophy to Iowa Wesleyan (competed for by the men’s fraternities) to Donald Lybarger’s extensive work with NIC and FEA.

Three chief executives have served as FEA president: Bruce McIntosh in 1932 and 1933, Duke Flad in 1955-56, and George Spasyk in 1979-80. Three *Cross & Crescent* Editors have served as CFEA president: Linn Lightner in 1935-36, Jim Brasher in 1972-73, and Randy McLeary in 1984-85.² Five fraternities have provided three FEA presidents; four fraternities have provided three CFEA presidents; Lambda Chi Alpha is the only fraternity in both groups.³ The point is not honorific (both presidencies are working positions); rather it is one clear indication of our commitment to the interfraternal concept. When a number of fraternities dropped membership in the NIC in the early 1970s (all have since rejoined), Lambda Chi Alpha increased its support of joint efforts.

Order of Interfraternity Service

In 1960 Lambda Chi Alpha first recognized distinguished achievement with membership in the Order of Interfraternity Service. At 17 General Assemblies, 38 men and women belonging to 24 fraternities have been inducted. These have included L.G. Balfour (Sigma Chi), Jack Anson (Phi Kappa Tau and former NIC Executive Director), and William P. Schwartz (Executive Director of Sigma Alpha Mu) for interfraternal leadership; Dean William Tate (Delta Tau Delta) for contributions to college/fraternity relations; Dr. Ralph W. Sockman (Phi Delta Theta) for exemplification of fraternal ideals.⁴

²The current Editor, Ernie Vargo, recently completed terms of Director and Treasurer and is the CFEA Secretary for 1991-92.

³A list of the brothers who have served the various interfraternal organizations begins on p. 30 of Part III.

⁴A complete list of Order of Interfraternity Service recipients begins on p. 15 of Part III.

The point, as developed by George Spasyk's "Reflections . . . On Friendly Competition"⁵ is simple: college fraternities are more similar than different; a strong interfraternity system helps everyone.

A philosophy of sharing and humane concern for others and learning to know, accept, and love them is a very specific thing. You are **not** asked to love *everybody*. (That's not hard to do!) You **are** asked specifically to love and accept that boy down the hall—or your roommate. This gets hard, sometimes. But it's rewarding. My best and most lasting friends have been my undergraduate brothers.

--Willis Tate (Southern Methodist)

DUKE FLAD: GRACIOUSLY METHODICAL

Cyril F. "Duke" Flad, an energetic high school athlete particularly known for his high-scoring records in basketball, entered Wittenberg College in Springfield, Ohio, in the fall of 1924 and joined Kappa Phi, a local fraternity. After two years, tuberculosis forced him to leave college. During his long illness, in and out of hospitals, he occupied his time with chess, woodcarving, music, billiards, and reading.

On April 9, 1932, Kappa Phi was installed as Ohio-Gamma of Theta Kappa Nu by Grand Archon Leroy Wilson who spoke on PEP. PEP (Planning, Execution, Performance) could easily be taken as Duke's personal motto. The Wittenberg chapter's esteem for Duke was clearly expressed by their journey to his home in Dayton on June 10, 1932, to initiate him—on his sickbed—into Theta Kappa Nu. Ironically, the first mention of Duke's name at the General Fraternity level involved error: "Cyril Fladd (sic), whom many of the old alumni know, was at the (October) alumni meeting."⁶

⁵Fall 1983 *Cross & Crescent*.

⁶December 1937 *Theta News*.

Duke re-entered Wittenberg in 1938. He was a member of the Poetry Society and Psi Chi, national recognition society in psychology. He wrote for the Alumni News and was student assistant to the Dean of Men. Duke was Ohio-Gamma's delegate to the 9th Grand Chapter of Theta Kappa Nu in Birmingham, Alabama, which approved the union with Lambda Chi Alpha. Having previously served as treasurer, secretary, and vice president, Duke was chapter president at the transition. The union of the two fraternities at Wittenberg was unusual in that the local fraternity Chi Sigma Nu was absorbed.

During 1940-41 Duke was at Brown University supposedly working on a doctorate in psychology. But Iota had fallen on hard times and Duke was persuaded to be a graduate proctor for the chapter. The members didn't know what hit them . . . 22 men were initiated that year and the chapter soon regained its former prominence on campus.

Duke joined the staff of the international fraternity in August 1941 with the title of Traveling Secretary; his duties involved that of office manager with only limited visitations. When Bruce McIntosh resigned as Administrative Secretary in October 1942, Duke stepped into his gargantuan shoes. Given Duke's youth and limited experience in $\Lambda X A$, the officers named him Executive Officer instead of Administrative Secretary while they considered alternatives. Nine months later all doubts had been satisfied and Duke became the second Administrative Secretary of $\Lambda X A$. In 1956, his title was changed to Executive Director.

On May 25, 1945, Duke married Glen Doris Way. Except when he was out of town on business trips, Duke and Glen were inseparable. He drove her to her office every day, and picked her up every night. He would take a few moments out of every busy day at the office to talk with her on the phone. When he did go on a trip, no matter who was waiting to see him, the first thing he did was call his wife—and it was the last thing he did every night before his head hit the pillow.

Interfraternity Relations

A man of deep religious convictions, Duke was heavily involved in the work of his Lutheran church and interdenominational youth work in Marion County (Indianapolis). He took pride in his Masonic affiliations, including Scottish Rite and the Shrine.

Cooperation With the Colleges

One of Duke's fondest dreams, that of bringing together professional fraternity workers and professional college student personnel administrators, was accomplished during his presidency of the Fraternity Executives Association. He instituted a deans-executives dinner at the 1955 annual meeting of the National Interfraternity Conference, and the allotted space for 150 was not sufficient to meet the demand; many who were there requested that the dinner be an annual event.

Because of Duke's advanced office/management practices and his seemingly unlimited time to discuss techniques, the Indianapolis office was a regular stop for executives and officers of many fraternities.

Interfraternal Focus

Theta Chi Fraternity presented Duke its Distinguished Service Award in 1964. The award previously had been conferred on only three non-members—all former presidents of the National Interfraternity Conference. Half of the items in the Duke Flad exhibit of memorabilia in the International Headquarters are interfraternal; these include plaques from Sigma Alpha Epsilon, Pi Kappa Alpha, and the National Interfraternity Conference.

The exhibit includes appreciation plaques from the Wittenberg and Ferris State chapters. Duke is pictured in front of the 3434 Washington Boulevard headquarters into which the Fraternity moved in 1955 under his watchful eye. His key chain bore two medallions, his chapter president's service pendant, and his Wittenberg IFC president's pendant. On the eve of the 1960 General Assembly at Cincinnati, past Grand High Alpha Lloyd Claycombe presented Duke with a Chrysler sedan and plaque of

appreciation on behalf of 64 brothers. Duke responded, in part, "The car is a very beautiful gift, but I treasure most the plaque and what it signifies."

Few men have accomplished so much . . . and it was done with gracious flair by an individual physically quite frail. He had the deep respect and love, not only of the major figures of the interfraternity world, but of both his predecessor and successor as chief executive of Lambda Chi Alpha.

Bruce McIntosh, his predecessor, described Duke in 1968: "As a capable executive, Duke Flad contributed much to the stability and prestige of the Fraternity. His great gift, however, was character. Unlike most individuals less richly endowed with understanding and compassion, he was envied by no one. His extroverted sympathy, totally unselfish response to every call for service, unlimited cordiality, and unswerving integrity insured universal and immediate rapport. His life has been an example and a blessing to the young men whom he served."

The Skillful Diplomat

George Spasyk, his successor, has written: "A man of infinite patience, wisdom, and diplomacy, Duke was masterful at smoothing over waters which were churned up occasionally by impatient or overzealous associates. I recall that, as a young travelling secretary, I had infuriated a High Pi whose service, unknown to me at the time, had extended back more than a decade, but who, at the time of my visit, was something less than dynamic. I had asked him to resign . . . as High Pi, not as a Lambda Chi. But his letter to Duke indicated he was willing to quit the Fraternity if I was the kind of traveling secretary Duke hired. With a long distance phone call, Duke applied his special 'bottled in balm' ointment, the High Pi was salvaged, and Spasyk's skin was saved. Years later, the same High Pi (he and I had since become friends) commented that Duke would have been a tremendous United Nations delegate.

Interfraternity Relations

“Then there was the time a pellet from an air gun, wielded by a Traveling Secretary behind the headquarters building, went through an open window of a nearby apartment and landed in the kitchen sink. The lady threatened to call the police. Duke smoothed it over, but opined that if Dave [Hunt] had been hauled in, he would no doubt have had to be tried in ‘a pellet court.’ Bad joke. We chuckled. He grinned.

“At one of the DePauw seminars, two undergraduates happened upon two ‘elderly gentlemen’ (their description) shooting a game of ‘snooker’ in the DePauw Union billiard room and were asked to join in. After a pleasant afternoon, they approached me to identify the ‘swell guys.’ I was happy to identify Duke Flad and (Grand High Alpha) Houston Karnes for the obviously pleased and surprised undergraduates. After a visit in Duke’s office, another undergraduate from a distant campus made this comment to me, ‘He’s really great. Up until now, my idea of the national office has been that of a big son of a gun with a club in one hand and the other hand on a mimeograph machine.’”

Tozier Brown, Grand High Alpha from 1958 to 1962 and an interfraternity worker alongside Duke, described him in 1968: “The true art of a great administrator is to cause the right things to be done and the right decisions to be made without issuing commands and directives. Duke Flad had this ability like no one I have ever met. His manner and voice were soft, even under duress. He listened more than he spoke. He analyzed people adroitly. He was in command in every situation and detail, seemingly without effort or vexation.

“To the uninformed, Duke didn’t have the earmarks of a great man. Small of stature, poor in health, reticent by nature, unendowed with worldly goods—where was his dynamism? In my many years of close association with him I could only feel and sense it but hardly define it.

“Perhaps these factors, together, provide a measure of his personal impact. He was a humble man in a world that almost had forgotten the meaning of humility. He was a deeply religious man in a day when non-believers, in increasing numbers, could not

even understand ethics and religion. He was a man who was greatly moved by lasting friendships at a time when men thought more of receiving than of giving. He was concerned more about what others were achieving than what he was doing. He exemplified more of brotherly love and concern than any brother I have ever met.”⁷

⁷Freely adapted from the February 1956 and February 1969 *Cross & Crescent*.

Not Four Years, But For Life

FRATERNITY BEYOND COLLEGE DAYS

For the majority of brothers the most intense period of fraternity involvement is as an undergraduate. However, less than daily contact does not mean a reduced level of dedication or an experience of lower quality. Lewis Webster, Louis Drury, Dr. Murray Lincoln, and Peverill Petersen, four of the half-dozen men most instrumental in launching Lambda Chi Alpha as a union of caring collegians in 1912, returned to the University of Massachusetts in 1963 for the burning of the mortgage of their 51-year-old Gamma Zeta. A highlight of the evening was the presentation of the original coat of arms to the chapter by its designer, Lewis Webster.

The alumni of the University of Nebraska, under the leadership of Charles Fowler, '26, held annual gatherings during the almost 35 year period during which the chapter did not exist. The initiates of Alpha-Sigma Zeta at Cumberland College have remained active supporters of Λ XA although their chapter ceased functioning in 1948. The Boston University alumni held annual Spring reunions that attracted nearly 100 during the 1970 to 1983 dormant period of that chapter, with brothers like J. Otis "Mac" MacMillin, '35, and Elmer "Mike" Fagerlund, '39, spearheading the effort.

Honorary Initiates

In addition, the Fraternity has attracted more than a few men after their undergraduate days. These honorary or faculty initiates include Colonel Edward A. Owsley, long the chapter adviser of the Missouri at Rolla chapter and the late Dr. Ian R. MacGregor (Cincinnati), a member of the Grand High Zeta from 1966-1976 and 1978-1982. During Mac's long service (only six men have served longer on the GHZ) he was instrumental in developing the international fraternity's approach to drug abuse.

Over the years 136 brothers from 84 chapters have served on the Board of Directors (Grand High Zeta) of the international fraternity.¹ More narrowly focused but equally vital work has involved 30 men in managing the General Fraternity's resources as the Board of Investment Advisers, and 15 others in serving on the Graduate Scholarship Awards Committee. As important as these functions are, far more vital to the health of the Fraternity are the thousands of alumni who support local chapters as advisers, house corporation board members, and active alumni without portfolio. All serve without pay (the Constitution prohibits any form of payment to a chapter adviser) with most donating money as well as valuable time. Some dedicated brothers have worked with several chapters as their jobs required moving across the country. A notable example is Roy Lashway, who has worked with his chapter at Montana State as well as the groups at Mankato State and New Mexico State.

Support of the Families

Alongside the alumni we must mention the wives and families who often sacrifice as much with only vicarious rewards. Late-night telephone calls, officer retreats held in the home, attendance at banquets, reduced time with father/husband . . . this is the family's circumstance. Sometimes it starts early—Theta Kappa Nu Grand Archon Leroy Wilson (Rose-Hulman) was married by Grand Oracle the Rev. J.H. Krenmyre the day after his election at the 1928 Cleveland Grand Chapter. The wedding guests consisted of the four members of the national board, their wives, and Wilson's mother.

Mary Lightner, Ethel McIntosh, and Glen Flad were virtual fixtures at gatherings of the General Fraternity. And we suspect that Kira, Beth, and Stefan Dirghalli found it strange to have a vacation that did not involve Lambda Chi Alpha when "Doc" Dirghalli retired from the Grand High Zeta in 1982 after 14 years of service.

¹A list of the brothers who have served on the Grand High Zeta begins on p. 1 of Part III.

The General Fraternity recognizes some instances of long and devoted service with either the Order of Merit or the Distinguished Service Award.² But most are unsung heroes—many even unknown at the international level. This is how the vast majority of the chapter advisers prefer it—their rewards are the satisfaction of working with the undergraduate members. Despite the strong desire of many workers to forego a formal award, a quiet expression of thanks by an individual or a chapter is always gratefully received.

IDEALS: EXEMPLIFIED BY ACHIEVEMENT

To recognize alumni who have exemplified the ideals of Lambda Chi Alpha by their success in business, industry, the arts, science, or other professions, the Order of Achievement was established in 1958, and the first awards were presented in 1960 at the Cincinnati General Assembly.³

William S. Stuckey

William S. Stuckey (Georgia) began his business in 1931 as a pecan broker with \$35 borrowed from his grandmother (“Everything my grandmother and I had”) and an old car with the lid ripped from the trunk. He went from house to house buying nuts. Since the pecan brokerage business was a summer affair, Stuckey opened a roadside stand to attract winter tourists. The first season he sold about \$3,000 worth of nuts. In 1936 he opened the first Stuckey store in his home town of Eastman, Georgia. His wife helped buy the nuts, keep the books, and made some of the pecans into candy. By 1941 three stores were selling fresh candy from the family kitchen. When travel was restricted by

²A list of the brothers who have received the Order of Merit begins on p. 9 of Part III. The Distinguished Service Award list begins on p. 16.

³A complete list of the brothers who have received the Order of Achievement begins on p. 14 of Part III.

World War II, the Stuckeys developed a market by shipping candy to Army and Navy bases in one-pound boxes.

After the war Stuckey gradually built his business into the chain of nearly 300 Stuckey's Pecan Shoppes that punctuate the principal highways over which millions of tourists drive to sun-belt vacation spots. A millionaire several times over, Stuckey was an active Methodist and a liberal contributor to church and other causes before his death. "We've gotten where we are by hard work, building customers' confidence, and picking good men. And the Lord has had a big part. I've had good fortune and things just went my way." Not bad for someone who had to drop out of the University of Georgia in the depression year of 1929 for financial reasons.

Harry A. Blackmun

Harry A. Blackmun (Harvard '29) was president of the Lambda Chi Alpha chapter there during its peak years of operation. Despite earning much of his way through high school, college, and law school by jobs as varied as tutoring, janitorial work, and driving a milk truck, he was a top student—Phi Beta Kappa and *summa cum laude* as an undergraduate, and honors from Harvard Law.

For almost a decade he was a counsel for the Mayo Clinic. "Perhaps I have always had a soft spot for medicine as well as for law or perhaps I still have some elements of idealism, but there have been satisfaction and reward in association with an institution which is fundamentally eleemosynary in character and where one's contact with people of all kinds are apparently unlimited. Being the sole lawyer with several hundred doctors is never a dull life."

In 1959 Brother Blackmun became a judge of the U.S. Court of Appeals for the Eighth Circuit. He was known for his expert opinions on complex taxation matters as well as being an able, fair, and understanding judge with a clear respect for judicial precedents. In 1970 this distinguished brother's appointment to the United States

Not Four Years, But For Life

Supreme Court was confirmed by the Senate without even a hint of dissent in committee or on the floor.

E. Claiborne Robins

E. Claiborne Robins (Richmond '31) worked his way through college by stacking books in the public library at 35 cents an hour. After receiving his pharmacy degree from the Medical College of Virginia in the bleak depression year of 1933, he began working at his grandfather's apothecary shop in Richmond. From packing pills alongside his mother and another woman, the total work force in 1933, he hit the road as a traveling salesman. By 1970 A.H. Robins had 3,400 employees making ethical drugs in 13 plants in eight countries and selling them in over 100 countries.

LOYALTY is a key word for Brother Robins—many years later he is still loyal to the banker who made it possible for the little company to grow, to the suppliers who “carried” the company in its early days, and to his employees (80 percent of whom are stockholders). In 1969 he made the largest single gift from an individual to a college – \$50 million to the University of Richmond. A bigger school is not his aim. “Quality—we want to make it one of the leading institutions as far as quality. There is no substitute for quality whether in education or pharmaceuticals.”

LAMBDA CHIS IN SPORTS

Sports! Few words spark as much passion. Lambda Chis and Theta Kappa Nus have always taken pride in supporting their college and university with brothers involved in intercollegiate athletics. Some went on to play professionally. In this section⁴ we will highlight those who were particularly notable and made the news of the day.

Baseball

⁴Jon Williamson, Sports Editor of the *Cross & Crescent* since 1973, is the primary author of this section.

Professionally, it began in 1919, when Lena Styles (Alabama) became a reserve catcher with the Philadelphia Athletics. This was a sign of good things to come, because five years later Gordan Stanley "Mickey" Cochrane joined the same team. Before he stopped, this future Hall of Fame catcher had played in five World Series.

Being in the right place, at the right time, when everything is just right are all important in making sports history. This is the way Cliff Chambers (Washington State) must have felt on May 6, 1951, when he pitched a no-hitter for the Pittsburgh Pirates. On the opposing team that day was Ebba St. Claire (Colgate). Another brother's special day was July 9, 1976, when Larry Dierker (California at Santa Barbara) pitched a no-hitter for the Houston Astros.

The brothers at Illinois State befriended and initiated three members of the Chicago Cubs and two of them, Billy Williams and Ferguson Jenkins, are now in the Hall of Fame.

Not everyone plays pro ball and even fewer play in a World Series. One of Cochrane's teammates on the '31 pennant winning Athletic's was Dib Williams (Oklahoma State) who hit .320 as the shortstop during the Series. Danny Litwhiler (Florida State) was twice fortunate, appearing in 1943 and 1944 World Series for the St. Louis Cardinals. He became a college baseball coach and his two sons are Lambda Chis at Florida State.

Hydroplane Racing

One man stands alone at the top of his sport, possibly for all time: Bill Muncey (Rollins), the world champion hydroplane racer. Acknowledged as one of the two most dangerous sports (auto racing being the other), it claimed his life in Acapulco in 1981.

Tennis

In tennis, Gardner Mulloy (Miami) is Lambda Chi Alpha's shining star. He captained the Hurricanes' undefeated teams of 1936, 1937 and 1938, and competed on eight U.S.

Davis Cup teams. "Gar" had served two years as vice president of Delta Kappa Sigma, the local that became Epsilon-Omega Zeta. He was initiated into $\Lambda X A$ shortly after the chapter was installed in 1940 and was active with the group in recruitment functions after returning to Florida in the late 1950s. Mulloy was the U.S. doubles champion in 1942, 1945, 1946, and 1948—each time with Billy Talbert. In 1952 he realized a long sought goal by winning the doubles championship at Wimbledon; the oldest tennis star ever to accomplish such a feat. Mulloy is known for his promotion of tennis and insatiable desire to aid young players; as a freshman he was responsible for initiating a tennis team at Miami and is listed as its first captain and its first coach.

Football

In 1921, Leonard Charpier (Illinois) took the field as a back for the Chicago Cardinals. Although he played only one season he began a tradition that continues to this day. For every year since then, Lambda Chis have been present in professional football. It included seasons with the Racine Legion, Providence Steamrollers, Frankford Yellowjackets, Staten Island Stapletons . . . what names they were! Before they reached the pro level the brothers distinguished themselves at large and small schools, playing in bowl games and being named to All-American teams. Some became stars in the Canadian Football League.

The College Football Hall of Fame is a tribute to the come-from-behind wins, miracle passes and finger-tip catches, amazing runbacks and heroic goal line stands. Lambda Chi is well-represented with six members. Chet Gladchuk (Massachusetts) played for Boston College and played in the Cotton and Sugar Bowls. He has been named to the all-time Sugar Bowl Team for his performance in 1941. Chet played for the New York Giants as they won the NFL Eastern Division Titles in 1941 and 1946. Abe Mickal (LSU) was a triple threat back who combined outstanding athletic ability with superior academic skills. This member of $\Theta K N$ turned down pro offers after appearing in the

Sugar Bowl and being co-captain of the College All-Stars. He went on to a successful career as a medical educator. In 1960, Abe was named to the Silver Anniversary All-American team by *Sports Illustrated*. Averell Daniell (Pittsburgh) was more than an All-American tackle who captained his team to victory in the Rose Bowl. He was president of his chapter. After playing one year of professional ball with the Packers he spent World War II in the U.S. Navy. Afterward he became a successful business executive whose son is a Lambda Chi. Another ΘΚΝ in the Hall of Fame is Jack McDowall who earned 11 letters in football, baseball, basketball and track while at North Carolina State. After college he became involved in coaching, retiring as the athletic director at Rollins College. Charlie Trippi (Georgia) earned unanimous All-American honors as an all everything back as he captained his undefeated team to victory over North Carolina in the 1947 Sugar Bowl, adding to previous victories in the Rose Bowl and Oil Bowl. Charlie signed with the NFL Chicago Cardinals, which won the championship in his first season. After football he began another successful career in real estate. In 1968, he was inducted into the Pro Football Hall of Fame. Our most recent brother to be inducted into both the College and Pro Football Halls of Fame is Fred Biletnikoff (Florida State). His last college appearance was in the '64 Gator Bowl in which he caught four touchdown passes. This possession wide receiver and frequent All-Pro spent his professional career with the Oakland Raiders. In Super Bowl XI he was selected as the MVP.

Over 130 brothers have played professionally and others have served as coaches. There are so many highlights: Jim O'Brien (Cincinnati) kicking the game winning field goal for the Colts in Super Bowl VI; Ray Wersching (California) scoring 14 points in the 49ers victory in Super Bowl XVI; Bill Bradley (Texas) All-Pro defensive back for the Eagles in '71 and '72; Roman Brumm (Wisconsin) who was paid \$115 a game in the '20s and had to buy his own cleats—his son is a Lambda Chi; Rudy Bukich (USC) the #1 ranked quarterback for the Bears in 1965; John Gordy (Tennessee) an All-Pro for

Not Four Years, But For Life

the Lions in '66; Greg Kabat (Wisconsin) all-purpose back with the Winnipeg Bluebombers who is a member of the Canadian Football League Hall of Fame, whose two brothers are Lambda Chis, who panned for gold while in Canada; Don Paul (Washington State) All-Pro in '55 with the Browns who played in three championship games; Roger Zatkoff (Michigan) All Pro tackle with the Packers in '54 and '55; and Fred Cox (Pittsburgh) who held three NFL records and was the second leading all-time scorer when he retired from the Vikings.

Basketball

Any discussion of Lambda Chi Alpha in basketball must begin with Henry "Hank" Iba. This ΘKN began his coaching career shortly after college. While the head coach at Oklahoma State for 45 years, his teams won 800 games. In 1945 and 1946, his teams won NCAA titles. Coach Iba won gold medals in the '64 and '68 competition at the Olympics as his teams went undefeated. He has been inducted into the College Basketball Hall of Fame. Tom Nissalke (Florida State) has coached several professional teams to winning records. In 1971, Tom was the ABA Coach of the Year while with the Dallas Chaparrals and the NBA Coach of the Year in 1977 as head coach of the Houston Rockets. Harry "Buddy" Jeannette (Washington and Jefferson) was the player/coach of the Baltimore Bullets in 1948 when they won the championship. Adrian "Odie" Smith (Kentucky) played with the Cincinnati Royals and in 1966 was the MVP in the NBA All-Star game. Rick Pitino (Massachusetts) after coaching in the NBA is now the head coach at the University of Kentucky. Larry Brown (UCLA) has enjoyed success as a player and as a coach. After becoming an All-ACC guard at the University of North Carolina, he won a gold medal on the U.S. '64 Olympic team. In the ABA, playing for New Orleans, he was the MVP of the All-Star game in 1968. Currently the head coach of the San Antonio Spurs in the NBA, he led the University of Kansas Jayhawks to the NCAA championship in 1988.

Olympics

Americans love the international competition that is the Olympics. In 1956, three brothers produced our first medals. John McKinlay (Boston) won the silver medal with his twin brother in the Fours Without in rowing. Charles Butler (Brown) and Arthur Tyler (Michigan) were members of the four man bobsled team who won the bronze medal. In 1960, Adrian Smith (Kentucky) won a gold medal as a member of our basketball team. In 1964, Larry Brown (UCLA) won a gold medal as a member of the basketball team. In 1968, John Clawson (Michigan), now an attorney, won a gold medal as a member of Coach Iba's team. In the 1988 Olympics, Doug Gjertsen (Texas) won two gold medals in swimming in the 400 meter relay and the 400 meter medley relay events.

Lee Tuttle

Dr. Lee F. Tuttle (Duke) was an outstanding halfback at Trinity College in Durham, North Carolina in 1924. For the next two years he was an outstanding halfback at Duke University (same school, new name). Later, Lee was to become General Secretary of the World Methodist Council, world renowned church leader and author of several books. He served on the Grand High Zeta from 1954 to 1966, the last four years as Grand High Alpha.

Lee's most memorable experience as a football player is recounted in his book, *Name-Dropping by an Expert*. "I earned one distinction in my last college game which is unparalleled. I earned football letters from both of the opposing teams in a Thanksgiving Day game which decided the North Carolina Collegiate championship!

"This is the way it happened. Davidson College, which has not recently been noted for its football teams, had a very fine team in 1926. During that season, they had beaten the University of North Carolina and North Carolina State. They had also tied Wake Forest. Since North Carolina State was beating Wake Forest in Raleigh the

Not Four Years, But For Life

same day we at Duke were playing Davidson in Durham, Davidson would be the new state champion if they won over us.

“Our game had gone along through three quarters without any scoring, and with the advantage a little in our favor. Our coaches felt that the Davidson secondary was playing too closely behind the line of scrimmage, and signaled for a quick kick. I did the punting for the Duke team, and our quick kick play was one I could never get the quarterback to run in signal drills because it meant running the length of the field on only one play.

“Well, everybody knows what a quick kick is. The kicker, on a direct snap from the center in the single wing formation we were using, would line up about four yards behind the line of scrimmage, and on signal would drift back, receive the ball, and kick it over the opposing secondary and let it roll to the other end of the field. But no one took into account Tuttle’s flair for the unusual! Anyone could kick the ball over a close secondary, but it took a person of unusual genius and imagination to think of kicking the ball back over his own head, which is what I did! I was standing on our 20-yard line when I kicked but had to run back and fall on the ball on the six-yard line. From there the Davidson team took it over for the first touchdown of the game and went on to become the football champions.

“After the game was over, Monk Younger and Tex Tilson, Davidson coaches, said to me, ‘Red, we’re going to see that you get a monogram from Davidson this year for you were the best man we had on the field all day!’ I was mighty glad to hear it, for I was not sure my own coach, the late Jimmy Dehart, would even speak to me. He did, however, and always referred to me as ‘my kicker.’”

Hugo Goehle

One of the finest expressions of an athletic coach’s philosophy comes from Brother Hugo Goehle (South Dakota). “I feel that a coach’s number one objective is to help the

boy become a better citizen. This may be in the classroom, on the football field, or even downtown . . . all may be summed up in one small word, 'pride.' Pride in yourself, pride in your home, pride in your school, pride in your teammates and last, pride in your coach . . . always remembering that the first person you represent is yourself." Not surprisingly, Brother Goehle was named Region II Coach of the Year in Minnesota—but his mettle was soon tested by a note discovered by a faculty member that mentioned a drinking party that took place during football season. Goehle, upon reading the note, decided to investigate its accuracy instead of taking the easy course of ignoring a casual reference in a note informally brought to his attention. The players who had engaged in drinking were honest enough to incriminate themselves. As coach and athletic director of Hills-Beaver Creek High School he had the painful obligation to announce the forfeiture of all games in the 6-0 season and of his seventh Tri-County Conference championship. "No Smoking' and 'no drinking' rules don't necessarily make a better athlete," Goehle said, "but a coach gives all he's got to his boys, and he expects the same in return . . . until changed, a rule is a rule." Wouldn't it be refreshing if all coaches were guided by that philosophy?

TOZIER BROWN: BREADTH OF EXCELLENCE

"A man who has good sense and a warm heart, humor and high seriousness, philosophical balance, and an ability to get things done. If it's merely about fraternity matters you wish to speak, you will find Tozier a walking encyclopedia, richly stocked with materials gathered in years of service to Lambda Chi Alpha. Or if it's about sports, you will be conversing with an old hand at tennis, billiards, fencing, ping pong, and general all-around after dinner quarterbacking. Or you may be regaled with the beauties of Cesar Frank's *D-Minor Symphony*, or with the fine points of a swing clarinetist's technique, or even with the contributions to our culture of certain Arabic

writers.” These words of Dr. Charles Redding (Denver '36), a member of the Grand High Zeta from 1966 to 1970, barely begin to tell of the versatility of Tozier Brown (Denver '36).

Upon arriving in Denver, Tozier joined $\Lambda X A$ almost immediately. A four-year resident in the chapter house, Tozier's first office was that of social chairman; as president he led his chapter to a second-place finish in the Tetrathlon competition (the equivalent of a Grand High Alpha award today).

The mere listing of his undergraduate activities leaves one breathless: president of his class junior and senior years; first chair clarinet in band and orchestra; Omicron Delta Kappa (leadership honor society); Sigma Phi Alpha (local scholastic honorary); Kappa Kappa Psi (band recognition); Pi Gamma Mu (social science honor society); Phi Beta Sigma (local athletic); Psi Chi (psychology honor society); Delta Sigma Lambda (local pre-legal); Y.M.C.A.; and vice president of Student Radio. No one who has spent any time in conversation with Tozier would be surprised to learn of numerous forensic honors including first string debate squad for three years and president of Tau Kappa Alpha (forensic honor society). Tozier worked his way through school at jobs as varied as manager of the intramural speech program, filling station attendant, and general handyman in a resort hotel in the Rocky Mountain National Park. He received his A.B. from Denver in June of 1936.

Joins $\Lambda X A$ Professional Staff

His graduation occurred during the Depression and Tozier needed a job to build up money for law school. Fortunately, he chose the position of Traveling Secretary with $\Lambda X A$. Bruce McIntosh considered him a superb worker for the Fraternity. If any one area can be singled out, it was his emphasis of a year-round, comprehensive chapter social program including such features as mothers' and dads' day events, faculty teas, and everyday hospitality. He wrote extensively for a revision of the *Pædagogus*, was

very involved in the recruitment booklet *Life in Lambda Chi Alpha*, and wrote circulars on “Visualized Rushing” and “Pledge Projects.” His interpretive narration of the initiation ritual is still used at General Assembly and Leadership Seminar exemplifications with but modest revision.

In 1940, after four years as a Traveling Secretary, Tozier enrolled in Cornell Law School. He was active in Phi Delta Phi (law fraternity), received a student-voted Fraser Scholarship, and was editor-in-chief of the Cornell Law Quarterly. After receiving his LL.B. in 1943, he worked almost three years as an Army lawyer followed by private, public, and company staff practice.

Elected to the Grand High Zeta

Tozier was elected Grand High Pi at the 1946 General Assembly in Toronto, which led to his authorship of the omnibus bill at the Asheville General Assembly in 1948 that totally rewrote and modernized the *Constitution and Statutory Code*. In 1950 he became International Vice President, charged with college relations. He revitalized the scholarship program, bringing it to a focus unknown since the early 1920s work of Samuel Dyer. At Montreal in 1958 he was the natural and unanimous choice for the Grand High Alpha to be in office at the 50th anniversary of the Fraternity. Tozier’s ability to inspire the best in others combined with his belief that “Lambda Chi Alpha must be the best before all else” permitted progress during this difficult period for fraternities. Only four men, each with service dating from the earliest years, have exceeded his 16 years on the Grand High Zeta.

Interfraternal Service

Tozier’s focus then turned to the National Interfraternity Conference. As chairman of the public relations committee he coordinated work on a color/sound motion picture emphasizing the values of fraternity life and the publication of a booklet containing endorsement of the fraternity system by 123 prominent Americans. In his keynote at

the 1966 NIC sessions he put forth the question of the proper role of NIC: reliable information, informative publications, professional administration, effective public relations, and special studies such as research on rushing. In 1969 Tozier became the third Lambda Chi elected NIC President. During his term of office he was able to implement the new vision of NIC with the establishment of an office in Indianapolis under the direction of a professional executive. The late Jack Anson, with more than a decade of experience as the chief executive of Phi Kappa Tau, was selected. Appropriately, both Tozier Brown and Jack Anson received Lambda Chi Alpha's Order of Interfraternity Service in 1973. In 1975, Tozier was the 38th recipient of the NIC Gold Medal, recognition of a life devoted to service to the fraternity movement.

Meanwhile, Tozier had moved from the practice of law to professional fund-raising consultant with the firm of Marts & Lundy in New York. His skill in this area has been widely available to the fraternity world—notably as president of the National Interfraternity Foundation (“retired” to board member in 1984) and as president of the Λ XA Educational Foundation (“retired” to board member in 1985).

Throughout his life Tozier Brown has worked hard and well. He is known for his analytical persuasion and personal prudence as well as keen insight into the character and abilities of those with whom he works. He has been involved in Λ XA and in the interfraternity movement in nearly every possible way.

THE IMPACT OF VOLUNTEERS

Warren A. Cole, the principal founder, must be considered the first alumni volunteer as it was after his undergraduate days that Lambda Chi Alpha became a reality and he did not receive compensation for his early services. He conceived of Λ XA as a banding together of like-minded men for mutual enrichment of the college experience. After many false starts he found others who would share his dream of a great international

bond—men such as Lewis Webster of Massachusetts, who thought of fraternity as a close comradeship; Albert Cross of Pennsylvania, who focused on a substantial roll of strong chapters; Jack Mason of Pennsylvania, who thought of the Fraternity as communicated ideals; Ray Ferris of Pennsylvania, who emphasized the intellectual foundations; Louis Robbins of Brown, who desired inter-chapter fellowship among alumni; Samuel Dyer of Maine, who desired a strong tradition of scholarship; and E.J.C. Fischer of Cornell, who focused on good financial planning. Each of these men devoted hundreds of hours on behalf of the fledgling Lambda Chi Alpha, both in his chapter and for the General Fraternity.

Order of Merit

With this rich tradition it is no surprise that hundreds and thousands have followed in their footsteps. Through 1991, 136 men from 84 chapters have served on the Grand High Zeta with 233 men from 120 chapters working as members of the professional staff. Since 1933 the General Fraternity has recognized 243 especially devoted brothers from 120 chapters with the Order of Merit. The medallion of the Order shows the cross and crescent from the Order of St. Mary Magdalen—suggestive of the motto *Per Crucem Crescens*, which may be translated as “growing through sacrifice.”

This notion of fraternal devotion was also exemplified in the acts of the four “founders” of Theta Kappa Nu—Dr. Winslow S. Anderson, the Rev. J.H. Krenmyre, Donald F. Lybarger, and Otho R. McAtee—alumni who functioned for several years both as a board of directors and as professional staff. Theta Kappa Nu shared with Lambda Chi Alpha the fact of strength through a blending of widely varied talents, a notion implicit in the motto *Vir Quisque Vir Est* or “every man is a man.”

Here we can but mention a few in celebration of the thousands who have served, who are serving, and who will serve.

Not Four Years, But For Life

R. Arthur Merrill (Illinois '27) was involved in the establishment of three of our chapters. He was chairman of the nationalization committee of Beta Lambda that became Illinois-Beta of ΘΚΝ in 1926. He also organized the chapter of Phi Mu Alpha Sinfonia (music society) at Illinois. As a Province Archon he was instrumental in making ΘΚΝ the first fraternity on the campus of Bradley University. He was a leading proponent of the movement that led to Zeta-Phi Zeta at the University of Tennessee at Chattanooga and the first faculty adviser of the chapter. He received the Order of Merit in 1950.

Lewis Plourd (Butler '50) was one of the 15 men who were elected to the Grand High Zeta after having served on the professional staff. His term of office as International President from 1970 to 1974 was marked by accessibility and delegation of authority. As Tozier Brown put it, "his tireless energy and his inexhaustible well of fraternalism marked him among all of the brothers that I have ever known. Endless travel, little sleep, meeting after meeting never drained his energy nor depressed his spirit. To the very end he was hopeful, helpful and humorous—a magnificent combination."

LeRoy W. Brooks (Washington '18) served as alumni news editor of the General Fraternity's magazine from 1919 to 1926, strongly supported the expansion work that led to the establishment of six California chapters, was a leading factor in formation of the Southern California Alumni Association, was chairman of the first Alumni Conference (at the 1923 Chicago General Assembly), and was active in the Southern California Interfraternity Alumni Association. He received the Order of Merit in 1937. An engineer with Pacific Telephone and Telegraph Company, he never missed a day's work over his 37 year, 10 month career.

Dr. Frank A. Gilbert (Massachusetts '22) served for over a decade as an officer of the Columbus, Ohio, Alumni Association. In the reconstruction period after World War II he served as an area coordinator, a volunteer role designed to rebuild chapters quickly

by having the one or two professional staff members work directly with alumni. He also served as chapter adviser at Ohio State. While on the faculty of Marshall University he conducted extensive correspondence that led, some four years after he left West Virginia, to the establishment of a $\Lambda X A$ chapter there. He received the Order of Merit in 1956.

Bob Lotito (Denver '45) was also an area coordinator for the Fraternity. As an undergraduate he served as a member of the degree team that installed the chapters at New Mexico State and Texas at El Paso in an unusual joint ceremony. He was also instrumental in bringing a chapter of Sigma Chi to the Denver campus. When Bob received the Order of Merit in 1962 at the "tender" age of 37, he had already served his chapter for more than a dozen years as president of the house corporation. He served the General Fraternity as chairman of general arrangements for the 1956 Glenwood Springs (Colorado) General Assembly and shouldered the same burden for the 1980 Denver General Assembly. (A dedicated fraternity worker soon learns that a job well-done often means repeated responsibilities.)

Charles H. Stone (Illinois '16) was among the first five who were elected to the Order of Merit at the 1935 Swampscott General Assembly. Over his 74 years he was adviser to five chapters and participated in the founding of five chapters. Stone joined the Delta Omega local at Illinois and joined with it in petitioning $\Lambda X A$. A charter member, he was its first High Pi. In the same year he joined with a fellow Lambda Chi on the faculty of Georgia to form Trigon, which was quickly chartered. Moving to Oklahoma State, he soon organized Chi Alpha which became the first national fraternity on the campus when it received its charter; he also served as its first High Pi. While librarian at George Peabody College in Nashville he met with several members of $\Lambda X A$ who had transferred to Vanderbilt University and proceeded to form the Phoenix Club which was granted a charter at the 1921 Dallas General Assembly; again he served as faculty adviser to the new group. He then moved to a position at William and Mary, the only

Not Four Years, But For Life

institution at which he found a chapter already in existence—but he did serve as High Pi to the chapter. When Stone became librarian at Mercer he supported the work of Christy Harp (Emory '37), who formed the colony that became Zeta-Omega Zeta; naturally, he served as its faculty adviser.

THROUGH THE YEARS IN PRINT

Lambda Chi Alpha's first publication was an issue of the open magazine dated January 1914. Labeled the "Omicron number" because the feature story was the installation of the chapter at Cornell by Murray Lincoln (Massachusetts), it was edited by Jack Mason. For many years the placing of a new chapter brought a feature story on the college, the history of the local group(s), and a biography of a half dozen lines for each charter member (including alumni).

The first issue contained quotations from the publications of other fraternities—a precedent followed through 1970. The most frequent sources over the years were Delta Tau Delta and the National Interfraternity Conference. During the first two years several fraternity songs were published as well as articles by Louis Robbins (Brown) on the coat of arms, badge, and Fraternity flag.

The Summer 1991 issue was number 357, bringing an aggregate 24,196 pages in 78 volumes. Nine men have been the editor of record, although Linn Lightner supervised 50 volumes comprising 70 percent of the total. The disruption of World War I saw Warren A. Cole become "acting editor" replacing Jack Mason; after a year he was followed by Bruce McIntosh until Bruce was appointed Administrative Secretary. The reorganization of 1920 saw Linn Lightner assume the helm with Jack Mason in the ill-defined role of Chairman of the Board of Publications. Mason described his duties as "walk the bridge, watch the weather, keep hands off the steering wheel." The editors subsequent to Linn include Jim Brasher (Memphis State), Greg Lagana (California at

Santa Barbara), very briefly Mark Thomsen (Nebraska at Omaha), Randy McLeary (Memphis State), and the incumbent Ernie Vargo (Akron).

Over the years the magazine has included initiations, marriages, obituaries, war service, recommended books for the chapter library, and chapter house descriptions. Activities of the undergraduates were carried under the heading 'Leadership and Commitment' for a period. Linn Lightner initiated feature articles on prominent alumni; the most frequent subject has been cartoonist Chester Gould (Oklahoma State '23, originator of Dick Tracy), with 10 appearances beginning in December 1926.

At some periods a regular column by the international president has appeared. The recent chief executives have contributed 'Duke Flad Comments,' George Spasyk's 'Reflections' and Tom Helmbock's 'Insights.' For a brief period 'Notes of Neophytes' contained questions on the magazine contents for use in pledge training.

The intended name for the open magazine had been the Phi Gamma Gamma, but by the time it appeared the name was changed to *The Purple, Green and Gold*. Dissatisfaction with this name led to the adoption in 1932 of the present *Cross & Crescent*. The first covers were, in the tradition of the day, simple typesets identical for each issue; the mid-1920s gave rise to pen and ink sketches that changed with each issue; the 1940s saw the present feature story pictorials. The size also was changed from the original 5-1/2 by 8-1/2 to 6-3/4 by 10 to the current 8-1/2 by 11 inch page. Probably the greatest change has been the decision in 1970 to move from a "journal of record" to an education/feature magazine.

The Confidential Magazine

The confidential magazine was first issued in January 1915 under the name *The Cross and Crescent*. When this name was adopted for the open magazine in 1932, the confidential publication became *The Delta Pi*. The one issue subsequent to the merger with Theta Kappa Nu was called *The Inescutcheon*. Through 1919 the confidential

Not Four Years, But For Life

magazine was edited by Warren Cole; subsequently by Bruce McIntosh as Administrative Secretary. A total of 56 issues were published, originally 3-1/4 by 5-1/2 pocket size and later 5-3/4 by 8-1/2 inch pages.

The confidential magazine contained much material that is considered suitable for non-members today, such as convention minutes, military service, and treasurer's reports. Many items were reprinted from the open magazine; in the early days everyone received the confidential magazine but only subscribers the open magazine. Some material clearly was intended only for members: preliminary contacts with local groups desiring to become chapters of Lambda Chi Alpha and detailed descriptions of ritual paraphernalia. The banner 'Knights of the Golden Silence' listed members without a current address in the central office records.

THE BADGE OF BROTHERHOOD

The wearing of badges or other symbols of allegiance, authority, or rank is a custom which dates from antiquity. From an early period in the history of Greece every freeman, it appears, wore a signet ring. In the story of the prodigal son, a signet ring is placed upon his finger emblematic of the renewal of the family tie. The orders of knighthood developed badges of more complex design than the devices of allegiance such as the white and red roses of York and Lancaster and the falcon of Elizabeth.

The general social fraternities followed the lead of the earlier literary societies in making a badge one of the central symbols. Kappa Alpha Society, the oldest of the present fraternities, adopted the "key" worn upon the watch chain. It literally was a key—used for winding the large pocket watches of the day. Today all other contemporary groups display the badge as a pin, which has migrated from the jacket lapel to the area over the heart on the vest or sweater (if worn) or shirt. At one period of heavy persecution of fraternities several groups specified the left armpit region of the

shirt as the location. About a third of today's badges are some form of shield or slab with the fraternity's initials and significant symbols displayed. Another third have a symbolic shape (some form of cross, diamond, or triangle—such as the four triangles of Theta Kappa Nu) also often containing additional symbols as well as the Greek letters. Almost a third use a monogram of the letters composing the name. Lambda Chi Alpha shares only with Alpha Chi Rho, Theta Chi, and Triangle the use of both monogram and symbol in the basic shape of the badge. Many badges are set with stones, with pearls being the most frequently stipulated.

DEVELOPMENT OF OUR BADGE

The first Lambda Chi Alpha badge was designed in 1912 by a Boston jeweler, J.G. Johnson, according to the stipulations of Warren A. Cole: a crescent with the horns to the left encircling a monogram of the letters *Lambda, Chi, and Alpha*; on the crescent appear the initials of the first secret motto—*Delta and Phi*. The *Delta* and *Phi* were inside a black enamel oval on the thickest portion of the crescent; above the letters appeared a purple enamel bunch of grapes with green leaves; below was a sprig of an olive tree in green enamel; thus the earliest badge displayed the Fraternity colors of purple, green, and gold. This badge appeared as part of the first coat of arms or “Gamma Plate” designed at Massachusetts from Cole's list of symbols.

Cole sent his personal badge to Albert Cross at Pennsylvania so that a local jeweler could use it as a model. However, the members of Epsilon Zeta wanted jeweled badges. The Philadelphia jeweler, William Thegen's Sons, suggested tiny amethysts and emeralds in place of the enamel designs; when received in mid-June the badges turned out to have six large stones on the crescent, three emeralds and three amethysts. Over the next year one-piece badges were made with eleven pearls in the Lambda, the crescent bearing both the letters *Delta Pi* and (a) six emeralds and

amethysts, (b) six pearls, (c) eight pearls. Edmands Haldeman Co. of Detroit probably made at least one of these variations. During late 1913 or early 1914 the Art Committee standardized the crescent setting as eight pearls.

The Pennsylvania members had objected to the letters *Delta Phi* on the badge both because it was the name of a prominent national fraternity on their campus and because of problems with the secret motto. By mid-September it was agreed to change the letters to *Delta Pi*, although the current secret motto was still a year away. In the late fall of 1912 the men at Penn found a new jeweler in Philadelphia, Mr. Clegg of Hoover & Smith, and made further improvements on the badge. The earliest monograms could easily be read as Chi Lambda Alpha; the solution was to make the Lambda heavier and a separate piece attached on top of the other part. The monogram and crescent were domed with the oval containing the *Delta Pi* reshaped to follow the outline of the adjacent pearls. Hoover & Smith made badges with the Lambda plain or set with 11 pearls. They also manufactured badges with the crescent having eight rubies or alternating pearls and emeralds.

In the fall of 1913 the L.G. Balfour Co. of Attleboro, Massachusetts, manufactured the first of many badges for $\Lambda X A$; since they dealt only with the Cornell chapter, the fraternity was initially listed in its records as a local group. Even a cursory glance at the display in the international headquarters reveals the high quality workmanship by the Balfour craftsmen that continues to this day. Although several other firms made our badges in the late teens—mostly without authorization, the vast majority of $\Lambda X A$ badges have been manufactured by Balfour, which held the sole official jewelership from 1920 to 1971. The contractual royalty was vital to the fiscal health of our fraternity in several of those years. Today we have three other authorized jewelers: Burr, Patterson & Auld, Dorst Manufacturing, and J.O. Pollack.

From the beginning a monogram of the one or two Greek-letter chapter designation has been recommended. When linked to the badge with a small chain it prevents loss should the clasp inadvertently open. Theta Kappa Nu had a similar system, but since they used the “state” system of designating chapters, 29 groups wore an Alpha guard, 14 wore Beta, nine wore Gamma, two Delta and one an Epsilon. The “scrambled alphabet” system of Lambda Chi Alpha provides each chapter with a unique guard. Since 1926 charter members of chapters have been given the option of wearing the badge of the local fraternity as a guard in place of the monogram. By tradition that goes back to an edict of the Art Committee in 1914, all members wear the chapter guard positioned below the *Delta Pi* on the badge.

WHO MAY WEAR THE BADGE?

At first glance this is a ridiculous question with an obvious answer: the members. Indeed, our early laws stipulated that a member could not be considered to be in good standing (and thereby vote) until he had purchased a badge. But a great deal of ink was spilled and many heated discussions held on this question in the 1920s. What about mothers? sisters? housemothers? The laws in the 1920s explicitly ruled out these three groups; the current code permits the wearing by mothers and sisters but not housemothers, although that is a custom at some chapters.

Wives and fiancés have always been permitted to wear the badge, although the early rules stipulated that it should be the miniature size. (Theta Kappa Nu specified that the half-size badge could be worn by mothers, wives, daughters, sisters, and fiancés.) The controversy was primarily over fiancés and “steady” girlfriends. As chairman of the Emblems and Ritual Committee, Jack Mason wrote as Insignia Ruling #1, “if a woman wears the $\Lambda X A$ badge it is a sign to the Brotherhood and to the world at large that she has the same right to aid and protection as a brother. Why should

promiscuous females carry an emblem which proclaims them entitled to such protection, both to the Fraternity and to the world at large, when they have no just claim to such protection? If a member or his fiancé wants a badge, that is his affair. But a Fraternity obligation is everybody's affair. I am reminded of the character in Dickens who excused the fact that she had an illegitimate baby 'because it is such a little baby.' I am having Balfour make up a cross and crescent pin with $\Lambda X A$ on the shield as the Official Badge of Friendship. A member may give this to any woman that he takes a temporary fancy to. It carries no promise of protection from the Fraternity, and is simply a casual compliment. It does not require the salute of removing one's hat (which I personally give to a woman wearing the badge, even if otherwise unknown to me, at the same time showing my own badge in explanation)." Somehow, today, it is hard to understand the vehemence underlying this ruling.

MAKING THE THETA KAPPA NU BADGE

Since pure gold is so soft that it lacks good "wearing quality," it is alloyed or melted with baser metals to a 14k fineness. The 14k fused metal is cast into a thick biscuit form and, when cooled, rolled into the desired thickness, when it is cut into small pieces ready to receive the design impression.

The $\Theta K N$ dies are placed under the drop hammer—which looks like a miniature guillotine—and the impact caused by this dropping weight forces the gold into every crevice of the intaglio die. [See illustration a; the center triangle is produced as a separate.]

The cutting and making of these dies involve very careful and painstaking work. The design is transferred to a "blank" piece of soft steel and the details patiently fashioned by chipping out excess steel, leaving the design in relief. This "hub" is hardened and sunk into a second piece of soft steel to form the reverse or intaglio die. This is the one

used to give the gold its initial impression. Such an operation causes the gold that cannot be forced into the crevices of the die to squeeze out around the center of the die itself.

The surplus metal or “salvage rim” around the badge parts is next trimmed or “clipped” by means of a cutter plate and punch. This operation saves considerable time, as otherwise this excess metal would have to be cut away manually. [Illustration *b.*]

Jewelers next drill and cut away the gold in such a manner as to form the recessed holes around the outside of the badge, and carefully fashion delicate fingers or “fish tails” to hold the jewels. This is accomplished with miniature drills on the end of a long flexible shaft exactly the same as used by a dentist. Great care is exercised that these little scallops are precisely uniform. [Illustration *c.*]

The shield-shaped base piece of the badge is polished and holes drilled through it in order that the center piece of the badge may be attached when it is completed. The “findings” or joint and swivel safety catch are soldered to the back and it is then sent to the setting department. In the meantime, the center portion of the badge has been in the hands of the enamellers.

In the enameling process a hard, glossy silicate is mixed with dyes and fused until the desired color has been obtained. The large pieces are powdered in a mortar and pestle and this fine powder is moistened with water and applied to the recessed portions of the badge. The part is then heated in an electric furnace until the enamel fuses, but is not allowed to remain in the furnace long enough to melt the gold.

The surface is then honed with a carborundum stick and rough polished with abrasive material applied to a fast revolving wheel; brightness and luster are secured by repeated brushing and “lapping” on wooden wheels. This is one of the many important operations, as much of the beauty of the ΘKN badge depends on the bright polishing of the perfectly smooth enamel.

A jeweler then places or “sets” the perfectly matched stones in the little holes fashioned to receive them, carefully forcing the little fingers or “fish tails” up around the stones to hold them fast. [Illustration d.] Either four pearls or two pearls flanked by two diamonds appeared on the outer edge of the three triangles. The founders badges had a diamond replacing the usual five-petaled gold Tudor rose centered in the central triangle; both were surrounded by a mystic symbol, the Syriac numeral eleven.

The badge is then assembled, that is, the center piece is fastened to the base by means of hollowed pegs. The badge is thoroughly cleaned and polished, and after a careful check and inspection test, it is ready to be hand-engraved with the initials of the proud owner. [Illustration e.] Theta Kappa Nu jewelry was manufactured by Burr, Patterson & Auld Co.⁵

MAKING THE LAMBDA CHI ALPHA BADGE

The current badge is made with the Lambda being struck separate from the single piece composing the Chi, Alpha, and crescent. The background for the letters Delta and Pi is enameled. At L.G. Balfour the Lambda is joined to the remainder of the badge before the eight crescent pearls and (optional) stones in the Lambda are set.

THE RITUAL AND IDEALS

“Lambda Chi Alpha was founded at the turn of the century ‘with the primary goal in mind of contributing in the largest measure possible to the pre-eminence of truth and justice and the well-being of humankind.’ It was to be ‘the policy of this Fraternity to inspire and foster the highest ideals of manly character and gentlemanly behavior; to

⁵Adapted from the Fall 1928 *Theta News*.

develop the higher qualities of the mind and to nurture respect for learning; and to operate without offense or injury to anyone.’

“Standards, ideals, services—these are the hallmarks of our fraternity. It is only in the last area, however, that of services, that the observer will find a great degree of change, since Lambda Chi Alpha’s standards and ideals remain basic and fundamental—they need only reaffirmation and constant renewal . . . to the charge of incurable idealism, Lambda Chi Alpha happily pleads guilty.”⁶

The cruci-crescent, the three open mottoes, the coat of arms—each is a part of the culch collected within the Fraternity. On superficial glance, it is but rubbish or junk . . . to the individual educated in Λ XA it can be as useful as the culch or refuse that keeps the young oyster from choking in the mud or as the culch bin or barn of odds and ends used by the New Englander to repair almost anything that goes amiss.

Fraternity Education is precisely the collecting of culch—a wide variety of ideas, emblems, and values – ideals. The emblems serve to remind us of our common bond, our espoused goals, our mutual vision. Fraternity Education is for all members—if a little knowledge is a dangerous thing, who has so much as to be out of danger? It ranges from the strictly educational to the totally fun, from the formality of strict ritualism to the spontaneously casual. It includes individual solitude, the communal among the brotherhood, and the community outreach to the various publics beyond the chapter. It gives the individual moxie, the pep, the stamina for life.

Our initiation ritual is a highly distilled, pure form of our aspirations. “The strength of any fraternity lies in its *ritual*. A boarding club can be organized around a sound financial system. A cooperative lodge can be made successful by proper supervision and guidance but a *fraternity* can be made to live only as its *ritual* becomes its *lifeblood*.

⁶Lewis Plourd, Grand High Alpha 1970-74.

“If a fraternity is no more than a boarding club or a social organization *it falls to pieces* every time a large number of its members drop out or are graduated and experiences difficulties in its reorganization because there are *no ideals or standards* to draw together a group of congenial men. When the **ritual is made to live** and becomes the vital thing in the life of a fraternity, there is a continuity of life that cannot be killed by any number of men leaving the organization.

“When the neophyte is initiated he separates himself from the mass and becomes one of a great brotherhood. New ideas are born. New goals raised. New ambitions kindled. He looks out upon a new life with new possibilities.

“Man needs inspiration. He should receive it as the ritual is exemplified. The ritual must be made to live. The men who exemplify it must make it a part of their lives and as they exemplify it they must give the initiate a part of themselves.”⁷

Is our ritual a *religion*? Only in the sense of the Latin *religare*, to bind. Our initiation ritual was conceived within the tradition of the Episcopal Church; our associate member ceremony (a condensation of the initiation ritual of ΘKN) arose within the tradition of American Protestantism. But ΛΧΑ has been most explicit in stating that a belief in Christianity is **not** required; what is necessary is acceptance of our goals and ideals—in thought, in word, in deed.

“The initiation ritual is the common creed to which all of us have subscribed, and continue to subscribe. It is the common denominator among us, for it is: BASIC in its teaching; UNIFORM in its applications; UNCHANGING through the years.

“One of our greatest points of pride in Lambda Chi Alpha is the authenticity of our initiation ritual, for it was not created from imagination alone; rather, its major components have been brought down to us from specific, authenticated practices and

⁷The Rev. J. H. Krenmyre, Grand Oracle 1924-38, March 1937 *Theta News*.

teachings of ancient orders. Our initiation ritual combines the mysteries and exoteric rites of several orders of antiquity in a skillful blending of the finest teachings of those ancient groups. Lambda Chi Alpha owes a debt incapable of repayment to Jack Mason, who was principally responsible for the assembly of our initiation ritual.”⁸

In 1913 Jack Mason, with the assistance of several members, created the essence of the ritual as we know it. Over the years it has been modified on eight occasions . . . always in form rather than basic teaching, always to assist the members in their understanding. “The real bond of Lambda Chi Alpha which every brother should feel throughout his life, is that he is pledged to certain ideals, and that he has the strength and brotherly sympathy of a large body of men all over the country in back of him, to aid him in his struggle to live according to those ideals. The distinction between the man he meets every day, and his fraternity brothers, is not an arbitrary one of clique or social set; it is simply a *trust in the man pledged to a definite standard* as against the man who has not that binding moral pledge as a bond of brotherhood.”⁹

“A ritual is the performance of an intuition, the rehearsal of a dream.” We speak of the miracle of fraternity: a corporation with a \$10 million per year gross; property investment of \$50 million; and an entirely new board of directors every year whose average age is 20; an organization that has 100 percent turnover every three years yet maintains stability over three-quarters of a century. The *miracle* of Lambda Chi Alpha strengthens faith. “Faith is better understood as a verb than as a noun, as a process than as a possession. It is on-again-off-again rather than once-and-for-all. Faith is not being sure where you’re going but going anyway.”¹⁰

⁸Tozier Brown, Grand High Alpha 1958-62.

⁹Jack Mason, Grand High Alpha 1930-33.

¹⁰Frederick Buechner, *Wishful Thinking*, 1973.

While Lambda Chi Alpha encourages the fun of fellowship it forbids the misguided enthusiasms of some college generations which rejoiced in the paddle, the scavenger hunt, and the various forms of degrading and humiliating antics generally characterized as "hazing." Hazing is not fraternal education. It is neither fraternal nor education.

The core of true fraternal education is learning how to use one's time profitably as well as enjoyably, that is, to learn how to accept and discharge responsibility. --

Tozier Brown (Denver)

Our constant challenge is to adapt to the present circumstances while maintaining our ideals and standards, to change the details while retaining the essence. Dr. Willis Tate, President of Southern Methodist University and Grand High Beta from 1976 to 1982, addressed the task more than two decades ago. "I take great pride in wearing the crescent, and many happy undergraduate memories flood over me as I meet with active members of my Fraternity. The greatest role of the Fraternity is in fostering the ideal of brotherhood. Learning an affectionate regard for others is second in importance only to the love of God.

"Within our memory the most popular purpose of a college was not to produce scholars but gentlemen. Employers wanted well-rounded, polished leaders who could 'adjust' and land on their feet. They would rather have a fraternity president than a Phi Beta Kappa. Actually, many colleges were anti-intellectual. You had to apologize for good grades and hide your serious reading. All that was expected was to be a well-adjusted, good fellow.

"Never again. The old days are gone forever. We used to talk of manpower, but manpower is only a part of the equation. Unless converted to brainpower, it is as obsolete as horsepower. The college has stiffened its entrance requirements. There is no place or time for the incompetent or the playboy.

“If fraternities live up to their full potential, to their high idealism, and to the opportunities around them, there is an important and traditional role for them in the college program. If fraternities die, it will be either by letting the world pass them by or by suicide. By suicide I mean by becoming drinking societies, hazing clubs, or snob groups. Do not allow the fraternity system to become the symbol for preserving the ‘good old days.’ We can, and should, preserve the *best* of those days, just as we should shuck off the *bad*.

“Let me suggest a few things to do. First, see to it that the college maintains its balance and doesn’t go to seed or become too tense or grim. Fraternities are responsible for creating *wholesome, creative* recreation and good times. Debauchery, dissipation, exploitation, vandalism are out. Second, encourage the stimulation of intellectual life in your house. Bull sessions can be rare intellectual experiences. Good music, good conversation, good reading can be exciting and rewarding. Professors can be very interesting in a fraternity setting. Third, stress the development of leadership. Realize that the greatest influence in college does not come from distinguished faculty or administration but from peer group of undergraduate on undergraduate.

“College time is the most important part of a lifetime. It is the most portentous, most decisive, most vital part of life. It’s up to us, fraternity men, to make the most of it. **It’s later than it’s ever been before.**”

Programming for the Centennial

THE ROAD TO THE BAHAMAS

The 1970 General Assembly at the Grand Bahama Hotel, in process and content, was simultaneously the culmination and the commencement of some crucial developments in Lambda Chi Alpha. It is, almost without question, the second most important “event” during our more than 75 years—ranking after the March 1913 General Assembly. One of the most central ideas given clear form was the focus on undergraduate opinion and control of the Fraternity. The following excerpts from the May 1971 *Cross & Crescent* give the background. The article was written by Brad Peabody (University of the South), the first student member of the Grand High Zeta; Brad currently serves as Grand High Pi.

“Before I was appointed to the Student Advisory Committee, my attitude toward ‘national’ was cynical or apathetic at best. To my chapter, the traveling secretaries were a source of constant amusement. Like many other chapters, we paid \$90 for the privilege of hazing some well-meaning ‘flunky’ of the establishment at Indianapolis once a year and ignoring ‘national’ the rest of the time. While perfecting the art of heaping abuse on ‘national,’ we were proud of ourselves for our independence.

“Then came a phone call from the ‘Great White Father’ in Indianapolis [George Spasyk], announcing my appointment to the Policy Committee for the General Assembly. I was told that the Fraternity was hoping to involve students in the decision-making process.

“When I arrived for the committee’s first meeting at the international headquarters in June, I was expecting a smoothly engineered snow job. And I was well aware of my

chapter's suspicion that the student committee would soon become the Grand High Uncle Toms of the Fraternity.

“Just the same, I had brought along a number of proposals from my chapter to submit to the committee. I believed that certain changes in the constitution, such as liberalizing the member selection rules, were badly needed. I was so convinced that I would face solid opposition on every side that I went into the first S.A.C. meeting not a little like Don Quixote.

“To my amazement, I came out with grudging admiration of not only the other S.A.C. members, but also the officers of the General Fraternity. [International Vice President Lew Plourd and Executive Director George Spasyk met with the 12 students and one alumnus.] I was still suspicious and determined not to let good appearances deceive me.

“After a while, I began taking a hard look at the kind of people on the committee. Having anticipated a mediocre, complacent group of rubber-stamps, I was again surprised to find that besides coming from the widest variety of chapters in which they were usually either president or vice president, the committee members included people who were active as student body presidents, I.F.C. presidents, political campaign managers, and other kinds of campus leaders. They freely spoke their minds and had the range of experience to back up what they said.

“What left the most favorable impression with me was the committee's willingness and ability to reach a consensus on every major issue—from chapter loans to illegal drugs, and to support the group decision.

“Even after my election as chairman of the S.A.C. and Grand High Sigma, and up until my first Grand High Zeta meeting, my expectations were colored with apprehension. It remained to be seen whether the G.H.Z. members would prove as open to the opinions of the S.A.C. as we hoped. It was, after all, an unprecedented move to include students in the executive functions of the Board.

“From the outset, those of us on the committee who attended G.H.Z. meetings were wary of the possibility that the Board might consider us ‘intruders.’ But we were hopeful that we could carve out for ourselves a meaningful role as advisers. It soon became apparent, however, that our ‘intrusion’ was nothing of the kind to the G.H.Z. On the contrary, we were so easily and completely integrated into the meetings that the S.A.C. has become, in reality if not in statute, a part of the Board of Directors.”

THE GRAND BAHAMA ASSEMBLY / LEADERSHIP SEMINAR

The 1970 General Assembly was unusual in several regards. It is the only meeting held outside the boundaries of the two countries in which we have chapters. It also was the first General Assembly to be combined with a Leadership Seminar; prior to 1970 the extensive workshop programs were held only in the years during which the General Assembly did not meet. The seminars covered topics such as recruitment, scholarship, discipline, and finances. The concept of Fraternity Education instead of pledge education was introduced. The first Duke Flad outstanding undergraduate award¹ was presented to Fred W. Suggs (Kansas State '70). Fred currently serves the General Fraternity as Grand High Beta.

Student Advisory Committee

When the predominantly undergraduate Committee on General Fraternity Policy (it was renamed the Student Advisory Committee at the Assembly) met in early June, it concurred with the recommendation of a permanent student committee but overwhelmingly rejected the notion of a voting student member of the Grand High Zeta. The G.H.Z. itself was able to persuade the General Assembly (as usual, with more than three-quarters undergraduate votes) to create the position of Grand High Sigma; the

¹A list of the brothers who have received the Duke Flad award begins on p. 9 of Part III.

final vote was unanimous. Lew Plourd, elected Grand High Alpha at the Bahamas, stated that, “whether it is tokenism or not will depend in large measure on the degree of participation not only of the undergraduate member of the Grand High Zeta but of the Student Advisory Committee members and how they communicate their ideas to the Grand High Zeta. There are so many things happening so rapidly on the college campuses today that the Grand High Zeta must be knowledgeable about in order to make the proper decisions on policies and programs, and the best source of student thinking and attitudes will be the Student Advisory Committee² and the undergraduate member of the Grand High Zeta.” Two decades later it is difficult to conceive of the Fraternity without the S.A.C., although it should be realized that the student-focus was institutionalized and emphasized rather than created.

Other legislation shifted the initiative in adapting membership selection voting to the circumstances of each campus from the General Fraternity to the individual chapter. The Fraternity’s position on use of alcoholic liquors was moved from formal statute to the form of a resolution. Another resolution urged each chapter to initiate a preventive education program to deal with the abuse of drugs.

STANDARDS

At the 1983 Leadership Seminar at Ball State University there was a rededication to “A Commitment to Excellence” when the *Standards for Chapter Excellence* were presented in a new form developed by Chapter Services under the leadership of its Director, Frank Maez (New Mexico '70). The program materials were developed in response to undergraduate questions about how the better chapters could improve themselves. The 21 Standards are broken down into 254 specific, essential elements—

²A list of the brothers who have served on the Student Advisory Committee begins on p. 4 of Part III.

a heady list for even a chapter that has received the Grand High Alpha award several times. This was deliberate. The Fraternity, in its typical incurable idealism, chose a set of lofty goals. As Robert Browning wrote in *Andrea del Sarto*, “. . . a man’s reach should exceed his grasp, Or what’s a heaven for?”

Frank Maez prepared the way with two articles in the *Cross & Crescent*. “Suicide: by absence of standards” presented the story of a chapter that had once been one of our best but, through lowered expectations and an attitude of “do your own thing,” had died. “Excellence! By commitment to standards” presented the possibilities that exist in fraternalism. Following the keynote by Executive Director George Spasyk, the Seminar program moved to training the participants in attaining excellence by defining subgoals, developing a strategy for each, and dividing each strategy into many, little, easy steps. The focus throughout is upon each chapter and each member taking personal responsibility both for the evaluation of the current status and the development of a plan of action, although the professional staff of the General Fraternity may assist. Since 1985 chapters making particularly effective use of the Standards Program are recognized with the McIntosh Award.³

High standards are nothing new to Lambda Chi Alpha; what **is** new is the organized, unified statement of the ideal chapter.⁴

A number of previously separate programs may be conceptualized as components of the Standards Program. Seminars dealing with alcohol abuse, the use of illegal drugs, and risk management⁵ have been frequent in the last decade; each annual

³A list of the chapters receiving the McIntosh Award begins on p. 53 of Part III.

⁴The 1984 New Orleans General Assembly adopted a resolution rededicating the Fraternity in the 75th year of our founding to supporting a Code For Chapter Excellence.

⁵The 1990 Memphis General Assembly added the office of Risk Manager or High Iota to the undergraduate chapter; a special program of training for these officers was included in the 1991 regional Leadership Conclaves.

meeting and many of the conclaves have included a workshop or presentation on one of the above topics.

Hazing

Lambda Chi Alpha has led the interfraternity world in its programs to eliminate all forms of hazing from the more barbaric physical forms through the more subtle *separation*. The program continues in relation to several of the standards: #1 Member Obligations (respect for the chapter, individuals, others . . .) and #12 Fraternity Education (adherence to General Fraternity laws and policies against hazing or harassment of members).

We have been trying to eliminate hazing for a long time. In the October 1926 *Theta News Grand Oracle* "Dad" Krenmyre wrote, "To paddle or not to paddle, that is the question. The paddle is a relic of the day when 'Licken and Larnen' went together. Today it is as much of a disgrace to the fraternity or the school which allows it as the old fashioned methods of punishment in the days of Dickens.

"The man who must be paddled to make a good brother has some abnormally developed instincts of love akin to the cave man. It is Stone Age stuff and like the slapstick comedy of yesterday ought to be placed back stage for the janitor to carry out." Bruce McIntosh was writing in a similar vein in $\Delta X A$ materials at this period.

In 1962 Executive Director Duke Flad wrote in the Wittenberg chapter newsletter, "Perhaps it will suffice to say concerning the past that many of the 'traditional' activities and sometime attitudes of the 'wood and walk' age are as out of place in our present day thinking as the coonskin coat. Some of the good brothers of Nu-Zeta Zeta will remember the terms 'scut' and 'dog'; the barrel staves and summons; the public stunts and nonsensical chores. I, personally, can recall all too vividly the corrective therapy applied posteriorly for procrastinated insubordination (as it was solemnly prescribed and administered by my lords and masters)."

The results of hazing can be tragic, as portrayed in the movie *Fraternity Row* that was a major focus of the 1977 Knoxville Leadership Seminar and in the events that brought Eileen Stevens to the 1980 Denver General Assembly/Leadership Seminar. We can support the education work and lobbying for responsible hazing legislation by individuals such as Mrs. Stevens, as Λ XA did at the 1982 Nashville General Assembly with the Order of Interfraternity Service. We can rejoice in the fact that Eileen Stevens supports the fraternity movement in its goals and has worked with us for mutual benefit.⁶ Nevertheless it still comes to the responsibility of each individual member to treat every other member—initiate or associate—as a valuable, respected human being.

Geraldo Gonzales, founder of BACCHUS, can ask “is alcohol affecting your chapter operations?” as he did at the 1981 Leadership Seminar. Scott Marshall can ask, “so you call yourself a brother? (and not take responsibility for assisting your alcohol abusing brother)” . . . as he did at the 1978 Assembly/Seminar.⁷ It all comes to the acceptance of a tremendous responsibility by each member. As Willis Tate put it in 1982 at Nashville, “a return to good, basic fraternity standards.”

In 1929 our first printed officer manual stated: “The relationship of the pledge to the chapter is one which depends more on the chapter than on the pledge. From the day a man is pledged until the chapter ceases to influence him, the unit to which he has become pledged is on trial. We hear much about pledge obligations and little about the

⁶Mrs. Stevens was again a part of the Leadership Seminar program at the 1988 Scottsdale General Assembly, which adopted the most recent Resolution Regarding Hazing.

⁷The 1982 Nashville General Assembly adopted our current Policy on Illegal Drugs. The 1988 Scottsdale General Assembly adopted our current Policy on Alcoholic Beverages, directed all chapters to implement a membership recruitment program which eliminates the use of alcoholic beverages during any and all membership recruitment activities and functions, and resolved to prevent any acts of sexual harassment ranging from deliberate or repeated offensive comments to sexual violence including date rape.

obligation of the Fraternity to the pledge. We should place more emphasis on the latter.”

In introducing the “new” fraternity education program in 1970 at Grand Bahama, Chapter Consultant Jerry Rodinsky said, “If the founding fathers wanted the pledging ceremony to say ‘As a member of Lambda Chi Alpha you will be asked to do nothing that a brother would not do, should not do, or did not do WHEN HE WAS A PLEDGE!’—don’t you think they would have written it that way?”

GEORGE SPASYK: THE QUIET PERFECTIONIST

George was the youngest of nine children; his parents had emigrated from the Ukraine at the turn of the century—unable to speak a word of English and without the opportunity of formal education. After he graduated from high school in the rolling hills of western Massachusetts, General Electric sent him to Williams College for intensive training in analytical chemistry. After working at General Electric for a year, with the strong support of his parents, George went to the University of Michigan, but remained only one year before being called to work on the Manhattan (atomic bomb) Project at Princeton University. After two years in the Navy as an operating room technician, he returned to Michigan and was initiated into Λ XA in 1947. The chemistry laboratory had lost its fascination for George and he moved to the Business School with major focus on industrial relations.

During his senior year George had his first contact with the international fraternity when he attended the Great Lakes Conclave at Wittenberg. The Michigan brothers were greatly impressed with the conclave—which boasted such central figures as Grand High Alpha Elles Derby, Linn Lightner, and Duke Flad—and decided during the return trip to host the next conclave in Ann Arbor. George was very much the ring-leader in this endeavor, but was scheduled to receive his bachelor’s degree that spring.

Programming for the Centennial

In order to fulfill his commitment to chair the conclave for the chapter, he enrolled in the graduate school . . . surely an unusual reason for obtaining an M.B.A.

The March 1950 Great Lakes Conclave was a model of organization. Impressed, Duke Flad asked George if he had ever considered the position of Traveling Secretary for the Fraternity. George began his service to the General Fraternity on July 1, 1950, in the position now known as educational leadership consultant. Under the tutelage of Duke Flad he held various positions of increasing responsibility until, in 1968 after Duke's death, he assumed the reins as the chief operating officer of $\Lambda X A$. He retired to the position of Executive Vice President Emeritus on July 1, 1990.

Reflections

From November 1969 through the Summer 1990 issue the *Cross & Crescent* carried the *Reflections* of George Spasyk. Topics included the possibilities found in good university relations, in chapter singing, in "dry" recruitment, and in interfraternity cooperation. And warnings about the failure to face squarely the problems of alcohol abuse, marijuana use, hazing, and "little sister" organizations.

George's approach to fraternity was clearly set down in the concluding paragraph of his first *Reflections*: "Were we not able, out of conviction and sincere belief, to speak out positively and forcefully that we believe in the value of fraternity, we could not, in good conscience, ask thousands of young men to share this experience, this year and in years to come. For indeed, 'Who will answer when the trumpet is uncertain?'"

George's first contact with fraternity occurred immediately after World War II—a most propitious time. The members of Sigma Zeta were so busy putting the chapter back into operation that there was no time for harassment and ridicule of pledges; the new recruits were integrated into the mainstream of decision-making and activity. However, this became less true in later years—as George observed from his staff position. By 1969 the mood of the better undergraduates was favorable, and **Fraternity**

Education was introduced in a dozen chapters. February 1970 found the second *Reflections* entitled PLEDGES—WHO NEEDS THEM? The 1972 Portland General Assembly officially adopted the concept of equality, not only of associate members with initiated members, but also of colonies with chapters. Today, Lambda Chi Alpha is unusual in its policy of fully initiating colony members and providing full franchise in its legislative body to colonies.

In introducing Fraternity Education to Λ XA, George astutely realized that a whole new vocabulary was needed. The way we think about and conceptualize the world directly affects our behavior; the only way to eradicate hazing, in both its physical and mental forms, is to eliminate terms such as *pledge* from our language. The program has developed within the guidelines of change while retaining enduring values. As George said a decade ago, “we have successfully adapted our programs to meet the needs of today’s college student without sacrificing or abandoning our fundamental ideals and standards.”

Although many would consider the development of Fraternity Education to be George’s greatest accomplishment, there are other possibilities. A sophisticated fund raising program has markedly increased alumni contributions; the professionalism of the staff has increased; the interfraternity movement has been strongly supported; the work of the Educational Foundation has been revitalized. None of these accomplishments, of course, occurred in isolation. Lew Plourd as Grand High Alpha was instrumental in supporting Fraternity Education—he, too, had seen the same possibilities in fraternity when he joined the staff as a consultant five months prior to George. Former Grand High Alpha Tozier Brown was deeply involved in the redesigning of the fund raising programs for the Educational Foundation and continues as a strong worker for the Foundation. And George has an extraordinary talent for

recruiting very capable young men for the professional staff, and keeping them working in concert. George Spasyk, catalyst.

A decade ago Jack Anson (Phi Kappa Tau and Executive Director of the National Interfraternity Conference) described George as “soft-spoken but forceful, a traditionalist yet innovative, unassuming but dynamic. His direction has extended far beyond Lambda Chi Alpha to encompass the entire college Greek-letter fraternity system.” Willis Tate, then international vice president, wrote: “Everyone has a deep-seated admiration and affection for a champion professional—a person who knows his business and can do it better than anyone else. Every human organization that grows and succeeds has a cement that holds the foundation and building blocks. For 30 years George has been the cementing force that has made Lambda Chi Alpha great.”

George’s talents have been recognized far beyond Lambda Chi Alpha. The plaques on his wall include “Pro In Fraternatatum Meritis” from Kappa Delta Rho, The Jack L. Anson award of the Association of Fraternity Advisors, The Grand Senior President’s Citation from Alpha Sigma Phi, and the Interfraternal Award of the NIC “for exemplifying the highest ideals of interfraternalism in activities which foster interfraternal understanding, spirit and cooperation among college fraternities.” It is not surprising, given ratings such as all 10s [on a scale of 10 down to 1] for his graduation remarks at the 1986 Interfraternity Institute, that he is a speaker very much in interfraternal demand . . . and is serving as the NIC Balfour Distinguished Lecturer for 1991.

Those who meet George Spasyk for the first time are often a bit nonplused with his quiet yet open friendship, and the disarming request to address him as “George.” He is a fraternity workaholic—with brothers often in his home and sharing his recreational pursuits of sports fan (University of Michigan football, including attendance at seven Bowl games) and car racing buff (Indianapolis 500). In more quiet moments he is a

voracious reader, each week devouring at least one book (usually contemporary novel or historical work).

George fits the description of his mentor Duke Flad in the early fall 1950 *Cross & Crescent*: “quietly effective and in practice a perfectionist.” Not many things in $\Lambda X A$ escaped his notice. One of the few surprises was Brother George Spasyk Day, August 20, 1975, at the Penn State Leadership Seminar. The board of directors managed to have lapel tags printed and distributed at the dinner without his notice. Such moments are rare, for he was everywhere and with due pride noted that he could operate any equipment the Fraternity owned, from Multilith to word processor to computer.

The development of strength, stability, and respect has led to a justifiable pride. But there's a thin line that separates pride and arrogance. We must never be satisfied. We can be proud of Lambda Chi Alpha, but we must never become arrogant.

--George Spasyk

A definitive evaluation of “the Spasyk years” must wait both for the perspective of time and for a historian who was not a participant observer. George became Executive Director at a difficult period for fraternities, the 1970s. Yet, it can be argued that the Bahamas General Assembly of 1970 with its institutionalizing the voice of the undergraduate (by establishing the Student Advisory Committee) and visionary policy legislation is second in importance only to the March 1913 gathering. This despite the meeting beginning with the arrival of several hundred sea-sick undergraduates resulting from one of the few errors in George's planning over the years. It seems that the staff had checked the boat ride from Miami to the hotel during the calm spring seas instead of during the August swells. In his May 1970 *Reflections*, George wrote “the voice of the student member is being heard in Lambda Chi Alpha . . . it is responsible, it is

concerned, it is mature, and we are proud of it.” Few today recognize this statement as a radical change from the earliest traditions of our Fraternity; Jack Mason, E.J.C. Fischer, and Warren Cole were each very much opposed to sharing even the most unimportant facts about the general fraternity with “mere undergraduates.” They preferred to retain the information and thereby to reserve the decision-making power for the (supposedly) more knowledgeable alumni.

In the tradition of the wandering troubadours, the *Lauds* of George would remember gallant deeds: the bold [elimination of pledges], the dashing [*Reflections*], the spirited [defense of the concept of college fraternity], the gentle [request to call him *George*], an exemplar. Even the fact that the troubadours were often *jongleurs* is appropriate, as George might be described as a master juggler who only rarely dropped the ball [as with unanswered mail]. Throughout his career George has single-mindedly focused on how brothers treat each other. This has been seen in statements on recruiting, the development of risk management procedures, the encouragement of singing in the chapter—each a celebration of the uniqueness of the individual member in the context of the strong bonds of fraternalism. Some difficult things happened “on his watch.” The death of a new associate member at Rutgers must be near the top of the list. The closing of that chapter as well as others both took courage and brought heartache. But there was never any question as to whether standards would be maintained. *Tradition* (i.e., an excuse for making the same mistake all over again) was always rejected as a sole rationale.

If the question many friends ask me, “George, what keeps you so young?” is, in fact, asked sincerely rather than patronizingly, the one answer would have to be, “Trying to keep up with today’s college student, intellectually, philosophically, and idealistically.” If

they have much to learn from the over-30 generation (and, Lord knows, they do), we too have much to learn from them.

--George Spasyk, November 1970

The changing of a chief operating officer is difficult under the best of circumstances. The relatively small, young staff and George's more than two decades of service in the position only complicated the situation. Tom Helmbock, Executive Vice President Designate, was scheduled to arrive on April 1, 1990; on the last working day in March, George moved out of the Executive Vice President's office to temporary [3-month] quarters on a table in the headquarters conference room. All staff in Indianapolis on that Friday appeared in George's office about 3 o'clock to offer a champagne toast on his last day in his (physical) office. Perhaps even more typical were the last days in June. The last *Executive Bulletin* to the board of directors was written and mailed on Friday. George remained at the office Friday evening later than any of the other staff members, and quietly moved the last personal materials to his home over the weekend.

Near the 75th anniversary of the Fraternity, Tozier Brown was asked to contrast the three chief operating officers with whom he had worked as traveling secretary (McIntosh), as international president (Flad), and as president of the educational foundation (Spasyk). His cogent comment was that each man had the skills appropriate to the challenges of his period. Thus Bruce McIntosh brought the fledgling $\Lambda X A$ —short of cash and experience, long on idealism—onto a sound foundation. Duke Flad masterfully oversaw the integration of $\Theta K N$ and $\Lambda X A$ into a solid, single organization prepared to face the devastation of the second world war and the rapid post-war growth of higher education. George Spasyk led the fraternity in withstanding the “do-your-own-thing” of the 1970s, and the return to standards and declining college enrollments of the 1980s. Now, for the transition into the 21st century, to the centennial of the fraternity, to initiate 300,000, a new executive has been called.

I have a feeling that tomorrow, or next week or next month, I'm going to experience the greatest thing that ever happened to me in Lambda Chi Alpha.

--George Spasyk

TOM HELMBOCK

A native of Evansville, Indiana, Thomas A. Helmbock was born April 12, 1945, the son of Dr. and Mrs. George Helmbock. He attended Reitz Memorial High School in Evansville, where he played football and was active in student organizations. He entered Christian Brothers College in Memphis, Tennessee, in 1963 and served in the student government and as a freshman class officer. He transferred to the University of Evansville the following year, and was pledged in the fall of 1965.

At the time of Tom's initiation in February 1966, Iota-Mu Zeta was in the process of developing plans for a new \$250,000 house . . . with Tom as the undergraduate chairman of the new house committee. He later served as the first house manager in the new structure. He was the chapter's delegate to the 1966 French Lick General Assembly and attended the 1967 Ball State Leadership Seminar. He was a frequent participant in the chapter's intramural sports competitions and in the Newman Club.

Twenty-four hours after completing his winter quarter final examinations at Evansville on March 15, 1968 [and a B.S. degree in accounting and computer math], Tom was in Indianapolis in the role of a Traveling Secretary for Λ XA. His preparation for the road consisted of several weeks at the headquarters the previous fall and a training visit with George Spasyk to the Memphis State chapter.

With Duke Flad's untimely death in November 1968, the Office of Administration underwent major reorganization. Tom Helmbock had the finance background and experience George Spasyk was looking for to head the business affairs operations of

the fraternity. In April 1969 he assumed the temporary title of Administrative Secretary before becoming the fraternity's first Director of Business Affairs that September. In addition to the usual duties of the office [supervision of bookkeeping, member records, printing, and the clerical support staff], Tom supervised the building of the current headquarters in northwest Indianapolis—visiting the site at least daily, working with architects and contractors, financing the project, furnishing the new facilities, and planning the details of the move from 3434 Washington Boulevard.

In September 1976 Tom moved to Phoenix where he became a real estate broker. He was later involved in business and financial management. In 1980 he married Daryl Dacey; they have three children, nine-year-old Andrew and seven-year-old twin daughters, Lindsay and Shay. As is true with most former staff, Tom continued to work for ΛΧΑ . . . he just went off the payroll. During his time in Arizona he served on several General Fraternity committees and attended several General Assemblies.

Tom rejoined the staff April 1, 1990, as Executive Vice President Designate and became our fourth chief operating officer July 1, 1990. He has the responsibilities of Executive Vice President of both the Fraternity and the Lambda Chi Alpha Educational Foundation.

Tom's style of management is indicated by his statement that "a leader today, whether he is a chief executive officer, chapter president, group leader, branch manager, husband or father, must have a sense of mission with written goals and plans." One of the first agenda items for the staff was the cooperative development of a mission statement:

A Commitment To Service

The Mission of the Lambda Chi Alpha staff is to provide the highest ethical and professional service to our undergraduate and alumni members in a spirit of unity and enthusiasm through:

- Development of quality programs, publications and services;
- Responsible use of Fraternity resources;
- Commitment to excellence in chapter standards and
- Advancement and promotion of the ideals and principles of the Fraternity as a complement to the educational experience.

A fuller description of Tom's approach to management is contained in his 'Insights' column in the Summer 1991 *Cross & Crescent* that consists of an open letter of advice to a new chapter president. It includes, "The path you now embark, like the road of life, is full of surprises and some of these surprises will be tougher than others. The important thing to remember is that the journey and its destination are not nearly as important as what happens to you in the process." What challenges are anticipated for the Fraternity? "Our greatest foes today are alcohol, drug abuse, and a weakening of chapter and member standards. I should point out that these are not problems unique to fraternities; they can be found, unfortunately, in all of young society. Another problem is the serious decline in the condition of our chapter houses—again, not unique to Lambda Chi Alpha, but one facing all fraternities. At the center of the problem is a vagueness and a confusion over values and ethics. The panorama of what is termed acceptable is much broader today and the taboo list has shrunk. . . .

"To join Lambda Chi is to allow yourself to be called to a higher standard and to commit to the struggle and stretching to attain your goals. Two of our open mottoes, *Vir Quisque Vir—Every Man a Man* and *Χαλεπα τα καλα—Naught Without Labor* challenge us in every action and decision of our pursuit. To do what is right is not often

easy and many times will cost you personally, but when you joined the Fraternity, you became a part of that composite that makes up the face of Lambda Chi Alpha. You or I can do nothing about the length of life of Lambda Chi, for its future is secure for as long as anyone can see, but you and I can do something about the width and depth of Lambda Chi Alpha. That's where our commitment lies."⁸

⁸From 'Insights,' Spring 1991 *Cross & Crescent*

Perspective

How do you end a history? With some misgivings for items that weren't included [shouldn't some mention be made of the ingenuity of the California chapter in printing a newsletter on toilet paper during the depression?] and the contributions of so many of our 200,000 brothers that are unmentioned, even unknown. With relief in knowing that almost two decades of searching through dusty files is about to end. With immense appreciation for the historians⁹ who have preceded us and smoothed the way to an extent that only they would understand: principally Linn Lightner, the 50-year editor of the *Cross & Crescent*, and our first chief executive, Bruce McIntosh. With gratitude to the chief executives who provided moral support and encouragement, George Spasyk and Tom Helmbock. It is readily stipulated that the readers of this history may well learn as much about the authors and those who decided to place the original material in either the file or the wastebasket as about Λ XA history.

“History is philosophy from examples” according to Dionysius (c 30 B.C.). We hope that Λ XA in its most important sense, its aspirations, its hundreds of heroes sung and unsung, has been glimpsed. We've changed over the years, grown in confidence. We've remained the same over the years, in our ideals and dreams. “Life is a banquet, and most poor slobbs are starving to death,” states the title character in *Mame*. Not the visionaries who have made Lambda, Chi, and Alpha what it is. Warren Cole, Bert Cross, Jack Mason, Samuel Dyer, Bruce McIntosh, Linn Lightner, Ernst Fischer, and so many, many more. They have lived robust, full lives. It hasn't always been easy, but then the price of pearls is always high. As with a pearl, progress often begins with an irritation and occurs in a slow process of building layer upon layer.

⁹A list of the brothers who have served the Fraternity as Historian begins on p. 22 of Part III.

In New Orleans, kicking off the Diamond Jubilee, Willis Tate reminded us of the statement of the great St. Louis pitcher Dizzy Dean, “It ain’t really braggin’ if you done it.” Where are we now? Let’s turn to the assessment of a somewhat neutral party, the Executive Secretary of Sigma Alpha Mu Fraternity. When he received our Order of Interfraternity Service for exemplification of fraternal ideals and interfraternity leadership in 1978, William P. Schwartz said, in part,

“As an observer I am impressed with Lambda Chi Alpha.

“I am impressed with your Associate Member program which is the object of admiration throughout the college and fraternity world.

“I am impressed with the resolve of your founders in 1909 that Lambda Chi Alpha would be no accident, but ordained from the beginning to be an international fraternity.

“I am impressed that yours was a pioneer fraternity in the development of national undergraduate leadership conferences . . . that it was the first fraternity to have an expansion director, the first to have an alumni director, the first to have a director of business affairs . . . the first to develop extensively the concept of the student advisory board on the national level.

“I am impressed with the historic dedication to chapter service, the wise utilization of professional personnel . . . your fraternity has the best ratio of staff to chapters of any major fraternity.

“I am impressed with the *Cross & Crescent*, well-known for its interfraternal spirit. It came to hold the record for the longest editorship of any fraternity journal—the 50-year tenure of Linn Lightner.

“I was impressed back in 1957 when Lambda Chi Alpha was host for the first interfraternity field staff conference ever held . . . really even the most casual observer would be impressed with the interfraternity leadership of this fraternity.

Perspective

“I am impressed with the spirit and vigor and vision which has characterized your fraternity from its earliest days and which has brought it today to a position of size and eminence.

“There is much more with which to be impressed: the thoughtful approach to alcohol awareness—the staunch support of the NIC when it had its darkest hour in the early '70's—the expansion techniques, which are being emulated by other fraternities—the free sharing of ideas in the fraternity world which has become traditional in your fraternity . . . it can be said of Lambda Chi Alpha that it practices what it preaches.”

It has been the custom of the senior author to close seminar workshops and presentations with an adaptation of one of the two great Bible passages concerning brotherhood, I Corinthians 13.¹⁰ This version was modified to the fraternal context by the late Dr. Willis Tate, President of Southern Methodist University and international vice president of ΛΧΑ.

“Though I speak with the tongues of men and of angels, but have not brotherhood, I'm a noisy gong, a pop-off artist, or a clanging cymbal. And if I have prophetic powers and make all A's and Phi Beta Kappa, and understand all mysteries and all knowledge; and though I have faith so as to remove mountains and have three varsity letters and participate in a score of student activities but have not brotherhood, I am nothing.

“If I give away all that I have and conduct an entertainment for the orphans, and if I deliver my body to be hazed but have not brotherhood, I gain nothing. Brotherhood beareth all things, believeth all things, hopeth all things, endureth all things. Brotherhood never ends. As for prophecy, it will pass away. As for social parties, they will cease. As for knowledge and campus activities, they will pass away. For

¹⁰The other is Psalm 133.

undergraduate days are imperfect; but when the perfect comes, the imperfect will pass away.

“When I was a teenager I spoke like a child, and thought like a child, and I acted like an immature kid. But when I became a brother, I gave up my childish ways. For now we see a dim reflection, but then face to face. Now I know in part; then I shall understand fully even as I have been fully understood. So faith, hope, activities, achievements, brotherhood, these abide. But the greatest of these is brotherhood.”