

THE PHOENIX

THE MANUAL OF
SIGMA ALPHA EPSILON







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Sigma Alpha Epsilon

Edited by: Dr. Joseph W. Walt

School: University of Tennessee

Chapter: Tenn. Kappa Class of: 1947



THE
PHOENIX
of
SIGMA ALPHA EPSILON

Edited by JOSEPH W. WALT

SIXTH EDITION

1972

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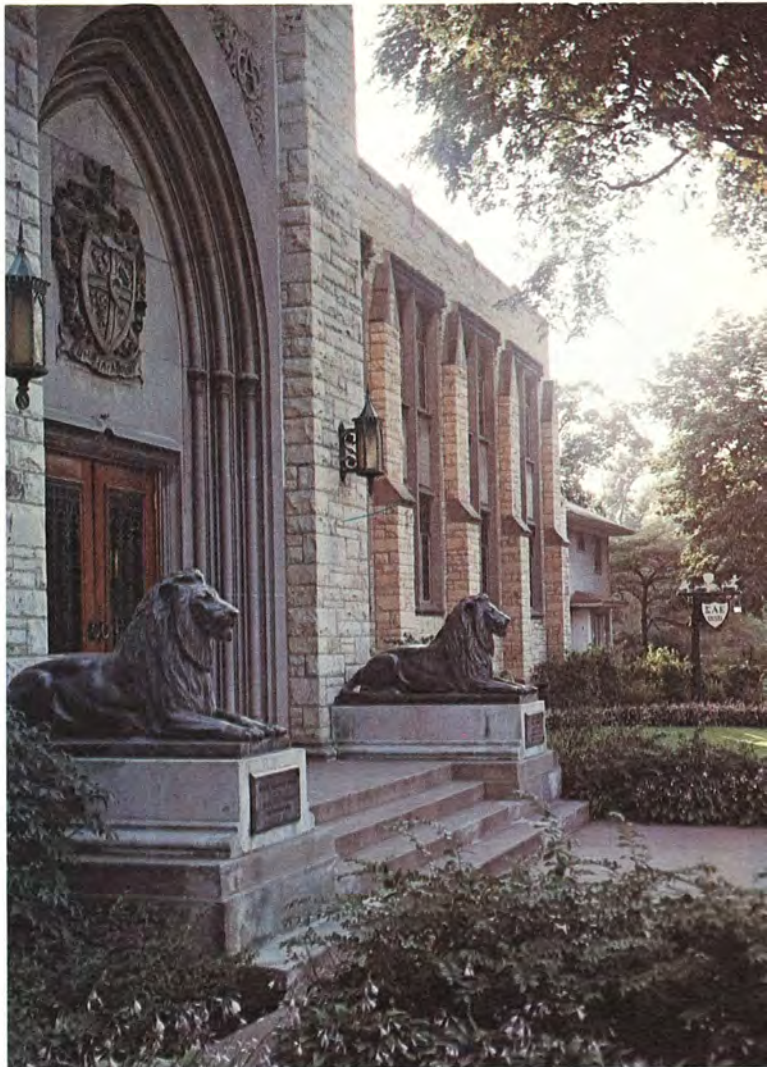
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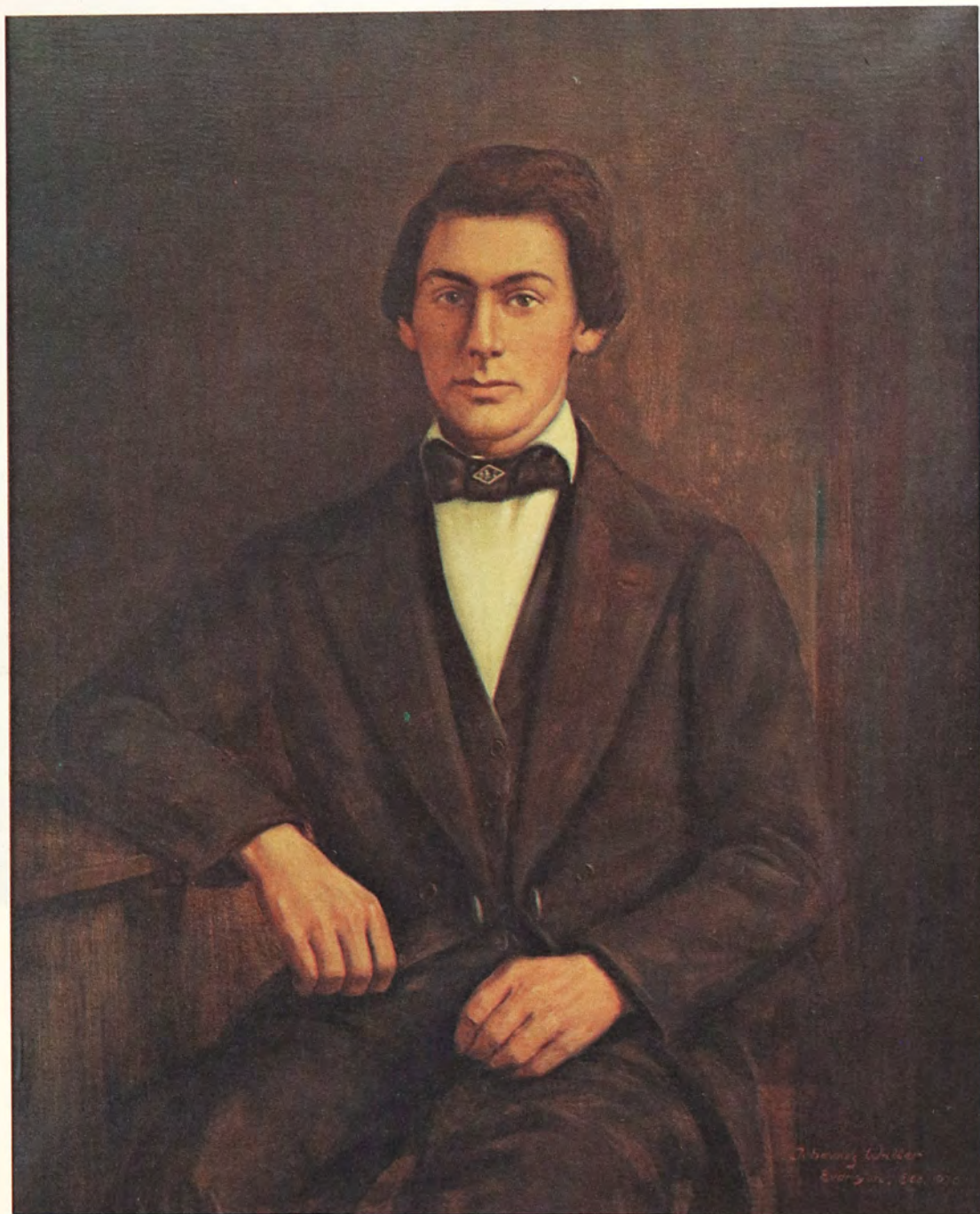
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TO THE ΣΑΕ
UNDERGRADUATE . . .

WHO BY THE CULTIVATION
OF ALL THAT IS PURE
IN MAN'S NATURE
AND CHARACTER
WILL ACHIEVE THE IDEALS
OF HIS FRATERNITY
. . . THIS BOOK IS
AFFECTIONATELY
DEDICATED.





NOBLE LESLIE DE VOTIE

Guiding spirit in the founding of Sigma Alpha Epsilon, scholar and valedictorian of his class, author of the Ritual of the Fraternity, gentlemanly exemplar of the highest ideals of fraternity, minister of the gospel, and loyal patriot who was the first man to lose his life in the Civil War.

Foreword

THIS VOLUME REPRESENTS the first thorough revision of *The Phoenix* in more than twelve years. In 1970 the Supreme Council of the fraternity, in response to the suggestions of many undergraduate and alumni members of ΣΑΕ, decided to move ahead with the creation of a new *Phoenix* and asked the present editor to undertake this task. It was clear that *The Phoenix* of the 1960's was no longer useful to the undergraduate of the 1970's.

The preparation of this volume was undertaken only after every chapter of the fraternity was solicited for suggestions as to its needs and desires in a manual. Many individual members of the fraternity submitted recommendations to the editor regarding the contents of the new *Phoenix*. While it was impossible to incorporate all suggested material in this volume, it is hoped that what is included will be most helpful to chapters and undergraduate members.

Included in the contents of *The Phoenix* are materials, in sharply revised form, which appeared previously in several volumes. *The Sigma Alpha Epsilon Pledge Manual*, compiled by O. K. Quivey, *Purdue* '12, Past Eminent Supreme Archon, was originally published in 1938. A second edition was published in 1942 and reprinted in 1946. The *Paragraph History of Sigma Alpha Epsilon*, the work of William C. Levere, *Northwestern* '98, Eminent Supreme Recorder, was first published in 1916, and went through eleven editions, the last of which appeared in 1946. The *Original Minutes* of Alabama Mu, edited by William C. Levere, was first issued in 1904 and later reprinted in *The Phoenix*. The *Saga of the Bunting Brothers*, by Harry S. Bunting, *Southwestern* '91, was a printed edition of an address delivered by Bunting at the 1937 National

Convention in Chicago, Ill. These several volumes were brought together under one cover with the publication of *The Phoenix* in 1947 at the suggestion of Chapter Supervisor Albert J. Scoth, *Oregon State* '17, and under the direction of Lauren Foreman, *Emory* '01, Eminent Supreme Recorder. For twelve years this volume served as the pledge training manual of the fraternity; it was reprinted four times with minor additions and corrections, for a total of 35,000 copies.

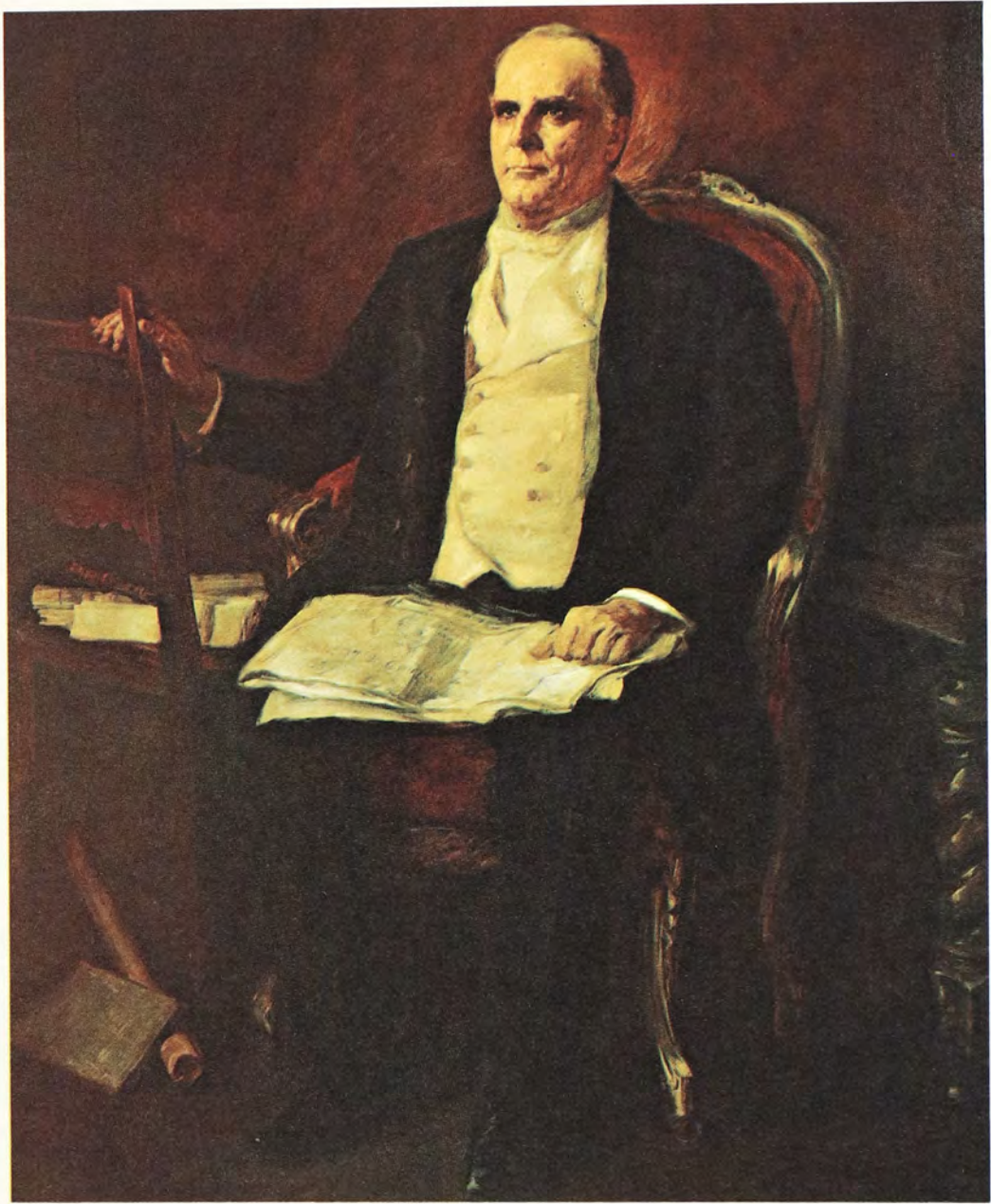
In 1959 *The Phoenix* was completely revised under the direction of Dr. Joseph W. Walt, *Tennessee* '47, and passed through six printings totaling 56,000 copies.

Herewith is presented the sixth edition. It represents the work of many hands. The editor wishes to express his gratitude to those who assisted in putting it together: for their writing of articles, Dr. Glen T. Nygreen, *Washington* '39, Richard L. Moore, *Eastern New Mexico* '66, W. Charles Witzleben, *Mercer* '70, Dr. Neal R. Berte, *Cincinnati* '62, John R. Viner, *Simpson* '71, and Kenneth D. Tracey, *Eastern New Mexico* '69. To the entire staff of the ΣΑΕ National Office, and especially to ESR Jack R. Hotaling, *Syracuse* '53, the editor expresses his warmest thanks. For any errors the editor is solely responsible.

The measure of the value of *The Phoenix* will be found in its usefulness to the undergraduates of the fraternity. It is hoped that it will be a source not only of instruction, but also of inspiration to both the pledge and active members of Sigma Alpha Epsilon, in whose hands the future of the fraternity lies.

JOSEPH W. WALT

Indianola, Iowa
June 1, 1972



PRESIDENT WILLIAM McKINLEY

Initiated by Ohio Sigma, Mt. Union College, Alliance, Ohio; Governor of Ohio; President of the United States of America. At his inauguration his only insignia was the badge of Sigma Alpha Epsilon. Recipient of the highest honors in the power of his country to bestow, President McKinley was struck down by the assassin's hand on September 6, 1901, and died on September 14, 1901.

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I WHY FRATERNITY?

EACH FALL SEASON for decades, on campuses all over the country, thousands of young men, most of them fresh out of high school, have joined college fraternities. The vast majority of these new pledge members, happy with their choice of fraternity, have enjoyed their weeks or months of pledgship and have been initiated into full active membership as a matter of course. Few of them have ever paused even for a moment to examine the reason—real or imagined—for adopting the badge of a particular Greek-letter organization, much less to ask themselves why they pledged a fraternity at all.

The generation of the seventies is different. Many young men of this age are still joining fraternities, but they are more thoughtful, more deliberate, more inclined to reject the clichés once readily accepted as validators of fraternity membership. They are less guided by the herd instinct, less enamored of the prospect of four undergraduate years of fraternal hell-raising, and more anxious to “do their own thing.” They disdain the image of the beer-guzzling, raccoon-coated, utterly irresponsible “frat man” of an earlier day (an image, by the way, *some* fraternity men richly deserved) as a pathetic caricature,

which it is. They sense, nevertheless, that the fraternity experience may be worthwhile. At least they hope so, yet they are not at all sure. For many of them, joining a fraternity represents an act of faith.

“Why did I pledge a fraternity, anyway? Why should I join any college fraternity” is a question heard more often nowadays on every campus. It is a legitimate question, and it deserves a thoughtful, honest answer.

Let us first define our terms. A college fraternity chapter is an organized group of undergraduate men bound together by ties of close friendship. Customarily the

chapter is a part of a larger national or regional organization which includes in its membership other undergraduates and a body of alumni.

A college fraternity exists on the premise that man is by nature a social being and wants to associate with his fellow man. He cannot associate equally with all of them, or even many of them, but he may enjoy a close relationship with *some* of them. And fraternity provides a structure, an environment in which intimate friendships can flourish. It is by no means the only kind of organization in which a student may find friends. Indeed, the typ-

ical student requires no organization at all to enable him to make friends, nor does anyone in a fraternity confine his friendships exclusively to fellow members of the group. But a fraternity does foster brotherhood in an extremely effective way, its members drawn together by shared goals and common experiences. It is also more likely that a young man will find in a fraternity friends among those whose interests and background are different from his own. Learning to live in close relationships with members of a heterogeneous group is a thoroughly valuable experience. Social action anywhere requires organization, and on campus fraternities are among the most effective promoters of group activity because they are organized.

Not everyone, to be sure, finds fraternity membership desirable. But fraternity should remain for any student a real option on the campus, an involvement and "life style" worth serious consideration.

Fraternities are a peculiarly American institution. While comparable student organizations exist abroad, the college fraternity in the United States and Canada has grown up as a response to real needs among students in American institutions of higher education. Students created them, and they will survive so long as they serve the needs of undergraduates.

A college fraternity, not unlike any other worthwhile human institution, encourages its members to make a commitment to something outside themselves, to something larger than themselves. In fraternity the commitment is directed in part to the program of the organization, to the things the group does as a group, but mostly it is a commitment to people. To friends.

As students make their commitment to others, fraternity provides a structure within which this commitment can be acted out. Their dedication may be formalized in rituals of pledging and initiation, not to speak of a renewal of these vows in formal meetings from week to week. Nowadays there is a tendency to eschew ritual

as an outdated carry-over of "nineteenth century hocus pocus," but this writer has made the observation directly on today's campuses, large and small, that ritual, *well done* and seriously approached, makes a profound impact upon those who participate in it.

Ritual is but one way of expressing a fraternity's ideals and aspirations. Closely associated with it is symbolism. Whether the student is ready to concede the point or not, we all live much by symbols. Although it is true that many symbols have lost their meaning and are irrelevant to man in his present-day world, many symbols persist as graphic, comprehensible reminders of a man's commitments in life. A fraternity's name, badge, coat-of-arms, songs, publications, and choicest traditions, whether local or national, are symbolic and can have much importance if a member is willing to permit his life to be touched by them.

Fraternities make possible a unique experience in corporate living.

The fraternity member knows that there are many things that only individuals can do, things for which no organization of people is necessary or even desirable. He knows too, however, that there are many worthwhile enterprises—on and off the college campus—that can be accomplished only, or best, by groups of people working together. Such cooperative effort is a landmark of fraternity living. To be sure, fraternities are not the only campus organizations where one can find effective group action, but they are often the most natural ones, and are in many ways supremely well adapted to the life of the campus. And, importantly, fraternities stand almost alone as groups *organized* by students and still exclusively *run* by students.

Because fraternities foster group involvement and emphasize group loyalty, they are commonly accused of imposing conformity on their members. Fraternity men, say critics of the system, are trapped in a lock-step of conformity in dress, attitude, and behavior. Sometimes this is

true, but it is also true that nearly all students tend toward conformist appearance and behavior. In the 1950's nearly all college men wore crew cuts and dressed according to prevailing fashion; today they wear long hair and dress according to prevailing fashion. This is said neither to praise nor condemn; it is merely an observation. The point is that no one needs to be a conformist unless he wants to be, whether he is a fraternity man or an independent student. Peer group pressure is powerful on the campus, and intensely so in fraternities, but the notion that fraternities force their members into a mold of homogenized conformity is largely myth.

In fact, a fraternity provides striking opportunities for self-development. Upon examination, members of the same fraternity prove to be remarkably diverse in tastes and talents, in thought and behavior. If for no other reason than that it is advantageous to the fraternity as a whole, members are encouraged to exercise their talents, make their personal unique contributions, to "do their own thing." Each of them can find ways to implement the potential within the chapter and to develop his own potential as a member of the group. Members are afforded an opportunity to give of themselves in their own way. That is the road to self-realization. And because fraternity is a structured organization, opportunities for leadership are many.

A fraternity can provide its members a means of finding a humanizing experience in the midst of the crowds and masses of modern-day institutions of higher learning. In fraternity they can find rich personal involvement in an increasingly depersonalized world.

Fraternity teaches. From fraternity the member can learn much that supplements the instruction he receives in the classroom. And what is learned is by no means frivolous. For in addition to encouraging good scholarship, a fraternity helps the member to understand more about human relations and about himself. The lessons learned in this laboratory of social educa-





tion can serve a man for a lifetime.

But after all has been said and done, *friendship, brotherhood* in the context of a meaningful, manageable group relationship is what fraternity is all about. It should come as no surprise to anyone that fraternity's remarkable capacity to foster the making and keeping of friends is the chief reason for its existence and the best assurance for its survival.

WHY NATIONAL FRATERNITY?

All of the foregoing applies more or less equally to national as well as local fraternities. In America today there are more than 4,000 national fraternity chapters. Not more than 50 local fraternities exist that are more than fifty years old. With a few notable exceptions, national fraternity chapters are healthier and survive longer than local groups. The reasons for this are fairly obvious.

A good national fraternity can and does provide its chapters with advice and assistance whenever it is needed. National visitation officers—we call them Chapter Consultants in Σ AE—call on chapters on a regularly scheduled basis and bring with them important skills in chapter management.

A national fraternity chapter has a far greater number of alumni members from which to draw advisers, house corporation members, and assistance in matters of rush, finance, and other thoroughly practical areas.

The national office of a fraternity provides a remarkable array of chapter services ranging from publications and student loans to leadership training schools and library development.

To the member the cost of national fraternity membership is minimal. Over a four-year period it amounts to considerably less than one percent of the average total college cost; or put another way, be-

longing to a national fraternity costs less than one six-pack of beer per *month* during college years.

Most national fraternities grant their individual chapters a remarkable amount of autonomy, permitting them to adjust to local situations and encouraging them to build their own, unique local traditions.

Of course, a national fraternity lends the prestige of its name and the richness of its best traditions to chapter and member alike. But far beyond this, a national fraternity lifts its members out of the *provincial*, parochial interests of one chapter in one college. This is the chief, undoubted benefit of any kind of national organization. National involvement enables members to draw upon a nationwide

pool of talent and ideas. In national conventions and leadership schools there is an exciting exchange of ideas and techniques. And at these meetings members are confronted with all of the variety of opinions that would naturally flow from representatives from all over the nation, and he learns much from them. Thus the fraternity member learns to relate to the concerns of a large, diverse membership and finds new, exciting dimensions brought to his fraternity life.

For both the chapter and the member, then, national affiliation extends the horizon and enlarges the vision, and because it does, fraternity becomes more than ever a liberating experience.

II PLEDGESHIP

YOU ARE CALLED *pledge* because you have entered a period of time in which you will be called upon to demonstrate that of which you are made. The step you have taken is one that is basic to the existence of man—that of selecting associates and turning away from an existence in solitude. As Francis Bacon has so aptly stated:

Whosoever is delighted in solitude is either a wild beast or a god . . . But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love. (1)

Though stated long ago, the words hold true in the present chrome-plated, neon-splashed world. As the complexity of daily life grows, you will further discover the truth in Bacon's words. The Latin adage states: *magna civitas, magna solitudo—a great city is a great solitude.*

Indeed the inhabitants of today's great corporations, its governmental bureaucracies, and its huge multiversities have found that the pressure of survival pushes man further into his solitude. Your pledge to Sigma Alpha Epsilon is your rejection of this manner of living and your declaration that you intend to live as a *friend* in the fullest sense of the word.

An examination of the writings of any civilization will reveal that most hold the meaning of life to be firmly anchored in friendship, whether it is expressed in the ultimate commitment of one man and one woman for a lifetime or in the mutual acceptance of an ideal through which one man pledges himself to another.

Perfect friendship is the friendship of men who are good, and alike in virtue; for these wish well alike to each other *qua good*, and they are good in themselves. Now those who wish well to their friends for their sakes are most truly friends; for they do this by reason of their own nature and not

incidentally; therefore their friendship lasts as long as they are good—and goodness is an enduring thing.
(2)

The ritual of Sigma Alpha Epsilon is a formalization of a special kind of friendship that we call *brotherhood*. As such, it is the summation of the *pledges* to brotherhood that have been made by thousands of men who have preceded you in ΣΑΕ.

Your pledge period is one in which you will find your place in the brotherhood of the local chapter of which you will become a member. That you are considered to be potentially worthy of membership has been determined in the mutual attrac-

tion that you and the men of ΣΑΕ hold for one another. Your choice of ΣΑΕ indicates that you have a commonness with its members—your pledge period will determine whether your spoken *pledge* is a product of your heart, or of your mouth.

Although the purposes of pledgeship are stated loftily in our ritual and the other documents of the fraternity, more simply stated, the principal purpose of pledgeship is to determine your ability to live and work successfully with others. If you are so able, then your place in the chapter will become obvious and felt by all.

Additionally, your period of pledgeship will serve to expose you to the beliefs on which the fraternity is formed. The facts and figures of our history will demonstrate the vastness of the organization, just as an understanding of its operation will enable you to function successfully within that organization. An examination of the men who have been important to ΣΑΕ will reveal not only the style of their lives but the timelessness of their commitment to the concept of brotherhood and how this has caused ΣΑΕ to become the world's largest fraternity.

The possession of a potential for membership is primary to pledgeship, but the determination of your readiness for membership can only be found in your performance. At some point in your pledge period, your ability to succeed in the university will be called into question. You may have demonstrated your ability before you began your association with the fraternity, or you may find this to be your final barrier before initiation.

All in all, however your ultimate success in your college or university endeavors will not be judged by a grade point average, but in the manner in which your academic efforts transform your way of living. True scholarship is not found in the process of schooling but in the effect it has on one's life and its style.

Your initial selection for pledgeship has been accomplished by the approval of the members; now you must show yourself to be ready for assuming full membership.

No sudden flash of light or ringing of bells will signal your readiness for initiation, but it will become known as you successfully build the foundation for friendship, one task at a time.

As daily you live your *pledge* during the period of time assigned for your testing, you will be exposed to the strengths and weaknesses that each man possesses and shares with his associates. Each day will bring myriad opportunities for you to display your enthusiasm, your willingness to serve, your humility, your sympathy, but most of all, your capacity for friendship.

As a man's pledge too often is indeed a product of his mouth rather than his heart, the tasks of pledgeship will be so designed so that each active may individually judge you in some manner so that he might determine the source of *you*. Each man who is now an active member will formulate his own personal test for you. Whether this test is mere observation of you from a distance or an active discourse with you, you may fairly expect your *pledge* to come under close examination.

Your tests will range from the prosaic details of daily existence as you are assigned duties in the maintenance of your chapter's house to lengthy philosophical discussions which will examine your inner feelings about the world of which you are a part. Basically you will find that the active members are attempting to test you in many areas—your ability to bear up under stress, your willingness to submit somewhat to the will of your peers, your devotion to the fraternity, and your enthusiasm and perseverance. Your physi-





cal endurance and willingness to endure some humiliation might be called into question, although *most* actives have found that this form of testing is not successful in showing much about a man's inner self. Much of your success in passing these tests rests with the amount of regard in which you hold ΣΑΕ and its members.

In total, your pledge period will be a time in which you must display many qualities. Your ability to survive academically is important, as is the development of your understanding of the background of the fraternity. All important, however, is a mutual determination by you and by the members of the fraternity that you can maintain a high level of mutual friendship. As the "... perfect friendship is the friendship of men who are good, and alike in virtue ...

... it is natural that such friendship should be infrequent; for such men

are rare. Further, such friendship requires time and familiarity . . . nor can they admit each other to friendship or be friends until each has been found to be lovable and been trusted by each. Those who quickly show the marks of friendship to each other wish to be friends, but are not friends unless they are both lovable and know the fact; for a wish for friendship may arise quickly, but friendship does not. (3)

Your next few weeks are important ones. Do not take them lightly nor sluff off their meaning. The *content* of pledgship is exceedingly more important than is the *process* except that your commitment to your word will be examined therein. If indeed you are to be trusted with the special friendship that is Sigma Alpha Epsilon, then, welcome.

1. Francis Bacon
2. Aristotle
3. Aristotle

III THE INDIVIDUAL AND

AS OUR SOCIETY becomes more complex and the world around us more crowded, we look back longingly to a simpler, less crowded time. We think of Thoreau at Walden Pond and the ideal of self-reliance he praised. We envy the time for exploration and awareness of the self. In our time privacy grows ever more scarce as we gather in urban complexes. In our cities the social problems confronting us now and in the future seem formidable, even insoluble. There is no escape from them, even though in emulation of Thoreau's retreat we seek out the rural areas and the mountains. To attack our

problems requires a commitment we are loath to contemplate. The simple life, self-reliance, challenges of a more limited scope, and the capacity to limit our associations are all emotionally very appealing.

But the ideal of the totally self-reliant individual, functioning alone in the wilderness, is a false dream. Consider for a moment how easy it is in an economy based upon money to provide for our needs. We exchange money for goods in stores, conveniently and quickly. We enjoy the products of others' efforts without thought of the source, or the cost in someone else's labor. Of course we crowd into

THE GROUP

towns and cities. Life there is rich with goods and services, excitement and opportunity, stimulus and company. A personality can grow and develop under these conditions, responding to new experiences and the possibility of achievement in new and unanticipated areas. Not so for an individual alone in the wilderness. He must spend so much time providing for his fundamental needs that there is no time left over for the development of skills and broad understandings.

Whether or not we will it, you and I must function in a crowded and complex world. History is to be studied for the les-

sons it can teach us, not because we can ever recreate the past. The college student during the '70's will be at the peak of his career and influence in the year 2000. Then the world will be a very different place from what it is now. The population of the United States will be nearing 400,000,000. Crowding and complexity will be heightened. Then, more than ever before, we must look to consensus and a spirit of cooperation to enable such a society to function.

Coping in such a society is *learned behavior*. We refer to a person as *mature* when he is able to cope effectively with

the problems and challenges which confront him. As society becomes more bureaucratic we look increasingly to the ability to live cooperatively as a measure of maturity. A mature person is one who has grown beyond the stages of selfish aggrandizement and aggressive hostility or challenge to others. He respects the dignity and worth of others irrespective of their endowments or status. He seeks understanding and cooperation, eschewing ordering others as a way of getting things done. He is open to new knowledge. He is able to disagree openly with others, but disagrees in love, respecting the other. A mature man is, in short, a *True Gentleman*.

How does one reach this stage of personality development? If maturity represents learned behavior, where does one go for these learnings? He seeks out opportunities for experiencing meaningful relationships with others in voluntary, intimate, interdependent settings. The fraternity experience provides one such setting. By repeated experiences over a long period of time, attested to by a significant number of achieving persons, the fraternity has proved to be a most effective learning setting.

Why must the learning setting be a voluntary one? Because people function most happily and productively when cooperation is freely given, not demanded or ordered. People work harder for credit, recognition, and affection than they ever do for money. Look around the world in which you move. In the family, in church and community, and in public service you see people working harder at voluntary tasks than they do in their gainful occupations. Leadership comes to those who learn how to appeal to others and enlist their efforts in a meaningful cause. For you to learn the behaviors which work for you and others in achieving common objectives you must have a learning laboratory, one in which you can try and fail or try and succeed without reflecting permanently upon your own career pat-

terns. The fraternity is one such voluntary setting.

Why must the learning setting be an intimate one? Because one mark of maturity is to be able to place trust in another. To place trust means to take a risk, to make a leap of faith. You risk disappointment, heartache, betrayal, failure. You learn the magnificent possibilities in human relationships and how to give to another without thought of return. We learn our first lessons of placing trust in the family. In an intimate setting with persons of various family experiences we can grow in understanding and competence. The fraternity is one such intimate setting.

Why must the learning setting be an interdependent one? Because, in a world with an overabundance of stimuli and potential experiences, we cannot grasp the richness and breadth of our world alone. Nor can we by ourselves fulfill our own chosen roles and dreams effectively. This is an easy point to grasp when we consider the occupational specialization of society. The point is just as crucial in the development of individual personality. We each have strengths and inadequacies. We need to learn how to ask and accept help from others when help is useful or needed. We need to learn how to give help without making others feel inadequate in accepting it. The fraternity is one such interdependent setting within which these ways can be learned.

There are obviously many different kinds of groups within which these behaviors can be learned. We mention fraternity because this is your interest and mine. We mention fraternity because numerous studies in social psychology and related fields have validated the usefulness of the fraternity as such a learning laboratory.

The increasingly complex society we are building in these last decades of the twentieth century requires that we function in large part through groups, through cooperative associations, if we are to achieve

our chosen goals. Our essential points are that the ability to do this is learned behavior, and that the fraternity provides an effective setting for this learning.

But there is a catch! The group necessarily places some limits, some restrictions, on the behavior of its members. The group has a tendency to have an existence of its own. If these limits did not exist, one member could destroy the group. Ought one member who wishes to do so have the right to destroy the group existence?

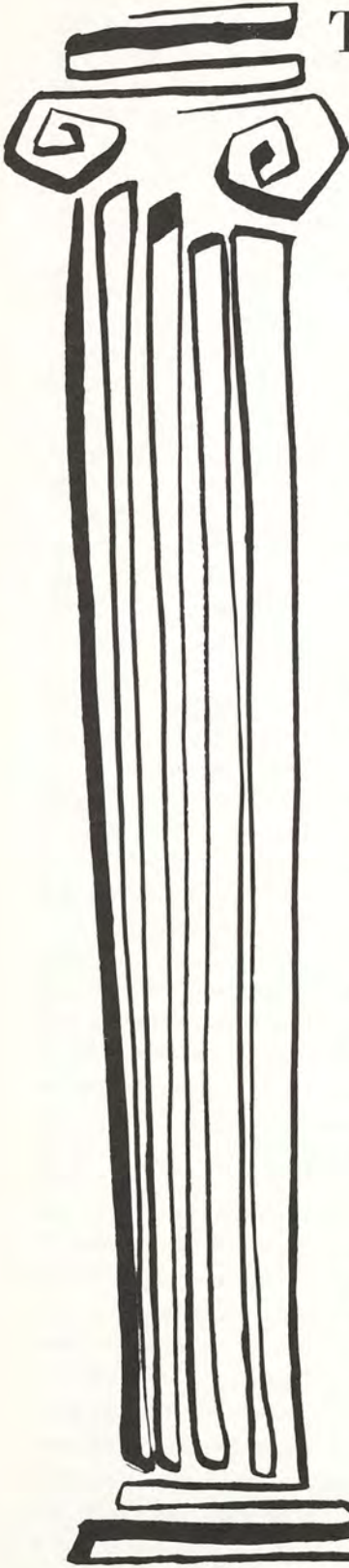
This is not an easy question. Balancing individual freedom and group continuity takes us right back to Thoreau and Walden Pond. The sometimes competing values of self-reliance and cooperation are with us again. The necessity for group bases for effective action and the freedom of the individual to act upon his conscience is a quandary like that of personal freedom and the need for privacy competing with the need for community. Each of us must answer the question for himself. And it is important that we develop such an answer before we undertake our irreversible career patterns.

Tradition need not be a millstone and it can be an illuminating guide. Within the framework of the fraternity many generations of college men have worked out answers for themselves to similar problems and thereby formed the patterns for future social change. We cannot anticipate all of the problems but here are a few with

which we are now grappling, in the fraternity and in our society at large. How you view these questions will reflect on your positions on broader societal issues. In the terms we have been discussing, how do you view:

1. Personal honesty and trust in one's word as a viable ideal in a collective and corporate world?
2. The right to privacy of person in a violent and sex-conscious society?
3. Restricting fraternity membership to men only in a time when we question the social value of such restrictions?
4. Being concerned and responsible for one's parents in a society which institutionalizes the elderly and thus removes them from view?
5. Respecting the religious views of others, no matter how deviant, in a time when the secularization of society is almost complete?
6. Obeying the laws of the land even when you believe them to be mistaken and dangerous?
7. The responsibility of the spectator for incitement when merely watching others in riotous behavior?
8. The responsibility of the group for the behavior of its members?
9. Your responsibility to play the role of "the Good Samaritan" in a world where it may be inconvenient and even dangerous to get involved?

THE GREEK ALPHABET



A alpha
al-fah

B beta
bay-tah

Γ gamma
gam-ah

Δ delta
del-tah

E epsilon
ep-si-lon

Z zeta
zay-tah

H eta
ay-tah

Θ theta
they-tah

I iota
eye-o-tah

K kappa
cap-ah

Λ lambda
lamb-dah

M mu
mew

N nu
new

Ξ xi
zzEYE

O omicron
omm-e-cron

Π pi
pie

P rho
roe

Σ sigma
sig-mah

T tau
taw

Υ upsilon
oop-si-lon

Φ phi
fie

X chi
kEYE

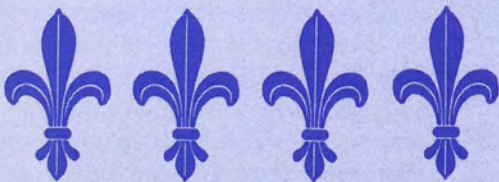
Ψ psi
sigh

Ω omega
o-may-gah

THE TRUE GENTLEMAN

THE TRUE GENTLEMAN IS THE MAN WHOSE CONDUCT PROCEEDS FROM GOOD WILL AND AN ACUTE SENSE OF PROPRIETY, AND WHOSE SELF-CONTROL IS EQUAL TO ALL EMERGENCIES; WHO DOES NOT MAKE THE POOR MAN CONSCIOUS OF HIS POVERTY, THE OBSCURE MAN OF HIS OBSCURITY, OR ANY MAN OF HIS INFERIORITY OR DEFORMITY; WHO IS HIMSELF HUMBLED IF NECESSITY COMPELS HIM TO HUMBLE ANOTHER; WHO DOES NOT FLATTER WEALTH, CRINGE BEFORE POWER OR BOAST OF HIS OWN POSSESSIONS OR ACHIEVEMENTS; WHO SPEAKS WITH FRANKNESS BUT ALWAYS WITH SINCERITY AND SYMPATHY; WHOSE DEED FOLLOWS HIS WORD; WHO THINKS OF THE RIGHTS AND FEELINGS OF OTHERS RATHER THAN HIS OWN; AND WHO APPEARS WELL IN ANY COMPANY, A MAN WITH WHOM HONOR IS SACRED AND VIRTUE SAFE.

—*John Walter Wayland*



I W THE TRUE GENTLEMAN

The True Gentleman is the man . . .

WHEN YOU SAY the word “gentleman” it is important to put the accent on “man.” One’s idea of just what a man is may be crucial to an understanding of the “True Gentleman.” Of course, opinion as to the nature of man is by no means unanimous and never has been. Some see man as a human animal, little above the beasts in the field. Others picture man as standing just a little below the angels. No matter how they look at man, all must agree that all history is the history of man, and every

civilization has been a civilization of man in his relations with other men, be they animal-like or angelic.

Remember that great tragedy of Shakespeare, in which Hamlet says, “Sir, there is in my breast a kind of fighting that will not let me sleep which goes to show that there is a divinity in us that shapes our ends, rough hew them how we may.” The accent in Hamlet’s words is not on the “beast” in man, but on the divinity in man.

Some see man as merely a pawn on the

AN INTERPRETATION

chessboard of life; others see man as a sort of self-propelled unguided missile hurtling through time and space. So the clash of opinions continues.

As a human being man possesses virtue, even nobility; he also possesses human limitations and imperfections. We honor the man who exploits his strengths and controls his weaknesses.

The accent on "man" signifies something more. It implies the mature man, not the child. Look at a child. Not yet having discovered a concern for those about him, the child is fundamentally egocentric. Egocentricity has been defined, perhaps not inaccurately, as the belief that one's own navel is the center of the universe. The

gentleman is neither egocentric nor eccentric, but is a mature social being who knows he is a member of society and acts as though he knows it.

If you think that in talking about our concept of man we are wasting our time, you might remember that it is the profound difference of opinion about the nature of man that lies at the root of the clash between the free and the unfree world today. In contrast with some other societies today, our democracy exalts man as a precious and irreplaceable object, endowed with inalienable rights and responsibilities.

The gentleman is, then, a man in the best and fullest sense of the word.

. . . whose conduct proceeds from good will . . .

The man of good will has a genuine interest in other people. He likes his fellow men because of their virtues and in spite of their faults. Possession of good will produces a positive, warm, and outgoing attitude in making friends. The interest in others is usually reflected and thus helps friendships grow. If you like a man, you can cultivate his good will. This doesn't mean you have to like everything he does or even everything he stands for, but you can seek in his personality his good qualities.

A man of good will is willing to cooperate with others. He doesn't wait to be asked to help when he knows his help is needed. He responds voluntarily and warmly and will almost certainly like

those with whom he cooperates.

Conduct which proceeds from good will exhibits another important trait: enthusiasm. Few things are more distressing than the apathetic attitude of one who just doesn't care about much of anything. He acts as if every nerve in his body were cauterized. He may not react negatively to his environment; he just doesn't react at all. Such a man inspires nothing in others and in turn is incapable of being inspired by anything or anyone. But the man who boils over with enthusiasm when he is with others engenders good will and warmth as no other can. He has an interest in others and likes them, and his enthusiasm, growing out of a positive attitude toward everything around him, is contagious.

. . . and an acute sense of propriety . . .

The dictionary defines "propriety" as "the character or quality of being proper: especially, accordance with recognized usage, custom, or principles; fitness; correctness." Propriety is, in short, the almost automatic sense of doing the right thing at the right time. Let's make one thing clear however. Propriety is not simply etiquette, even though a certain amount of etiquette is an important possession of the true gentleman. Propriety is more than managing to keep from talking with your mouth full or smoking more than one cigarette at a time. It is the keen awareness of the fit and proper thing to do at any given time. To have an "acute sense" of propriety is to be alert, or as a lot of people say today, to be "cool," or "on the ball." No definition of "cool" would satisfy everyone, but chances are that the college men you would call "cool" are those who are basically alert and observing. They watch what is going on around them. They listen more than they speak. They are interested

enough in other people to be able to put themselves in the other fellow's shoes long enough to figure out what creates a good impression and what creates a bad one. This doesn't mean being a sort of human chameleon, changing the color of one's personality for every occasion. In fact, many people will tell you not to worry about this matter of propriety. Just "be yourself," they say. The advice to "be yourself" is fine, but it has its limitations. It depends pretty much on what "yourself" is like, how alert, how observing you are. Maybe it would be better to advise one to be "your best self."

The easiest rule to follow in acquiring "an acute sense of propriety" is stated simply: "If in doubt, watch the other fellow." If the other fellow is a gentleman, his actions will tip you off as to the right things to do and the things not to do. Don't be afraid to imitate another gentleman. Remember that imitation is the sincerest form of flattery.

. . . and whose self-control is equal to all emergencies . . .

We admire the man who seems to be able to handle himself well in any situation. This is mostly a matter of self-control which makes the gentleman equal to any situation, whether it is an emergency or not. Now, admittedly, there are many situations that are hard to meet. But any man can greatly improve his chances of coping with any situation if he will remember and put into practice a few simple rules, which, taken together, go a long way to assure self-control.

1. *Develop a good sense of humor.* The man who has a sense of humor knows that life can be a wonderful experience. The man who has forgotten or never learned how to laugh is a sad case. He lives out his life as if it were the last act of a Wagnerian tragedy and makes everyone around him as miserable as he is himself. But the man who has learned to laugh—especially at himself—has gone far in developing the attractive personality of a gentleman.

Can you laugh with others, even though they may be laughing at you? Try it sometime. You'll find that a lot of your worries and problems dissolve best in laughter, and enable you to exercise much better the kind of self-control that is equal to all emergencies. And it goes without saying that if you can tell a joke, play an occasional joke on friends, and take a joke when one is played on you, you'll have a lot more enjoyment out of life. But this doesn't mean becoming the court jester. There are, of course, times when humor is out of place, and only the jokester tries to make something funny out of every situation. The incurable practical joker has a badly distorted sense of humor. A healthy smile, a hearty laugh, the happy expression of humor at the right time and in the right place never shamed anyone but the Devil.

2. *Be flexible.* A good fighter rolls with the punches. If you can develop the fighter's flexibility in your personality, you will be able to adapt yourself readily to changing circumstances. The man who is brittle

and inflexible will surely lose his balance—his self-control—when suddenly faced with a difficult situation. To be flexible means to be able to give a little here and there, to admit readily that you're wrong when you're wrong—and do it gracefully. It means keeping an open mind, being willing to accept new ideas, a different outlook, or being prepared to change your opinion. It is futile to try to cover up inflexibility by retreating, as some do, to the "courage of their convictions." Remember that, while we rightly honor many who have stood up for their ideals, every fanatic, every crank, every Herod and every Hitler also had the courage of his convictions.

Self-control dictates that if you don't want to break, you'd better be able to bend a little.

3. *Develop a wholesome attitude toward work.* An important part of the personality of a gentleman is a healthy attitude toward work. Sooner or later the successful young man realizes that life is a competitive experience, and that the best way to compete is to work intelligently and persistently. The man who has a wholesome attitude toward work likes to work for the satisfaction of accomplishment. He works hard when he works. He plays and enjoys recreation at the proper time, and achieves a happy balance between work and play. A desire to work and the enjoyment of work take most of the drudgery out of any kind of labor. All this is just as true for the college student as for any man. At this time your job is obtaining an education. Hard and persistent study will go a long way toward insuring success. Work at your studies and give them always first preference of claim on your time. Learn to like what you do. You might as well; and it makes life much more pleasant if you do. You have plenty of time for your academic work and for fraternity and extra-curricular activities. If you don't have time for both, then you are wasting your time. And the only proper way to kill time is to work

it to death. It requires self-control to work enough and to work effectively.

4. *Watch your temper.* Nobody likes a man with a bad temper. He is unpredictable and over-sensitive. People have to be on their guard around him. And bad temper is not a thing to write off as impossible of change. If you want to get along with others, you must control your temper. Do little things annoy you? Do you flare up when others make chance remarks that you think are directed at you? Analyze the reasons for your annoyance and your outbursts of temper. Socrates said, "Know thyself." Self-examination is good for a number of reasons, but it will help you especially to overcome unnecessary sensitiveness. Control of one's temper is one of those things any gentleman must learn if he is to get along well with others.

5. *Be temperate.* Moderation is the mark of a gentleman. It is more than that; it is the mark of any intelligent human being. Moderation is the avoidance of extremes in thinking and behavior, or as the Greeks called it, the "Golden Mean." The ideal of moderation is the direct antithesis of the modern "let yourself go" philosophy of expressionism. Temperance means neither denial nor excess. It means simply that a man should be moderate in his habits.

Just a few words about drinking. The problem of alcohol, as few other problems, involves taboos and emotions. Hence the problem of drinking must be approached with moderation and understanding.

Some feel that the answer to the problem of alcohol is moderate social drinking. The admonition to "drink like a gentleman" has been repeated so often that it is trite. Is moderate drinking the answer?

Of course there are people who can drink moderately all their lives. Our difficulty is in not knowing who can drink moderately and who cannot. There is no neat pat answer to this whole matter of drinking, but there are several things a gentleman will want to keep in mind as he approaches the problem.

For one thing, we must constantly face drinking as a serious matter. Whether we



want to or not, we cannot pass it off in a light-hearted manner as if there were no problem at all.

Secondly, the gentleman will give his support to the freedom *not* to drink. The freedom to drink has been established. Those who are of age are free to drink nearly everywhere and at nearly any time. The freedom not to drink is not so clearly established. Many look upon the teetotaler as a killjoy who is socially unacceptable. He is left out of some social gatherings as if he had the plague. The idea that the abstainer is socially uneducated or inept, or that he is dull or lacking daring, is as widespread as it is false. The abstainer merely asks the freedom not to drink and the right to be accepted as a normal person. That's what he is—a normal person who doesn't *want* to drink.

An explosive issue on our campuses today is the problem of drug use. Whatever one's views toward "soft" or "hard" drugs, there are realities one must face. Drugs—all of them from marijuana to heroin—are illegal. One may disagree with the appropriateness of the law with respect to the "soft" drugs, but at this time the use of drugs can subject the user to legal penalties. Secondly, it should be clear to anyone that drug abuse can cause serious physical and mental damage. Finally—and this is crucial to our theme—one can hardly be self-controlled or "equal to all emergencies" when involved in drug use. At the same time, this writer is aware that young people today are inclined to reject advice; however well-intended, from

their elders. One is therefore tempted to suggest that before even experimenting with drugs, the student should listen to their own peers who have "gone the whole route" with drugs and have decided to live without them.

It is good sense to maintain temperance in your habits of play, exercise, and social life. You can play around the house without making it the local jungle gym. And it goes without saying that being known as the campus Casanova or Don Juan is not consistent with the reputation of a gentleman. Here again you can watch those around you whom you consider real gentlemen. You will nearly always find that moderation is a guide in their habits.

. . . who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity

The democratic ideal holds that all men are recognized as equal before the law, that all are "endowed with certain inalienable rights." It does not follow, however, that all men are equal in intelligence, talents, abilities, or in social and economic position. It is patent that men are indeed not equal, whether by accident of birth, variants of environment, or exercise of individual will. Many men are unfortunately afflicted with "poverty . . . obscurity . . . inferiority or deformity." While we may deplore the misfortunes of others and try to do whatever we can to help them cope with or overcome their difficulties, the true gentleman will never knowingly make any man conscious of those deficiencies over which he has no control, whatever they may be. To do so would be cruel, unkind, and most certainly ungentlemanly.

The gentleman's attitude toward those less fortunate than himself grows out of the good will from which his conduct proceeds. He is able to emphasize the good in others and minimize the bad. His love of humanity is deep and warm. He is mature

and unselfish enough to find it unnecessary to boost his own ego at the expense of others.

It is easy to be critical of others in the wrong way. A man can become notorious for his devastating wit, his biting sarcasm, or his apparent delight in "putting the other fellow down." Even worse is the man who takes upon himself all the credit for his own good fortune. He is too often pompous and arrogant, or worst of all, self-righteous. He is quite prepared to judge, to condemn, and to make the other fellow as keenly conscious as possible of his shortcomings and failures.

If you are a gentleman, you will make an honest attempt to see the best qualities in others. You will want to emphasize the strengths of others, not their weaknesses. Even when you are keenly aware of the shortcomings of those with whom you work and live, you are obliged, as a gentleman, to act toward them with patience and understanding. To do so can never diminish your own strength, but it can help greatly to strengthen others.

. . . who is himself humbled if necessity compels him to humble another

. . .

We accept criticism best from those who can take criticism as well as they can hand it out. It probably doesn't need saying that no man is perfect. We all make mistakes, and there are times when we need to be advised of our error or failure. Sometimes we are compelled to advise others of their shortcomings, if by doing so we can help them, and if we honestly feel that those we criticize are able to do something about it. We want to be sure, however, that our motive is honest and that our desire is to help. And let us remember that should

necessity compel us to humble another, we can never find any justification for *humiliating* another. Thoughtfulness, sincerity, and a fine sense of proportion—in short, tact—can help us to handle such situations without embarrassment to ourselves or hurt to others. It is a real test of the gentleman when he finds it necessary to help and give constructive guidance to another without giving offense. But if his own attitude grows out of humility, he will very likely carry off such delicate situations with sensitive diplomacy and fair play.

. . . who does not flatter wealth, cringe before power . . .

Nobody likes a coward. A fawning attitude toward wealth is as bad as cowardice in the face of power. The man who feels compelled to humiliate himself before wealth and power is a man to be pitied. Where is his pride? Where is his self-assurance? his self-esteem? Humility is a virtue, but cowardly humiliation is destructive of human personality. A man may rightly respect power and wealth, but never for one instant should he allow himself to be degraded by them. The gentleman always has a proper respect for authority out of a sense of order and fairness. But he knows that as an individual he is as important as any other. As a man he can stand straight with pride born of self-

assurance and know that he need not count himself inferior to any other man.

With this knowledge of his own dignity, the gentleman can move out in life with hope and ambition, two important ingredients in good personality. How about you? Have you given direction to your ambition by determining what your major purpose in life should be? You may want to change the direction of your ambition as your thinking becomes more definite, but you will always maintain your hope for success and the ambition to accomplish your goal. Your own proper self-esteem will make you know that your reasonable goal is attainable.

. . . or boast of his own possessions or achievements . . .

While the true gentleman has self-assurance and personal pride, he is never a boaster. He consciously avoids the overuse of the personal pronoun "I." Without humility he cannot be sincere or courteous. He avoids making Olympian pronouncements of his opinions and seeks not to contradict others, but to draw them out.

He likes to hear others express their views. He refrains as much as possible from talking about himself, and "his own possessions or achievements." He knows that others will discover his merits and successes soon enough, and will be more appreciative of them if they hear them from others. And he recognizes his own limitations.

When he wins, he isn't cocky and he never boasts. If he loses, he accepts defeat graciously, for good sportsmanship is one of the first marks of the gentleman. He plays hard, never wants to win at any price,

and never cheats—even in little things. He knows that a good loser commands respect, so he never cries or argues about a loss. He remembers that the game is more important than the victory.

. . . who speaks with frankness . . .

We like to deal with people who are frank and honest. We shun deception and despise hypocrisy. The gentleman who recognizes this never disguises his real motives when he deals with people, but speaks directly and honestly. He is cautious enough, however, to know that in speaking frankly he is not required to be blunt. He is careful that his honesty and frankness do not injure the feelings of others. He follows the rule: be frank, but be tactful.

The gentleman not only speaks directly, but he speaks effectively. He tries to develop a pleasant quality of voice. He avoids profanity and obscenity, if only be-

cause among cultured people such gross misuse of language is inexcusable. Even though he hears plenty of such language, he knows that those whose speech is a constant stream of profanity are actually disadvantaged since their vocabulary is so limited they have no other means of expressing themselves. The gentleman is constantly at work to build his vocabulary so that he can express himself clearly, accurately and effectively. He knows that effective speech is probably more important than effective writing. He learns to dramatize words, to hold the attention of others by putting feeling into his speaking. He speaks forcefully and he speaks well.

. . . but always with sincerity and sympathy . . .

One who speaks forcefully and effectively must also speak sincerely. There is no substitute for sincerity in speech and action. You have met people who make a wonderful first impression, who have the surface quality of politeness, but who are in reality insincere and phony. They are good actors but they don't wear well. Thus the proof of sincerity lies in one's constant behavior. If you say what you mean, and

mean what you say, you will be accounted by others as being sincere.

Remember the last time you reached for a hand and grabbed a dead fish instead? Everyone appreciates a sincere handshake—one that imparts some friendliness with the handclasp. Look a new acquaintance in the eye; repeat his name aloud; make him feel you are sincerely glad to meet him. You won't forget him, and he will surely remember you.

. . . whose deed follows his word . . .

It is said of a gentleman that his word is his bond. He is totally dependable. You can be certain that he will do what he promises. He is the kind of man who makes decisions promptly. He doesn't beat

around the bush. He knows he must be decisive to be successful. A man can be very trying to others when he cannot make up his mind. He needs to make decisions promptly once he knows all the significant

facts. He is prepared, of course, to reverse his decisions if later experience or information warrants it. But when he has made a

decision, he follows through in action. He is a gentleman who is known to others for his reliability and loyalty.

. . . who thinks of the rights and feelings of others rather than his own . . .

Consideration for the feelings of others is a prime quality of the true gentleman. No one has a right to consider his personal feelings superior to those of others. The gentleman will take into consideration what the other fellow would like, how the other fellow feels, or what the other fellow might do. He is constantly thoughtful of others, and is courteous. He knows that courtesy is simply the habit of respecting the feelings of others. Courteous people aren't selfish; they go out of their way to help others. Nor is courtesy restricted to certain people. It is not courtesy when you are nice only to those people from whom you expect to derive some benefit. Remember to be courteous to everyone, but not excessively and profusely courteous. Too much courtesy is unnatural and insincere, and often gives the appearance of patronage.

The man who thinks of the rights and feelings of others is also tolerant of their views. He keeps a place in his mind for their opinions and enjoys learning their viewpoints. He learns that he can disagree in a wholesome manner without being resentful or losing his good disposition. He develops that insight which allows him to disagree with another person on an issue without disliking the person for his differing attitude. Before he criticizes people for their religious beliefs, political ideas, or interests different from his own, he learns more about what they believe and why they believe it. He is broad-minded, ready to forgive and forget his differences with others, and tolerant of their differences with him. He knows this is one sure way toward making and keeping friends.

. . . and who appears well in any company . . .

You can usually spot a gentleman because he looks like one. We don't mean here to overemphasize outward appearance, but usually you can tell by looking at a man what he is inside.

The gentleman is conscious of his appearance. Since people look at his face most of the time, he learns to have a pleasant facial expression. One can go far to improve his appearance by looking agreeable, alert, and self-confident. A cheerful smile improves anyone's appearance infinitely. A natural and sincere smile is

contagious, and can help anyone, even if he's not the most handsome Adonis, to appear well in any company.

Clothing isn't everything, but it helps. Perhaps the saying that "clothes make the man" is overdrawn, but quite often the way one dresses *is* important. Proper dress certainly need not be expensive or even new. It should, however, be neat and clean. Appearing well in any company includes wearing the right thing at the right time. To be sure, on campus one can permit campus custom to be his guide.

. . . a man with whom honor is sacred and virtue safe.

Our code of gentlemanliness has its roots in the chivalry of by-gone days. When medieval knighthood was in flower the traits we esteem in a gentleman were developed. But whatever else he may have been, the gentleman was a man of honor. He still must be, or he is no gentleman. In his dealings with other people he is possessed of a sense of honor that will never permit him to act unfairly with another. While the principle of the Golden Rule has been repeated for two thousand years, it is as valid today as it ever was.

It has been often said that honesty is the best policy. For the true gentleman honesty is the *only* policy. Honesty under all circumstances and with all people, dealing justly and fairly with others, is rewarded with friendship and respect. The gentleman does not look for and suspect in

others ulterior motives in their actions, for he has none himself.

A man of honor is one with whom virtue is safe. And by "virtue" we understand the word in more than its narrowest specific meaning of moral chastity. Virtue means strength and courage, excellence and merit and worth. Virtue connotes integrity of character and uprightness of conduct. Actually this one word "virtue" describes the ideal man. It comes from the Latin word *vir*, meaning "man." It is, then, fitting that our definition of the True Gentleman should end with the idea of virtue. For the True Gentleman is a man—a man of virtue in its fullest sense—a man with whom virtue is safe. May you always, and under all circumstances, be a man of virtue. May we all be men of virtue.

V THE FRATERNITY AND

CONSIDERABLE REALIGNMENT HAS occurred in recent years as to the ways in which a fraternity chapter relates to the various "publics" with which it comes in contact. This process will undoubtedly continue and there is every possibility that some of these "publics" will become totally unimportant to the chapter, and others will increase in importance.

For example, it was not too long ago that, for a student to gain social status on a campus, he was obliged to seek membership in a fraternity. Other alternatives were almost non-existent. The chapter was in the enviable and comfortable po-

sition of viewing the rushing period as a time of selecting from those who presented themselves as possible candidates for membership.

Today, the circumstances are quite different. Fraternities exist as one of many alternatives for social expression open to the student. The fraternity is therefore required to compete not only with other fraternities but with a wide range of housing units, organizations and interest groups. The way in which it accomplishes this will determine its success.

In this new approach to fellow students, some other alterations become obvious.

ITS SEVERAL WORLDS

The administration of the college or university can no longer give preference to the role of fraternities but must deal impartially with all groups. Institutions may even decide to avoid all administrative involvement whatsoever with any groups, and thus create a situation where the success or failure of any activity is based solely on its ability to be of interest to students, unable to depend upon any assistance in accomplishing its goals.

This situation, in turn, would cause further examination of the relationship of the chapter to its alumni and to local interfraternity councils. Creative program-

ming at the local level becomes an absolute necessity. This follows whether it be in pledge education reforms, seeking ways of presenting opportunities for community involvement and concern for social issues, and/or establishing a solid educational environment in the chapter. Does it not suggest that chapter advisers, alumni associations, and alumni and undergraduate interfraternity councils, knowledgeable of local circumstances and in cooperation with chapters, must increasingly unite to accommodate long-range change and adaptability? Is it not important also to mention that this cannot be accomplished



by the imposition of rules and regulations but rather, that by understanding the problems and creativity seeking solutions of a positive nature, answers may be found?

The province and the national fraternity continue in their function of service but this too must be constantly studied and re-evaluated in terms of need. Ways of operation and services which once were of prime importance may now be secondary. The concept of the Collegiate Council, as it applies to the province and the national fraternity, is a new avenue of expression. The Council should be carefully considered by every chapter in the way of increasing communication and jointly solving problems. Effective province workshops, an aware national Leadership School, and the interchange of ideas through various visitations all point to a needed relationship for each chapter.

One final "public" is the general campus community. This includes other students, faculty and neighbors. Here the concern of the chapter is for understanding. Given the new relationship of being one of many social opportunities, the chapter must strive

to create an image of involvement with important campus and societal issues. Much of what was once considered to be important on campus is no longer of consequence. Much of what was once significant to the chapter is now considered superficial and irrelevant. But, the fraternity can very effectively serve as a base from which students can move out into areas of service to the campus, the community and the nation. This can best be accomplished by working at the task of creating a warm fraternal environment where brotherhood is stressed and where concern for and understanding of others does exist. In other words, the concept of fraternity can be projected and accepted by less devotion to that which is becoming increasingly unimportant and more attention to a humanization of our relationships, one with another.

Above and opposite: Chapters of the fraternity involve their members in a great variety of social service projects. Working with children is perhaps the commonest activity, and both the Σ AEs and the children profit from the experience.



W V I THE STORY OF THE

LIKE MANY of the richest traditions of our literary heritage, the origins of the story of the Phoenix are lost in antiquity. As it has come to us through the ages, the Phoenix lore is a kind of composite of Egyptian, Greek, and Roman mythology. It is a part of that vast store of ancient metaphysics, which made an attempt to explain understandably those abstract and intangible forces and ideals of life which have become the foundation stones of our civilization.

The Phoenix is said to have been a large and magnificent bird, much like an eagle, with gorgeous red and golden plumage. The Greek word "phoenix" means "bright

colored." It is first known to have been sacred to the Egyptian sun god, Ra, and was especially worshipped at Heliopolis in Egypt. Apparently, then, from the very first the Phoenix was associated with the sun.

According to tradition, however, the Phoenix lived not in Egypt, but in Arabia, which was indeed a land of the sun. The bird was always male, and was reputed to live for five hundred years. Never more than one Phoenix was alive at a time. During its long life the Phoenix strove ever sunward, but as its span of life was nearing an end, it built a large nest of twigs of spice trees and myrrh. Then the Phoenix set the

*Neophyte, study the lives of the truly great of your brothers-to-be,
Those who by precept and example are building greatness into ΣΑΕ
In their hearts they burn with fraternity's fire.
Born of the sun, they struggle awhile toward the sun
And departing leave the vivid air singing with their honor.*

—John O. Moseley

PHOENIX

nest on fire and was consumed by the flames. Out of the ashes came forth another Phoenix, as beautiful and strong as the old, to live another five hundred years. As soon as the young Phoenix reached maturity, he took up the remaining ashes of his father, covered them with spices, and flew to Heliopolis in Egypt, where he deposited them with reverence on the altar of the sun.

Thus the Phoenix, born of fire out of the ashes, became the symbol of resurrection and eternal life. To the Hellenic Greeks the Phoenix represented everlasting life, and by Hellenistic times it came to signify glory and might of majesty as well. The Romans were ardent in their veneration of the Phoenix, and they saw in it a

promise of life after death, which had meant so much to the ancient Egyptians. In the second century after the death of Christ, early Christian theologians, keenly aware of the powerful attraction of the idea of the Phoenix, attempted to transmute the symbol of the Phoenix to the symbol of the death and resurrection of Jesus Christ.

To this day there is no more powerful aspiration of mankind than the hope and promise of eternal life. Out of the rich traditions of antiquity from which the Fraternity draws much of its inspiration, the Phoenix is the finest symbol of the permanence and everlasting qualities of fraternity.

W I I

THE GREEK LETTER

SIGMA ALPHA EPSILON is one of a large number of Greek-letter organizations found in most of the leading colleges and universities of the land. Unique among the educational institutions of the world, American college fraternities are as old as the nation itself. They arose in response to a need for close personal relationships among students, and they have provided an opportunity for supplemental education beyond the formal curriculum of the college.

Phi Beta Kappa

It was only five months after the signing of the Declaration of Independence that

Phi Beta Kappa, the first American Greek-letter fraternity, was founded by five students at the College of William and Mary in old Williamsburg, Va., on the night of December 5, 1776. It is said to have grown out of a society of somewhat uncertain nature called "The Flat Hat," which had existed at William and Mary since about 1750. The expressed objective of Phi Beta Kappa was to foster friendship, morality, and literature. In its early days Phi Beta Kappa developed most of the characteristics associated with the college fraternity: secrecy, a ritual of initiation, oaths of allegiance, a motto, a grip, a badge, a seal,

FRATERNITY IN AMERICA

passwords, a background of high idealism, and a strong tie of friendship.

Soon the parent chapter authorized expansion to other colleges. In 1780 the Alpha of Connecticut was planted at Yale, and in 1781 the Alpha of Massachusetts at Harvard. In 1831, influenced by popular nationwide agitation against secret societies, the Harvard chapter disclosed its secrets. From that time on Phi Beta Kappa became strictly an honorary organization, membership in which is conferred upon scholars who achieve distinction in liberal arts studies. With 199 active chapters and 240,000 living members, Phi Beta Kappa

is today the largest Greek-letter society. While it is purely honorary in character and competes in no way with social fraternities, nevertheless Phi Beta Kappa was the progenitor of the whole fraternity system as it is known today.



The Union Triad

In 1817 Phi Beta Kappa organized a chapter at Union College, in Schenectady, New York. Eight years later, on November 26, 1825, Kappa Alpha Society was founded, either in imitation of or opposition to the antecedent society. Kappa Alpha is thus the oldest of the social fraternities as they exist today, and is generally recognized as the parent of the present vast system of American college fraternities. Kappa Alpha has remained very conservative, and maintains today only ten active chapters and has a total of less than 4,000 alumni.

Kappa Alpha, though exceedingly small, met with much opposition, but was secretly popular with students. Soon it was imitated by the foundation of Sigma Phi, on March 4, 1827, and of Delta Phi, on November 18, 1827. These three fraternities compose what is often referred to as the "Union Triad," and they set the pattern for the American fraternity system. After a few years the "Union Triad" met with faculty opposition, but the defense of fraternities was taken up by Delta Phi, and John Jay Hyde of the class of 1834, as spokesman, presented the case before the faculty and trustees, stating the aims and objects of fraternities so convincingly that they were permitted to continue at Union College. Subsequently three other national fraternities had their origin at Union: Psi Upsilon in 1833, Chi Psi in 1841, and Theta Delta Chi in 1847. Union can honestly bear the title of "Mother of Fraternities."

Fraternity Expansion

Sigma Phi was the first of the Union fraternities to establish a second chapter, planting it at Hamilton College in 1831. It was only natural that this action brought about the founding of a rival, Alpha Delta Phi, at Hamilton in 1832. In 1833 and 1834 respectively, Kappa Alpha and Sigma Phi entered Williams College in Massachusetts. Almost immediately Delta Upsilon arose at Williams in 1834 to oppose the two secret fraternities. Delta Upsilon was created as a

non-secret fraternity and has retained this character to the very present.

Thus the fraternity system was at that time confined to two states, New York and Massachusetts, and to three colleges, Union, Hamilton and Williams, when Alpha Delta Phi boldly planted its second chapter in 1833 at Miami University, in Oxford, Ohio, beyond the Alleghenies.

The Miami Triad

Alpha Delta Phi existed for several years at Miami without a rival, but in time one arose to challenge Alpha Delta Phi's control of campus leadership. This was Beta Theta Pi, established in 1839, the first fraternity to be founded west of the Alleghenies. The two fraternities shared honors at Miami until 1848, when a student prank, the so-called "snow rebellion," started as a frolic and ended in open defiance of college authorities. Students heaped great quantities of snow in the entrances of the college buildings, and the faculty members were unable to enter the classrooms for two days. When the college administration summarily expelled 20 students from the university, there were no members of Alpha Delta Phi and only two members of Beta Theta Pi remaining on the campus. Both fraternities became inactive until 1852. Meanwhile Phi Delta Theta was founded in 1848. Without competition for a few years, it was able to gain a foothold at Miami before its rivals were reestablished.

Delta Kappa Epsilon, founded at Yale in 1844, created a chapter at Miami in 1852. Later six of the ΔKE members disagreed with their chapter over the election of a representative in a college oratorical contest. Their dissent led to the withdrawal of the six members who subsequently founded a fraternity of their own, Sigma Chi, in June, 1855.

Beta Theta Pi, Phi Delta Theta, and Sigma Chi are generally known as the "Miami Triad." As the "Union Triad" fathered the conservative fraternity system of the East, so the "Miami Triad" a generation later extended in all directions, reflecting the more liberal attitude of the West. All



Founding of Phi Beta Kappa at the Raleigh Tavern, Williamsburg, Va. in 1776.

three of these fraternities have established more than a hundred chapters.

Growth in the East and Midwest

As the eastern fraternities continued to create new chapters in New England and the seaboard states, new societies arose as rivals. Alpha Sigma Phi was founded at Yale in 1845, Delta Psi at Columbia in 1847, and Zeta Psi at New York University in 1847. Phi Kappa Sigma arose at Pennsylvania in 1850 after two other fraternities had placed chapters there, and Chi Phi was conceived at what is now Princeton University in 1854 as the ninth fraternity on that campus.

Beta Theta Pi established a chapter at Jefferson (now Washington and Jefferson) College in Pennsylvania in 1845. Soon rivals arose in the form of Phi Gamma Delta (1848) and Phi Kappa Psi (1852). These two fraternities are often called the "Jefferson Duo."

Fraternities in the South

The first Greek-letter fraternity founded in the South was Sigma Alpha Epsilon,

established at the University of Alabama on March 9, 1856. It is the only social fraternity with continuing existence founded in the South before the Civil War. A number of northern fraternities had established chapters in a few southern colleges and universities, and Delta Kappa Epsilon and Phi Gamma Delta had placed chapters at Alabama in 1847 and 1855 respectively. A chapter of Alpha Delta Phi had existed at Alabama for a few years after 1850, but was virtually extinct before the founding of Sigma Alpha Epsilon. By the time of the outbreak of the Civil War, Sigma Alpha Epsilon had planted 15 chapters in the leading institutions of the South.

During the war between the North and South, collegiate activity everywhere was weakened, and in the South it was virtually suspended. It was not uncommon for whole fraternity chapters in the South to enlist as a body to defend the cause of the Confederacy. In a few cases fraternity chapters tried to hold together in military units. In the war some schools in the South closed forever, and most of the rest suffered from the ravages of war and from the decimation of their student ranks.

Postwar Southern Fraternities

After the Civil War, the persistence of bitter sectional feeling and the unhappy state of many southern colleges remained serious. For some years there was little inclination on the part of northern fraternities to reorganize their southern chapters, and there was often even less inclination on the part of the South to accept them. It was perhaps only natural, then, that new fraternities of distinctly southern character should arise. At Virginia Military Institute Alpha Tau Omega was founded in 1865, Kappa Sigma Kappa in 1867, and Sigma Nu in 1869. The Kappa Alpha Order (not to be confused with the old Kappa Alpha Society at Union) was born at Washington and Lee in 1865. And at the University of Virginia Pi Kappa Alpha arose in 1868, and Kappa Sigma in 1869. Some years later the northern fraternities re-entered the South, and the southern fraternities gradually extended northward. One notable exception was Kappa Alpha Order, which has chosen to restrict its chapters to the southern states.

The Evolution of Fraternities

In their early days, fraternities possessed features both of social organizations and literary societies. Most educational institutions at that time existed primarily to train young men for the clergy and the learned professions. Much emphasis was placed upon classical studies in education, notably Greek and Latin. When the fraternities came along, it was perhaps only natural that they should draw upon the rich classical Greek tradition for much of their inspiration, ritual, and nomenclature. Phi Beta Kappa set the pattern, and with few exceptions this standard was imitated by the Greek-letter societies thereafter. Generally literary exercises were a part of all fraternity meetings, where the presentation of essays or debates was customary. Chapter conversations and papers were sprinkled liberally with Greek and Latin quotations, and the subjects were philosophical and scholarly. Meetings were held at first in rented rooms, but soon the chapters ac-

quired halls which they furnished as club-rooms for more permanent use.

But gradually more and more men began to enter college. With increasing enrollments the colleges expanded their curricula and moved away from the classical tradition. Some colleges grew into universities which began to offer degrees in many fields. Others remained purely liberal-arts colleges. The strong church affiliation of many colleges became tenuous and was dropped by some colleges altogether. New institutions were established, and the state-supported universities grew to fulfill the need for mass education. This process of democratization in education altered both the aims and the process of higher education in America. These changes had a great effect on the position of the college man, and they exerted a profound effect on the college fraternity.

As colleges expanded, fraternities also expanded. They installed new chapters far and wide. The size of their individual chapters increased substantially. And new fraternities were founded to meet the needs of the times. As chapters grew larger, they found it possible and desirable to provide quarters where their members could be housed together. Soon the fraternity house became a common sight in college towns.

With the expansion of the college and its curriculum, the old emphasis on classical studies diminished and gradually disappeared, and the classical literary exercises of the college fraternity likewise went their way. With increased membership came a broad extension of fraternity activities as extra-curricular supplementation of the academic program of the college. As fine chapter houses began to dot the land, the fraternity chapter became a vital center of corporate living.

Since 1900

The development of fraternities after 1900 was phenomenal. Old fraternities expanded at a rapid rate, and new fraterni-

ties were established, absorbing hundreds of local societies that sprang up on every hand. Some of the new national fraternities were notable for their liberal expansion policies. Three of these were especially noteworthy. Tau Kappa Epsilon, founded at Illinois Wesleyan in 1899, did not establish a second chapter until 1909, but expanded rapidly thereafter. And in a virtual explosion of growth TKE has added more than 250 new chapters since World War II. Sigma Phi Epsilon was born at the University of Richmond in 1901, and Lambda Chi Alpha at Boston University in 1909. These three twentieth century fraternities are among the largest of all Greek-letter social societies at the present time.

World War I restricted the activities of fraternities to a great extent, but it had none of the disastrous effects on the system that had been suffered in the Civil War. Owing in part to the limited duration of American participation in the war, and also to the greater financial and human resources at the disposal of the fraternities, they weathered the storm. The 1920s saw an enormous increase in college enrollments, and with it came a huge expansion of fraternity membership. Old fraternities expanded further, and new societies mushroomed. With the economic boom came large-scale building of fraternity houses to accommodate the unprecedented flood of students.

Then came the financial crash of 1929 and the paralyzing depression that followed. Colleges and fraternities were hit with terrifying force. Enrollments fell, chapter house building virtually ceased for several years, and some chapters perished outright. Whole national fraternities disappeared overnight. On some campuses, many local fraternities died quietly or sought a charter of a national organization, or even merged with struggling national chapters on the same campus. Several national fraternities merged their entire memberships. Withal, however, the fraternities weathered this storm too, as well as the great conflagration to come.

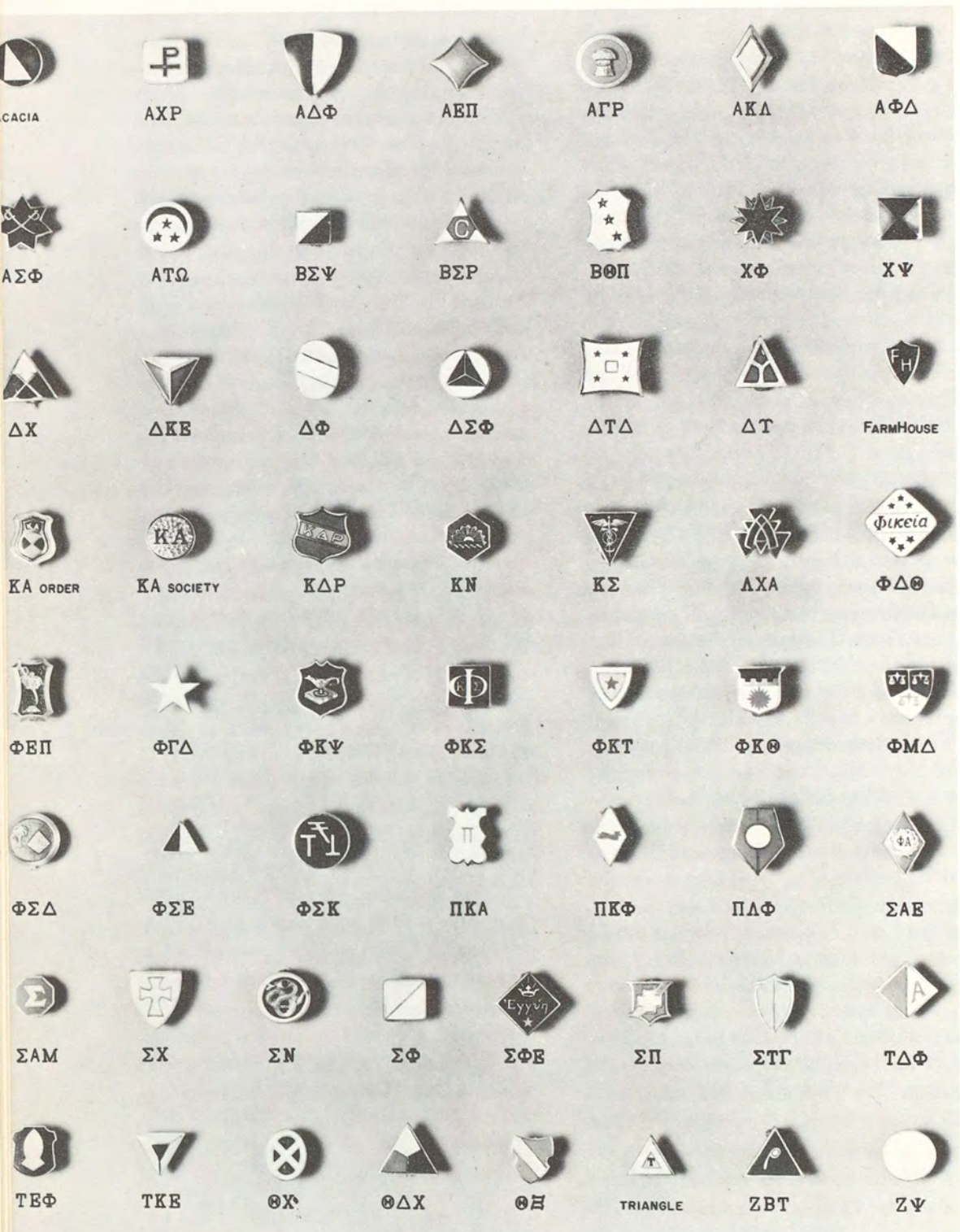
The Second World War forced suspension of activity in most of the fraternity chapters across the nation. Houses were taken over by the government for conversion into military or naval barracks, and many chapters either struggled along with a handful of members or ceased to exist altogether "for the duration." Remarkably, however, few fraternities lost any chapters permanently as a result of the war.

After 1945 the fraternities faced the problem of swollen enrollments, overcrowded housing, and huge chapter memberships which did not fall back to normal until after some chapters counted over 150 members. In the 1950s many of the fraternities once again undertook large building projects and continued to maintain relatively large chapters. Some of them expanded their chapter rolls as never before.

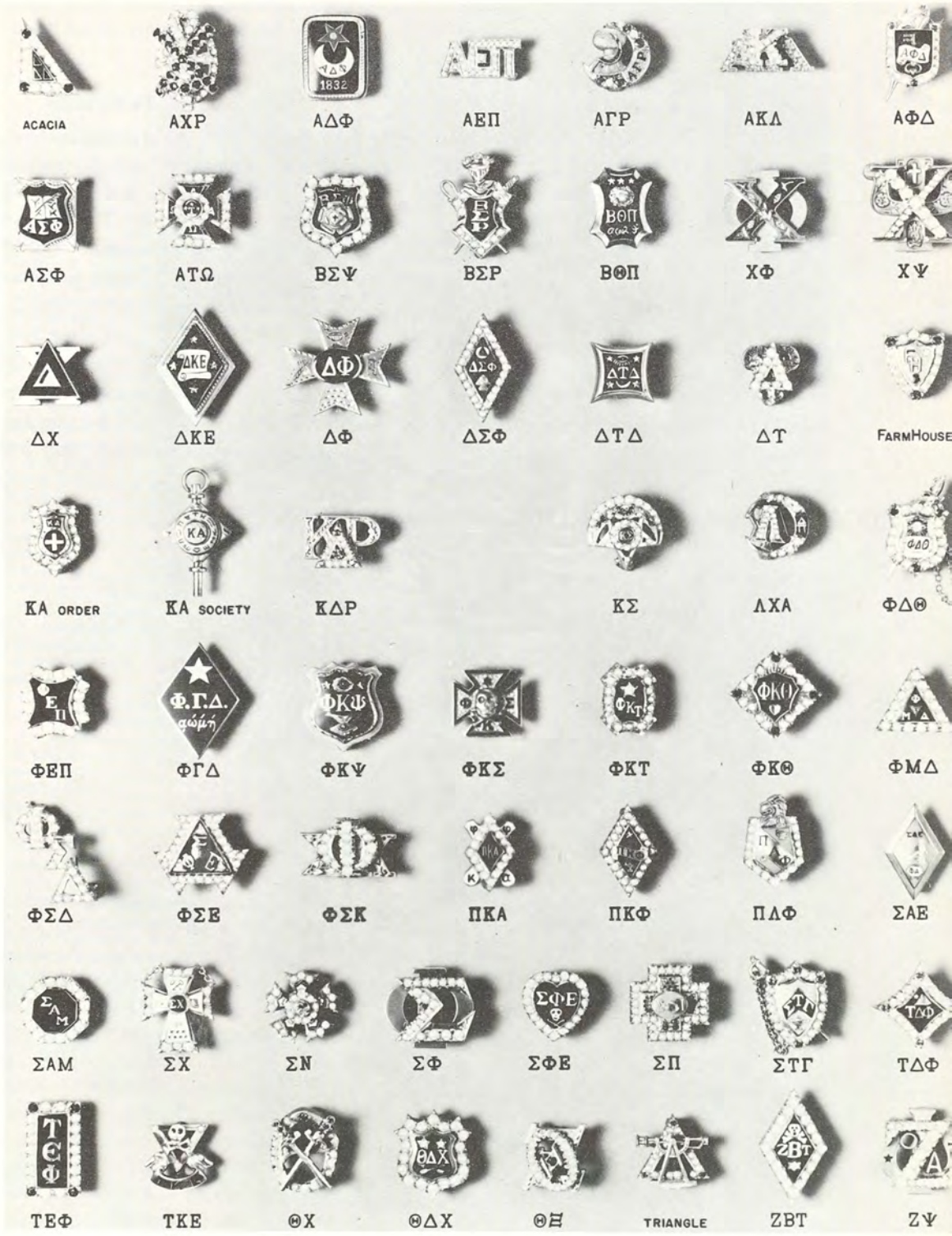
Women's Fraternities

As American colleges and universities began to admit women in large numbers, the young ladies organized societies after the model of the men's fraternities. The oldest of the national women's fraternities was the I. C. Sorosis, founded at Monmouth College in 1867. In 1888 the I. C. adopted its present name of Pi Beta Phi and is today one of the largest of the women's societies. Kappa Alpha Theta was created at DePauw University early in 1870, and Kappa Kappa Gamma arose that same year at Monmouth. Delta Gamma was organized at the Lewis School in Oxford, Mississippi, in 1872, but its early expansion was primarily in the North. At Syracuse University two women's fraternities were born: Alpha Phi in 1872 and Gamma Phi Beta in 1874. Gamma Phi Beta was the first women's organization to call itself a "sorority" and may properly be credited with the honor of giving the word "sorority" to the English language.

Alpha Chi Omega was founded at DePauw in 1885, Delta Delta Delta at Boston University in 1888, and Chi Omega at Arkansas in 1895. Delta Zeta, established at



PLEDGE PINS OF THE NATIONAL FRATERNITIES



ACTIVE BADGES OF THE NATIONAL FRATERNITIES

Miami University in 1902, has, like some of the newer men's fraternities, expanded vigorously and through mergers with other organizations has grown until it has today considerably more than 175 chapters. In 1904 two old women's secret societies at Wesleyan College, Macon Georgia, assumed the Greek-letter names of Alpha Delta Pi and Phi Mu. These were the Adelphean founded in 1851 and the Philomathean founded in 1852.

With the growth of co-education and the development of state-supported higher education, the sororities expanded and flourished. They experienced some of the vicissitudes of the men's organizations, but were considerably less affected by wartime national emergencies. Like the fraternities,

the sororities continue to expand both in the size of individual chapters and in number of chapters.

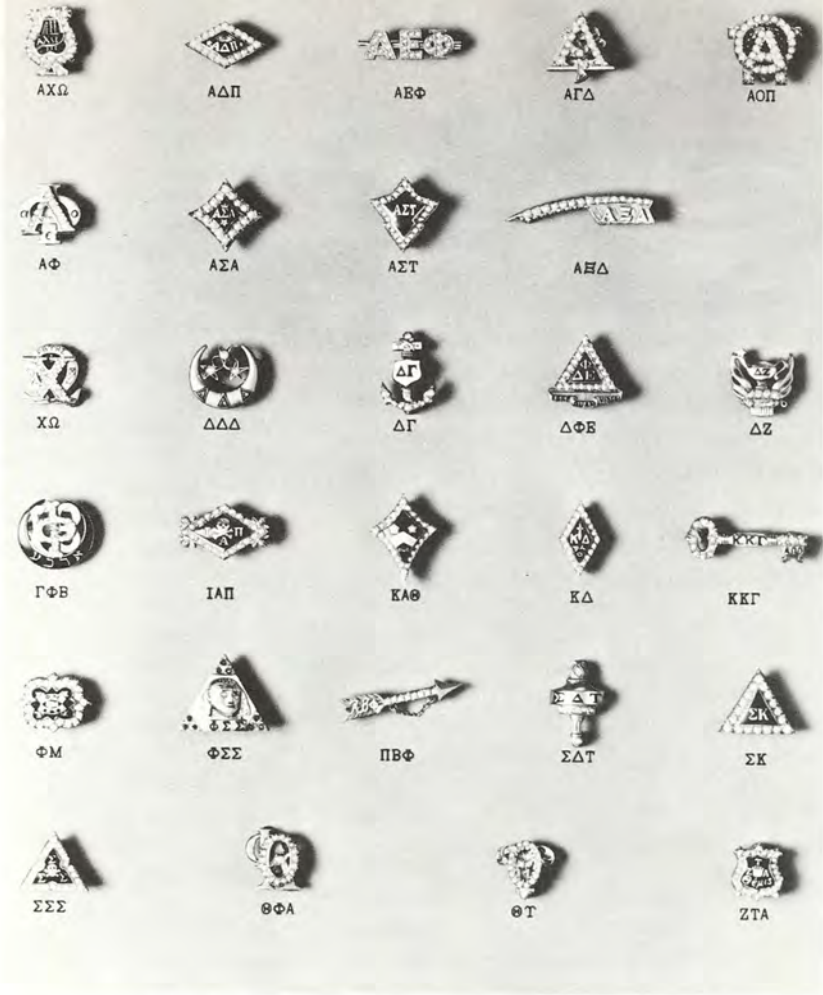
Other Types of Fraternities

Hundreds of specialized collegiate Greek-letter organizations exist as honor societies, professional fraternities, and recognition or departmental societies. They do not compete with the general social fraternities, and membership is open to all students who meet their respective qualifications.

An honor society is an association in a college or university of recognized standing which receives into membership those who achieve high scholarship and fulfill

PLEDGE PINS OF THE NATIONAL SORORITIES





Active Badges of the National Sororities

additional requirements in leadership or some broad field of culture. These societies elect students to membership irrespective of their membership or affiliation with other organizations. They confer membership solely on the basis of character and specified eligibility, and normally not until the middle of the junior year, except in the case of a few societies for lower-classmen. Typical of the honor societies are Phi Beta Kappa and Phi Kappa Phi for outstanding scholarship; Phi Eta Sigma for freshman scholarship; Sigma Xi for outstanding achievement in science; Tau Beta Pi in engineering; and Omicron Delta Kappa and Mortar Board, service honoraries.

A professional fraternity is a specialized

organization which confines membership to a specified field of professional or vocational education, and maintains mutually exclusive membership in that field, but may initiate members of general social fraternities. Typical of these organizations are Delta Sigma Pi in business; Phi Delta Phi in law; Phi Rho Sigma and Nu Sigma Nu in medicine; and Phi Delta Kappa in education.

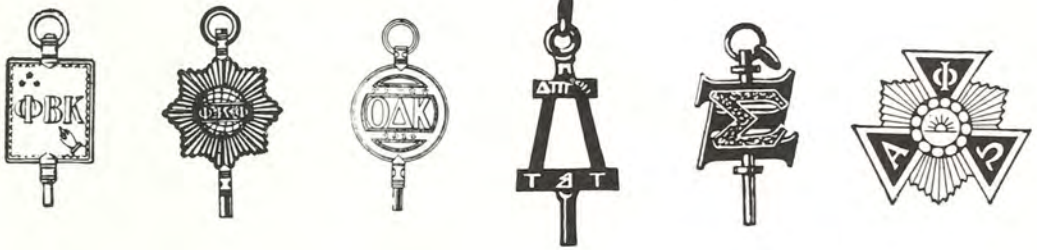
A recognition or departmental society is one which confers membership in recognition of a student's interest or achievements in a restricted field of collegiate, professional, or vocational education, with less distinction of membership than is prescribed for the honor society.

To Sum Up

The American college fraternity, founded when America was a wilderness, has kept pace with the economic and spiritual growth of the American people. Its alumni are leaders of thought and expression in almost every field of activity, particularly in education, business, government, religion, and the professions. These men have been influenced by the wealth of comradeship they received from their educated leaders, whose characters have been moulded in an atmosphere of human love and friendship.

The college fraternity has its human ends

and purposes. It has come to stay, to progress, to improve with the coming years. As an institution it is human. It has had and still has its faults, but these have been admittedly more of methods of application than in its underlying principles. In instances connected with college life it has responded to generous and constructive criticism. It still seeks to be never above criticism that is wholesome and constructive. It promises to profit by its errors, to avoid repetitions of wrongs and indiscretions, and at the same time to serve its members and the colleges with which they are affiliated in a wholesome and honorable way.



AMERICAN COLLEGE SOCIAL FRATERNITIES 1971

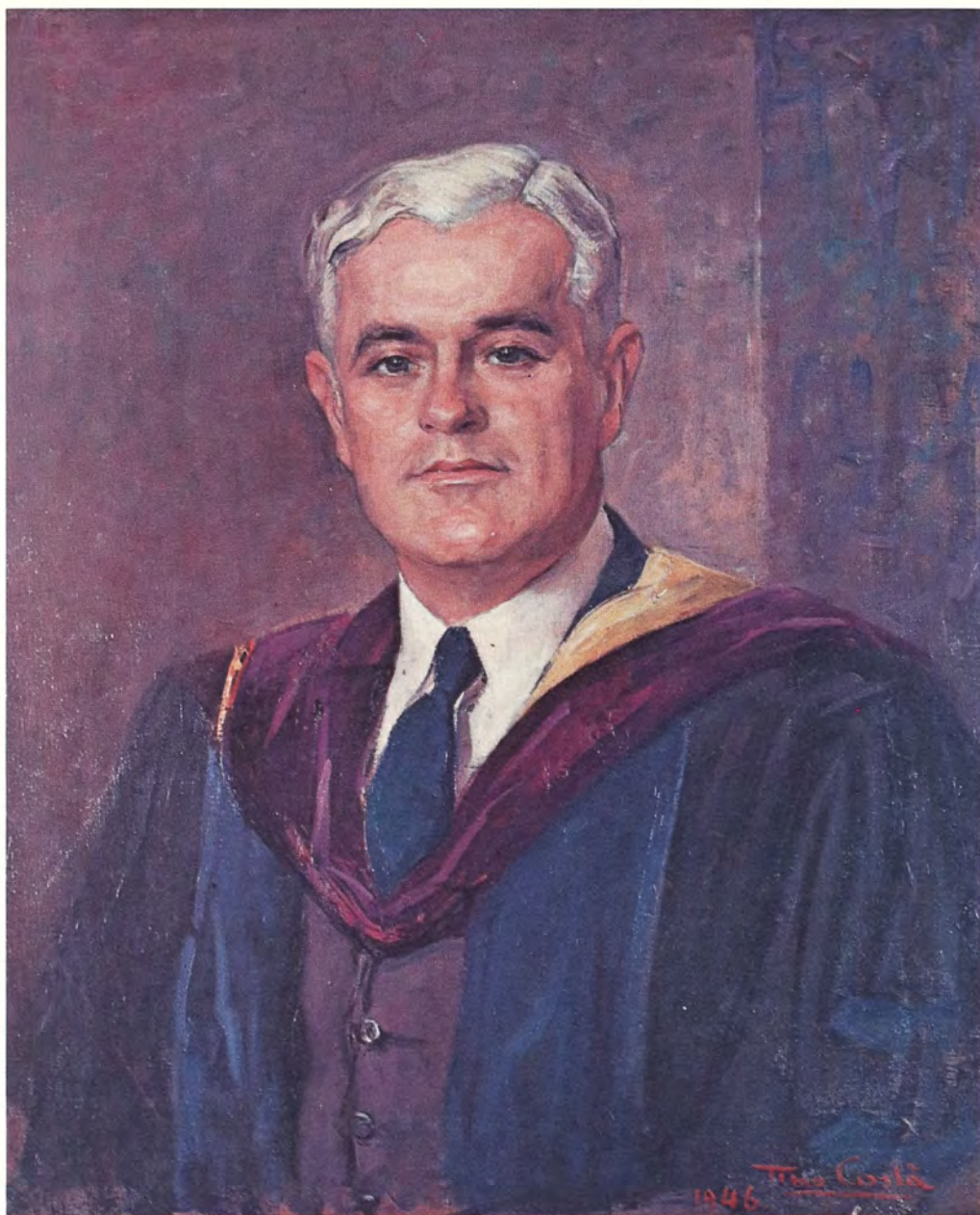
Name	Date of Founding	Active Chapters	Total Membership	Place of Founding
Acacia	1904	47	28,500	University of Michigan
Alpha Chi Rho	1895	30	12,326	Trinity College
Alpha Delta Gamma	1924	16	6,100	Loyola Univ. (Chi.)
Alpha Delta Phi	1832	25	*21,157	Hamilton College
Alpha Epsilon Pi	1913	100	*34,211	New York University
Alpha Gamma Rho	1904	44	25,518	Ohio State University
Alpha Kappa Lambda	1914	47	10,583	University of California
Alpha Phi Alpha	1906	153	34,581	Cornell University
Alpha Phi Delta	1912	17	7,500	Syracuse University
Alpha Sigma Phi	1845	60	36,247	Yale University
Alpha Tau Omega	1865	136	103,500	Virginia Military Inst.
Beta Sigma Psi	1925	18	3,010	Champaign, Ill.
Beta Sigma Rho	1910	8	5,100	Cornell University
Beta Theta Pi	1839	102	*76,500	Miami University
Chi Phi	1854	44	31,910	Princeton University
Chi Psi	1841	28	15,950	Union College
Delta Chi	1890	63	32,500	Cornell University
Delta Kappa Epsilon	1844	45	27,750	Yale University
Delta Phi	1827	16	7,000	Union College
Delta Psi	1847	8	4,776	Columbia University
Delta Sigma Phi	1899	108	53,122	C. C. N. Y.
Delta Tau Delta	1859	108	*66,350	Bethany College
Delta Upsilon	1834	94	*62,000	Williams College
Farmhouse	1905	22	9,348	University of Missouri
Kappa Alpha Order	1865	91	66,347	Washington & Lee Univ.
Kappa Alpha Society	1825	10	4,000	Union College
Kappa Alpha Psi	1911	139	40,000	Indiana University
Kappa Delta Rho	1905	21	10,985	Middlebury College
Kappa Sigma	1869	168	*96,245	University of Virginia
Kappa Sigma Kappa	1867	14	6,692	Virginia Military Inst.
Lambda Chi Alpha	1909	171	111,267	Boston University
Omega Psi Phi	1911	137	45,000	Howard University
Phi Beta Sigma	1922	82	25,501	Butler University
Phi Delta Theta	1848	139	123,988	Miami University
Phi Gamma Delta	1848	96	*65,560	Jefferson College
Phi Kappa Psi	1852	76	61,000	Jefferson College
Phi Kappa Sigma	1850	48	*29,148	University of Penna.
Phi Kappa Tau	1906	92	41,236	Miami University
Phi Kappa Theta	1889	71	28,600	Brown University
Phi Lambda Chi	1925	6	3,258	Arkansas State Tchrs. Coll.
Phi Mu Delta	1918	17	9,100	Connecticut Agric. College
Phi Sigma Epsilon	1910	60	22,000	Kansas State Teachers Coll.
Phi Sigma Kappa	1873	92	*43,576	Massachusetts Agr. College
Pi Kappa Alpha	1868	148	88,000	University of Virginia
Pi Kappa Phi	1904	72	28,149	College of Charleston
Pi Lambda Phi	1895	52	23,224	Yale University
Psi Upsilon	1833	29	*17,300	Union College
Sigma Alpha Epsilon	1856	176	146,847	University of Alabama
Sigma Alpha Mu	1909	70	28,025	C. C. N. Y.

Sigma Chi	1855	153	121,891	Miami University
Sigma Nu	1869	151	*91,500	Virginia Military Inst.
Sigma Phi	1827	10	4,350	Union College
Sigma Phi Epsilon	1901	183	93,435	University of Richmond
Sigma Pi	1897	87	31,109	Vincennes University
Sigma Tau Gamma	1920	70	32,000	Central Missouri State College
Tau Delta Phi	1910	32	14,363	C. C. N. Y.
Tau Epsilon Phi	1910	77	25,550	Columbia University
Tau Kappa Epsilon	1899	284	90,987	Illinois Wesleyan University
Theta Chi	1856	149	71,014	Norwich University
Theta Delta Chi	1847	36	17,500	Union College
Theta Xi	1864	72	36,931	Rensselaer Polytechnic Institute
Triangle	1907	30	12,170	University of Illinois
Zeta Beta Tau	1898	133	93,750	C. C. N. Y.
Zeta Psi	1847	40	22,000	New York University

*Living members

THE NATIONAL SORORITIES

Name	Date of Founding	Active Chapters	Total Membership	Place of Founding
Alpha Chi Omega	1885	111	72,865	DePauw University
Alpha Delta Pi	1851	126	73,720	Wesleyan College
Alpha Epsilon Phi	1909	51	28,000	Barnard College
Alpha Gamma Delta	1904	94	54,053	Syracuse University
Alpha Kappa Alpha	1908	135	45,000	Howard University
Alpha Omicron Pi	1897	93	48,000	Barnard College
Alpha Phi	1872	97	52,000	Syracuse University
Alpha Sigma Alpha	1901	59	26,638	Longwood College
Alpha Sigma Tau	1899	36	14,506	Michigan State Normal College
Alpha Xi Delta	1893	123	58,100	Lombard College
Chi Omega	1895	157	106,434	University of Arkansas
Delta Delta Delta	1888	112	90,700	Boston University
Delta Gamma	1872	97	72,382	Lewis School
Delta Phi Epsilon	1917	35	15,793	New York University
Delta Sigma Theta	1913	147	60,000	Howard University
Delta Zeta	1902	178	69,640	Miami University
Gamma Phi Beta	1874	90	53,200	Syracuse University
Iota Alpha Pi	1903	9	8,350	Hunter College
Kappa Alpha Theta	1870	95	82,438	DePauw University
Kappa Delta	1897	109	69,947	Longwood College
Kappa Kappa Gamma	1870	93	86,903	Monmouth College
Phi Mu	1852	115	55,000	Wesleyan College
Phi Sigma Sigma	1913	33	14,927	Hunter College
Pi Beta Phi	1867	110	91,307	Monmouth College
Sigma Delta Tau	1917	44	19,012	Cornell University
Sigma Gamma Rho	1922	62	8,030	Butler University
Sigma Kappa	1874	104	55,557	Colby College
Sigma Sigma Sigma	1898	75	36,277	Longwood College
Theta Phi Alpha	1912	19	9,500	Univ. of Michigan
Zeta Phi Beta	1920	260	25,000	Howard University
Zeta Tau Alpha	1898	120	58,986	Longwood College



JOHN OHLEYER MOSELEY

Initiated by Oklahoma Kappa, Class of 1916, Eminent Supreme Archon (1935-1937), Honorary Eminent Supreme Archon (1937-1939), Eminent Supreme Recorder (1950-1955), Founder of the Leadership School of Sigma Alpha Epsilon in 1935, teacher, philosopher, ritualist, and leader of men; died at Evanston, Illinois, October 10, 1955.

WV III THE HISTORY OF SIGMA

INTRODUCTION

MEMBERS OF SIGMA Alpha Epsilon have always placed great importance upon the history and traditions of their fraternity. For that reason a substantial section of *The Phoenix* is given over to the story of the fraternity's founding and development.

In 1916, a few years after Billy Levere published his monumental three-volume *History of Sigma Alpha Epsilon*, he prepared an abridged version of it for the use of pledges. He called it the *Paragraph History of Sigma Alpha Epsilon*, and the little volume, which passed through many editions, was used by pledges for thirty years. In 1947 the *Paragraph History* was incorporated into *The Phoenix* and was

thus retained in substantially its original form down to the present time.

In recent years it has become clear that the history section of the *Phoenix* needed revision. The chronicle has become too long, and the paragraph format seems outdated. The editor has therefore completely rewritten the section and presents it here with the hope that its length and content will be in keeping with the needs and desires of the young men who are learning about Sigma Alpha Epsilon. Those who want to read a more detailed account of the fraternity's history are referred to Levere's aforementioned three-volume work, covering the period from 1856 to 1910, and the forthcoming *The Era of Levere*, by Joseph W. Walt, which recounts the fraternity's history from 1910 to 1930.

ALPHA EPSILON

1

THE FOUNDING AND THE FOUNDERS

The Sigma Alpha Epsilon fraternity was founded March 9, 1856, at the University of Alabama in Tuscaloosa. Its founders were eight young men, five of them seniors at the university, the other three juniors. Leader of the eight was Noble Leslie DeVotie, a young Alabamian of splendid promise. The original idea to found a new Greek-letter fraternity was clearly DeVotie's. His motive was simple: to perpetuate through the organization the warm friendships he and his friends had already formed on the campus of the university.

It is not recorded when DeVotie first conceived the idea of establishing a fraternity, but it is known that during the autumn days of 1855 he talked about it with a few of his closest friends as they walked along the banks of the Black Warrior River that edged the campus. In the months that followed, DeVotie unfolded to the other seven his conception of a new fraternity. A few preliminary meetings were held at the Tuscaloosa home of one of them, John Webb Kerr. By late winter their plans matured. So it came about that in the late hours of a stormy

Continued on Page 60



The Founding of Sigma Alpha Epsilon

THE FOUNDERS

Noble Leslie De Votie was born in Tuscaloosa, Ala., January 24, 1838. He spent his early life in Marion, Ala. He entered the University of Alabama in October, 1853 in the sophomore class, having spent one year at Howard College. All through his university course he brilliantly maintained his intellectual supremacy. His grade for his entire course at Alabama was $96\frac{3}{4}$. He was graduated as valedictorian at the head of his class July 18, 1856. In the fall of 1856 he entered the freshman class at the Princeton theological school. He was graduated from there in 1859. Then he became pastor of the First Baptist Church at Selma, Ala. In 1861 he enlisted as chaplain in the C. S. A. when the Independent Blues and the Governor's Guard of Selma were sent to Fort Morgan. On February 12, 1861 as he was

about to board a steamer at Mobile he made an misstep and fell into the water. Three days later his body was washed ashore. He was the first man to lose his life in the Civil War.

Nathan Elams Cockrell was born at Livingston, Ala., September 27, 1833. He entered the University of Alabama in 1854 and was graduated July 18, 1856. He managed his father's plantation and later became editor of the *Livingston Messenger*. He was the first founder to die—June 3, 1859—and is buried at Sumterville, Ala.

Samuel Marion Dennis was born at Richmond, Ala., December 24, 1834. In his senior year at college he attended Princeton University from which he was graduated in 1857. He studied law and located in Columbus, Texas. At the outbreak



NOBLE LESLIE DEVOTIE
1838-1861



NATHAN ELAMS COCKRELL
1833-1859



SAMUEL MARION DENNIS
1834-1863

of the Civil War, he joined "Terry's Texas Rangers" and served in Company K, 8th Texas Cavalry, C.S.A. He was captured by Union soldiers near Murfreesboro, Tenn., placed on a steamboat, and sent northward to St. Louis and confined in a military prison. Clothed in his wet garments, he contracted pneumonia and died January 28, 1863.

John Barratt Rudolph was born in Benton, Ala., October 10, 1837. He was graduated in 1856, and married Miss Virginia Blount July 2, 1856. He was a delegate to the state convention of 1861, known as the secession convention of Alabama. He enlisted as captain in the 10th Alabama regiment of cavalry in 1862 and rose to the rank of Major and later Colonel, November 27, 1864. He lost his left arm at the battle of New Hope Church on May 27, 1864. After the war he removed to

Pleasant Hill, Ala., where he was Justice of the Peace for Dallas County, Ala., and Tax assessor in 1890-92. He later became president and also a trustee of the Pleasant Hill Academy. He attended the Atlanta Convention in 1906 and Atlantic City Convention in 1909. He died at Pleasant Hill, Ala., April 13, 1910, and was buried there.

Abner Edwin Patton was born in Knoxville, Ala., September 14, 1835. He spent his early life in Greene County, Ala. He entered University of Alabama, October 4, 1854 and was graduated in 1857. He entered the Confederate Army as private with the 11th Alabama regiment in the Army of Virginia, where he was made Adjutant of the regiment. He was mortally wounded at the battle of Gaines Mill, July 13, 1863, and died in a hospital in Richmond, Va., where he was buried.



JOHN BARRATT RUDOLPH
1837-1910



ABNER EDWIN PATTON
1835-1863



WADE FOSTER
1838-1867

Wade Foster was born March 7, 1838 at Fosters, Tuscaloosa County, Ala. He was graduated in 1856, and went to Starkville, Miss. to become principal of the high school. On November 11, 1857, he married Miss Sara Bell at Starkville and in 1860 moved to DeSoto Parish, La., where he began the life of a cotton planter. During the Civil War he was a private in Company D, Second Alabama Cavalry, under General Forrest in Ferguson's brigade. His Company surrendered at Washington, Ga., while acting as escort for Jefferson Davis. After the war he engaged in business at Marshall, Texas, and died there February 15, 1867.

Thomas Chappell Cook was born in Fairfield, Ala., September 19, 1836. He entered the University of Alabama, October 5, 1853, and remained there until January 1, 1856. Later he attended Princeton University and was graduated in medicine from the University of Pennsylvania in 1859. At the outbreak of the Civil War he

enlisted as a surgeon in the 1st Texas heavy artillery. After the war he returned to Weimar, Texas. He was a member of the 19th Legislature of Texas in 1885-1886. He was County Physician of Colorado County, Texas. President Cleveland appointed him medical examiner of the U.S. Army and Navy in the Pension Department in 1889-1893. He died at Weimar, Texas, February 18, 1906.

John Webb Kerr was born March 7, 1835, at Greensboro, Ala. He entered the University of Alabama, October 19, 1852. He was elected first president of the Fraternity. After graduation in 1856 he began the study of law in the office of Chief Justice Peck of Alabama. In the fall of that year he entered the law department of Cumberland University at Lebanon, Tenn. He left shortly and entered Harvard Law School where he received his LL.B. in 1858. He died in St. Louis, Mo., September 14, 1898.



THOMAS CHAPPELL COOK
1836-1906



JOHN WEBB KERR
1835-1898

Secretary's Book.

Johnson & Tuscaloosa, March 9th. 1856.

On Saturday night the 9th of March, a portion of the students of the University of Ala. assembled for the purpose of organizing a Fraternity, to be called $\Sigma\gamma\mu\alpha\ \text{A}\Delta\Phi\ \text{E}\psi\iota\lambda\omicron\nu$.

Mr. N. F. DeVotie was called to the chair. He then called the assembly to order, he stated the object of the meeting.

It was then resolved that no one be considered a member of the $\Sigma\ \text{A}\ \text{E}\ \psi$ Fraternity, ^{except those who present} who had seconded, and unanimously adopted. Those present who constituted the ^{new} band of brethren, were as follows: - N. F. DeVotie, S. McLenis, N. L. LeVotie, W. H. Foster, J. M. Kerr, A. E. Patton, J. B. Rudolph.

Moved, seconded, & carried, that the Officers of this Fraternity be called by the English names respectively,

First page of the old Secretary's Book, recording in the handwriting of Wade Foster the minutes of the first meeting of the Mother Chapter on March 9, 1856.



Three fraternities had established chapters at the University of Alabama before 1856. Delta Kappa Epsilon had placed a chapter at Alabama in 1847. Alpha Delta Phi had entered in 1850, but its chapter was nearly dead by 1856. Phi Gamma Delta organized a chapter at Alabama at the same time DeVotie and his friends were planning a new fraternity in 1855.



The Mansion House on a March night in 1856, when Sigma Alpha Epsilon was born.

night, the friends met in an old school-house and by the flicker of dripping candles organized Sigma Alpha Epsilon.

Eight men organized Sigma Alpha Epsilon. In addition to DeVotie there were John Barratt Rudolph, John Webb Kerr, Nathan Elams Cockrell and Wade Foster of the Class of 1856, and Abner Edwin Patton, Samuel Marion Dennis, and Thomas Chappell Cook of the Class of 1857.

When the founders met at what was then called the Mansion House on the evening of March 8,—it would be the early hours of March 9 before they adjourned—only seven men were present. One of them, Thomas C. Cook, had left the University in January to enter Princeton University, but was a few weeks later voted a founding member and sent a ritual that he might initiate himself. He has always been considered one of the founders.

The minutes of that first meeting, recorded in the flourishing penmanship of

Wade Foster, contain at least the bare bones of an account of the birth of Sigma Alpha Epsilon. Since these are really all we have to tell us of that night, and they are worth recording here:

“Johnson’s Tuscaloosa, March 9th, 1856.

On Saturday night, the 9th of March, a portion of the students of the University of Alabama assembled for the purpose of organizing a Fraternity, to be called Sigma Alpha Epsilon. Mr. N. L. DeVotie was called to the chair. Having called the assembly to order he stated the object of the meeting. A motion was made that no one be considered a member of the Σ AE fraternity, except those present, which was seconded and unanimously adopted. Those present who constituted the new band of brethren were as follows: N. E. Cockrell, S. M. Dennis, N. L. DeVotie, W. H. Foster, J. W. Kerr, A. E. Patton, J. B. Rudolph. Moved, seconded, and carried, that the officers of this Fraternity be called by the English names respectively and not by the Greek names designating them. The design of the Σ AE badge having been mentioned, a motion was made that the badge, as thus delineated, be received. It was unanimously adopted. Moved that a committee of three be appointed to write the Constitution. This was adopted and the committee appointed, consisting of _____*
*_____”

"Moved that a president and a secretary be appointed, or elected, whose term of office shall continue till the adoption of the Constitution. E. A. Patton was chosen president and John W. Kerr secretary. Moved that pro tem, we meet every Saturday night at 7 o'clock. Moved that a committee be appointed to select a room for the ΣAE Fraternity. The motion was carried and S. M. Dennis, W. H. Foster and John W.

Kerr constituted the said committee. Moved that the number of members of this society exceed not the ratio of 13 to every 100 connected with the college. This motion was adopted unanimously, and no further business being before the assembly, it adjourned.

W. H. Foster, Secretary

*Never entered by Secretary.

2

THE EARLY WEEKS AT ALABAMA

It is difficult for the modern college student to realize how limited was the extent of higher education, especially in the South, during the period when ΣAE was founded. Even the largest universities had an enrollment of only a few hundred students, and the curriculum was devoted to the liberal arts and the preparation in theology, law, and medicine. Emphasis was on the classics in undergraduate education. As a consequence, the founders of ΣAE were familiar with Greek and Latin language and literature. "Greek-letter" fraternities, with their rich symbolism and elaborate rituals, drew heavily from the traditions of Greek mythology, for this was well-known to their members. So it was with ΣAE. DeVotie and his fellow founders were Greek scholars, and the name of the fraternity, its ritual, and its fundamental ideals were rooted in the great traditions of classical Greece.

Not only were colleges small, educating a privileged elite for the professions, but fraternity chapters were relatively small too. A chapter of more than twelve or fifteen men was regarded as exceptionally large in those days.

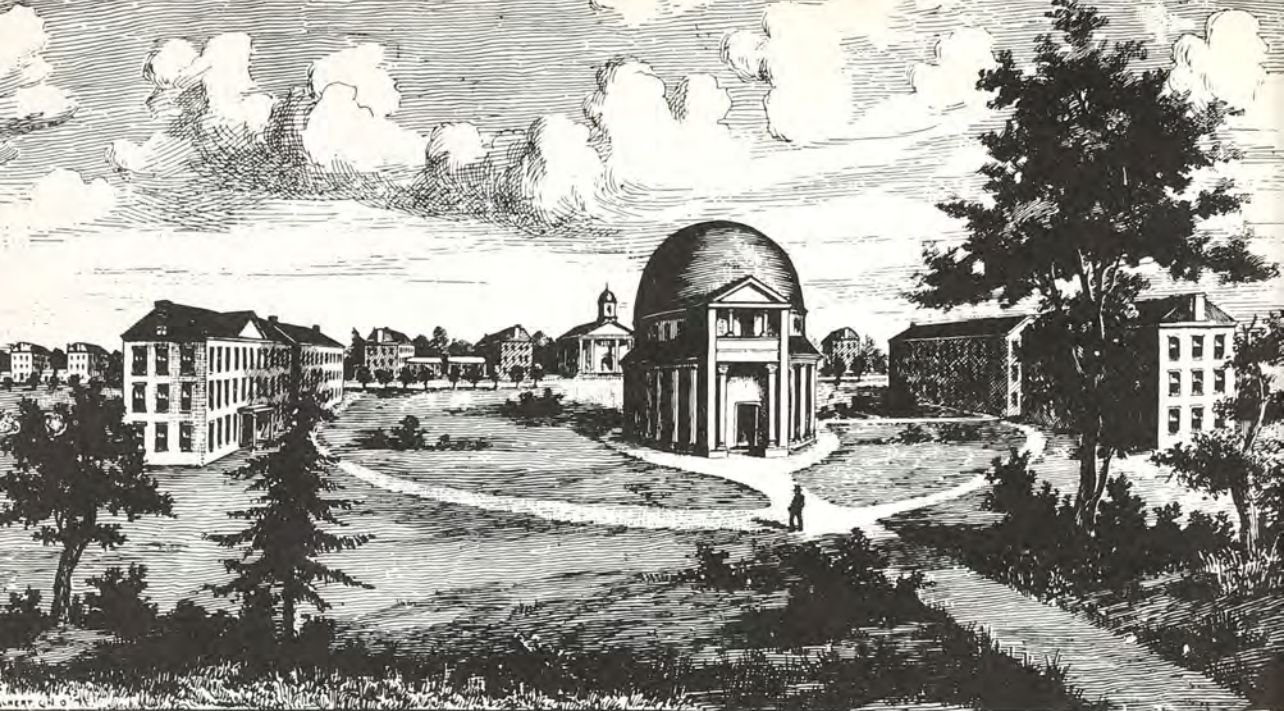
In 1856 the University of Alabama counted at most only a few hundred students in its student body. Only thirteen seniors graduated in the spring of 1856, and five of these were founders of ΣAE.

By 1856 four fraternities had established chapters at Alabama, but one of these

had already died before ΣAE was organized. Old Kappa Alpha—not to be confused with either the Kappa Alpha Society or the Southern Kappa Alpha Order—had established a chapter at Alabama in 1848, but it dissolved in the spring of 1855 because of internal dissension. The majority faction of that group accepted a charter of Phi Gamma Delta in the fall of 1855. Delta Kappa Epsilon (1847) and Alpha Delta Phi (1850) had chapters at Alabama in 1856. None of the ΣAE founders was a member of defunct Kappa Alpha or of any other fraternity prior to their organizing ΣAE, although a number of them had been invited to join other groups, and DeVotie, the top scholar in his class, had been invited to join all of the Alabama fraternities.

The badge of ΣAE, diamond-shaped like the badges of Delta Kappa Epsilon and Phi Gamma Delta, was designed by John B. Rudolph; and it is said to have caused a sensation when it first arrived on the campus. "Everyone was talking about the lady making the lion behave," recalled John B. Rudolph years later. Early fraternity badges were much larger than those of the present day, and ΣAE's first badge measured an inch and a half long and fifteen-sixteenth of an inch in width.

During the earliest meetings the founders hammered out a constitution for the fraternity. This was especially important because the term "constitution" included not only the laws to govern the fraternity



The University of Alabama as it appeared in 1856

but also its ritual. Although DeVotie had practically completed the laws and ritual during the months before the first formal meeting, the new organization amended and ratified the document he had prepared. Minerva, the Goddess of wisdom, was made the patron of the fraternity.

In some ways 19th century college fraternities imitated the older literary societies which were so much a feature of campus life in those days. One such practice, provided for in Σ AE's first constitution, was the *topos*, or academic subject on which a member was to write a series of literary essays for oral presentation to the chapter. Each member selected his *topos*. Collectively these literary efforts were called *topoi*, and this system was one of the cardinal points in the constitution. For a number of years this literary work was carried on faithfully in the mother chapter and throughout the fraternity as it extended from college to college.

At their second meeting on March 15, 1856, the founders elected permanent officers, decided it was time to inform the President of the University, Dr. L. G. Garland, of the establishment of Σ AE, and,

most important, elected their first new member.

There was a boy of rare promise on the campus; a young man sought by all the fraternities. His name was Newton Nash Clements. The new fraternity was as anxious to have him as were its older rivals, but one or two of the Σ AEs doubted the expediency of inviting him. To them it seemed a risky venture to tempt fate so soon with their first "bid." The rest of the members, however, led by DeVotie, Kerr, and Rudolph, insisted that Clements should be given the opportunity of refusing them. The invitation was given, and it was accepted. A week later Clements was initiated. It is a measure of the quality of their first pledge member that Clements in later years served as Speaker of the Alabama House of Representatives and as U.S. Congressman for his district.

From the beginning Σ AE was planned as a national fraternity. The founders never once even mentioned the possibility or desirability of seeking a charter from an established national organization. Although a dozen northern fraternities had

UNIVERSITY OF ALABAMA.

25th ANNIVERSARY.

JULY 17th, 1856.

ROLL OF THE GRADUATING CLASS.

I.	N. L. DeVOTIE,.....	Montgomery Co.	Grade, 96½—	Valedictories and French Speech.
	H. M. SOMERVILLE,.....	Tuskaloosa,.....	" 95½—	Latin Salutatory.
	J. J. GARRETT,.....	Greene Co.....	" 95 —	Select English Orati
	J. D. RHODES,.....	Perry Co.....	" 95 —	Philosophical Oratio
II.	J. W. YOUNG,.....	Wilcox, Co.....	" 92 —	
	B. C. YANCEY,.....	Montgomery,.....	" 91	
	E. P. MORRISSETT,.....	Monroe Co.....	" 90	
III.	A. C. HARGROVE,.....	Tuskaloosa,.....	" 89 —	
	P. C. LEE,.....	Dallas Co.....	" 87 —	
IV.	N. E. COCKRELL,.....	Sumter Co.....	" 75 —	
	J. W. KERR,.....	Tuskaloosa,.....	" 75 —	
V.	W. FOSTER,.....	Tuskaloosa Co.....	" 72 —	
	J. B. RUDOLPH,.....	Lowndes Co.....	Graduate in Ethics, Mod. Lang. Chemistry, Geology, etc.	

ORDER OF EXERCISES.

MUSIC.

PRAYER.

1. Latin Salutatory Addresses,.....H. M. SOMERVILLE, Tuskaloosa.
2. The Desire of Esteem,.....WADE FOSTER,.....Tuskaloosa Co.
3. The Reformation in Germany,.....J. W. KERR,.....Tuskaloosa.

MUSIC.

4. Napoleon Le Grand,.....N. L. DeVOTIE,.....Montgomery.
5. The Washington Monument,.....E. P. MORRISSETT,.....Monroe Co.
6. Freedom of Discussion,.....A. C. HARGROVE,.....Tuskaloosa.
7. The Future of Alabama,.....B. C. YANCEY,.....Montgomery.

MUSIC.

8. Our State Institution, (Honorary Oration,).....J. J. GARRETT,.....Greene Co.
9. Materialism, (Philosophical Oration.).....J. D. RHODES,.....Perry Co.

MUSIC.

PRESIDENT'S REPORT AND THE CONFERRING OF DEGREES.

10. VALEDICTORIES,.....N. L. DeVOTIE,.....Montgomery.



BENEDICTION.

MUSIC.



- | | |
|----------------------|--|
| N. E. COCKRELL,..... | } Excused from performance at his own request. |
| P. C. LEE,..... | |
| J. W. YOUNG,..... | |

Program of the 1856 Commencement at the University of Alabama. The names of DeVotie, Valedictorian of the class, and founders Cockrell, Kerr, Foster and Rudolph are shown.

already organized chapters in the South, sectional feeling was running so high in the fifties that extension into that region began to slow. Only one other purely Southern fraternity existed, a local Society called W.W.W. at the University of Mississippi, the existence of which was probably not known to Σ AE's founders. More important, however, was the conviction of DeVotie and his associates that their fraternity was somehow different, that it had a destiny that lay beyond the confines of Tuscaloosa or Alabama. At their third meeting—the one at which they initiated Clements—they urged “that those members of the Σ AE fraternity who may have trustworthy friends in other colleges, South, have written communication with them, if they choose, for the purpose of organizing Chapters of the Σ AE fraternity in their respective institutions.” DeVotie was elected corresponding secretary, the officer in charge of communications with potential petitioners from other colleges.

It was a good thing the founders were planning to extend Σ AE to other colleges,

for in mid-1856 the board of Trustees of the University of Alabama abolished fraternities. Eighteen months later the mother chapter was forced to disband, having initiated only twenty-two men including the founders.

In the immediate years which followed the abolition of fraternities at the University of Alabama, the institution almost collapsed under the lawlessness which existed. The public press of the State was full of reports of the lamentable conditions prevailing at Tuscaloosa. One student was stabbed to death in a college fight. Hundreds quit the institution and others were afraid to enter as students. By 1859, when the enrollment had dropped to 83, the board of Trustees adopted the astonishing standard of 25 percent passing grade in scholarship.

In this atmosphere the little band of Σ AE's at Tuscaloosa could scarcely have been expected to develop a strong fraternity. Yet they managed to survive the 1856-57 academic year. In fact they flourished.

3

ANTE-BELLUM DAYS

It was a miracle that Sigma Alpha Epsilon survived its infancy. When the University of Alabama began its college year in October, 1856, Σ AE faced complete destruction. To the other three fraternities at Alabama the decree of the Trustees meant the loss of a charter. To Σ AE it meant the death of the whole fraternity.

Of the eight founders, only Abner Patton remained in college at Tuscaloosa in the fall of 1856. He was elected president, and his right hand man in the chapter was Jewett DeVotie, brother of Noble. These two, together with eight others initiated the previous spring, made up the chapter. It was not until the end of the year that they initiated one additional

member, but University opposition made it very difficult to recruit new members. Small wonder, then, that Patton and Jewett DeVotie at Tuscaloosa and Noble DeVotie, Thomas Cook, and Samuel Dennis, who were all at Princeton, were ardent in their desires to see the fraternity spread to other colleges.

Their desire became reality when Σ AE established its second chapter at the University of Nashville—now Vanderbilt University—in Tennessee on January 17, 1857. Joseph Harris Field was the leader at Nashville who gathered his companions in the military department of the university to form the new chapter.

Field survived to be the oldest living member of the fraternity before he died in 1915.

Meanwhile Cook and DeVotie were corresponding with John M. Fleming, a student at the University of North Carolina at Chapel Hill, about the formation of a chapter there. It was on February 14, 1857, that the mother chapter, already designated the Grand Chapter, voted to send the constitution to the petitioners at the University of North Carolina. Only nine days later a fourth chapter was planted at the Georgia Military Institute.



Seal of the Georgia Military Institute where Georgia Pi was established in 1857, from the stained glass windows in the Levere Memorial Temple in Evanston.

The fraternity had only four chapters now, but already there were those in it who wanted to expand widely. John M. Fleming of the North Carolina chapter raised the question of extending ΣΑΕ into the North. Thomas Cook wrote to Fleming from Princeton in March, 1857, that the "constant agitation of the slavery question" would preclude harmony between northern and southern chapters of a fra-

ternity. For this reason, he explained, ΣΑΕ's first constitution had restricted the fraternity to those states south of the Mason and Dixon line. The mother chapter continued to oppose Northern extension, but agreed that the matter should be aired at the first national convention, to be held as soon as the fraternity had eight chapters.

They would not have to wait very long. By the time it was scarcely two years old, ΣΑΕ established its eighth chapter, for during the 1857-58 academic year four new chapters were granted. The first of these was at old Union University at Murfreesboro, Tennessee. The second was organized at storied William and Mary College at Williamsburg, Virginia, the college second only to Harvard as the oldest academic institution in the country. The third was established at the University of Virginia, regarded as the best university in the South in ante-bellum days. The fourth for that year ΣΑΕ's eighth chapter—located at little Bethel College at Russellville, Kentucky.

Sigma Alpha Epsilon's first national convention was held at Murfreesboro, Tennessee, August 6, 1858, at the Lytle Hotel under the auspices of the chapter at Union University. Disappointingly, only four chapters were represented, and one of those, the mother chapter at Alabama, had already been forced to disband on January 9, 1858. "We adjourned to meet no more," read the minutes of its last meeting. The delegate from Alabama, Newton Nash Clements, was joined by representatives from the chapters at Chapel Hill, Murfreesboro, and the Georgia Military chapter. The other four chapters, including even the nearby Nashville chapter, sent no representatives. Yet for its poor attendance the convention must be adjudged successful.

This first convention had a number of important matters to consider. For one thing, the practice of naming chapters after the town where they were located was awkward, so the convention decided to give each chapter a Greek-letter name,

commencing with “Mu” for the “Mother” chapter at Alabama and continuing through the Greek alphabet with the letters following and preceding Mu in order. In a rough and ready way this system worked, at least for a few years. Thus the Nashville chapter became “Nu,” the Chapel Hill chapter “Xi,” the Georgia Military chapter “Pi,” the Murfreesboro chapter “Lambda” (later changed to “Omega,” then “Eta”), the Williamsburg chapter “Kappa,” the Charlottesville chapter “Omicron,” and the Russellville chapter “Iota.”

The Murfreesboro convention selected The North Carolina chapter to be Grand Chapter, granting it at least nominal jurisdiction over the fraternity as a whole. The Grand Chapter was a very important feature of fraternity government in those early days before there were any national officers. It served as a clearing house and coordinating agent for the fraternity at large. During the twenty-nine years (1856-1885) that ΣΑΕ was governed by the Grand Chapter system, eight chapters served in that important function: Alabama Mu (1856-58), North Carolina Xi (1858-60), Virginia Kappa (1860-61), Virginia Omicron (1867-69), Georgia Beta (1869-75), Virginia Sigma (1875-77), Kentucky Chi (1877-83), and Tennessee Omega (1883-85). During the war years and until 1867 no general conventions were held and no chapter was designated as Grand Chapter.

Extension, meaning the growth of the fraternity by organizing new chapters, was a topic of lively discussion at Murfreesboro, as it would be at every convention from that day forward. Everyone was in favor of growth in the South, especially to keep pace with the northern fraternities that seemed to be flooding into southern colleges. Delta Kappa Epsilon, Phi Gamma Delta, Beta Theta Pi, Phi Kappa Psi, and Phi Kappa Sigma had been especially active in establishing southern chapters, and young ΣΑΕ seemed determined to meet them on every major campus if possible. The further question of northern

extension was debated at length, but no action was taken. Many years and many debates lay ahead before ΣΑΕ would decide to move into the North.



The earliest chapter stationery device employed in the correspondence of the fraternity.

The new grand chapter at Chapel Hill was given the task of publishing the fraternity's first directory of membership. Such a list of members was very important in an era when there was so little means of communication among chapters. The little catalog, a slim volume of 19 pages bound in a purple paper cover, appeared early in 1859. It listed 165 members in ten chapters, two new chapters having been established between the time of the Murfreesboro convention and the publication of the catalogue.

These two chapters were Texas Theta at Baylor University, located in those days in Independence, Texas, and Washington City Rho at Columbian College—later George Washington University—in the nation's capital. Both of these chapters were established in the fall of 1858, the latter founded by Jewett DeVotie. It was considered perfectly acceptable to establish a chapter in the District of Columbia for Washington was very much a southern city. And a good thing, too. Washington City Rho would be the only chapter of the fraternity to survive the Civil War.

Georgia Eta was organized January 13, 1859, at Oglethorpe University in Midway, Georgia. The college has since moved to Atlanta. That same year a second national convention was called, to be held at Co-

lumbia, South Carolina, but only the general secretary appeared for the meeting. South Carolina was not a wise choice, since Σ AE as yet had no chapter in that state.

A convention did meet in Nashville in 1860, with thirty delegates present, and proved to be highly successful. Its sessions were held in the assembly chamber of the State house. So bitter was the enmity between North and South that no one raised the question of extension into the North.

But Σ AE continued to extend in the

South. Four new chapters appeared in the autumn months of 1860: Tennessee Lambda at Cumberland University, Virginia Upsilon at Hampden-Sydney College, Louisiana Tau at Centenary College, and Kentucky Chi at the Kentucky Military Institute. Each of these chapters was established with real strength, but before the academic year was out the nation was rent asunder by that most tragic of all wars. Each of these chapters, like nearly every other chapter of Σ AE, was decimated as its members answered the call to arms.

4

SIGMA ALPHA EPSILON IN THE CIVIL WAR

" Σ AE was born, grew and thrived," wrote the fraternity's great historian, Billy Levere, "and five years passed. Then the war came, days of iron and blood, and into that war the fraternity went, and there was not a battlefield in all the republic where some bright-faced, courageous youth who wore its badge did not perform deeds worthy of men of steel. It might well be said that into that conflict the entire fraternity went, for the percentage of men who did not go was so small that there was scarce a boy who had donned the purple but now wore the gray or blue. We write gray first because most of Σ AE enlisted in the Confederate Army. This was natural, for every chapter of the fraternity was in the South."

College students in the South responded with astonishing alacrity to the cause of the Confederacy. Within a matter of weeks after the firing on Ft. Sumter, thousands were in uniform.

There has been a tradition of long standing in Σ AE that Georgia Pi at Georgia Military Institute was the "chapter that went to war." Its men who maintained their chapter for three years as cadets left

their little college in the dark hours of a May night in 1864, as the long roll of the drum was sounded through the dormitory. The cadets went from their beds to the scene of action. Importantly, and uniquely in Σ AE, the Georgia Pi men continued the life of their chapter in the camps of the Confederate Army, and at Resaca won great glory.

But Georgia Pi was not really the only chapter whose every man went to war. We know that every single member of the chapters at Oglethorpe, Hampden-Sydney, and the Kentucky Military Institute went to war, and it is highly probable that every member of the chapters at Virginia, William and Mary, Nashville, Cumberland, North Carolina, and Baylor entered military service.

The record of the Mother Chapter was remarkable. Of the eight founders, one—Cockrell—was dead when the war came. Six of the seven living founders enlisted in the Confederate Army. Three of the six died in the service, DeVotie while on duty, Patton on the battlefield, and Dennis while in a Federal prison. Noble Leslie DeVotie, the fraternity's chief founder, will

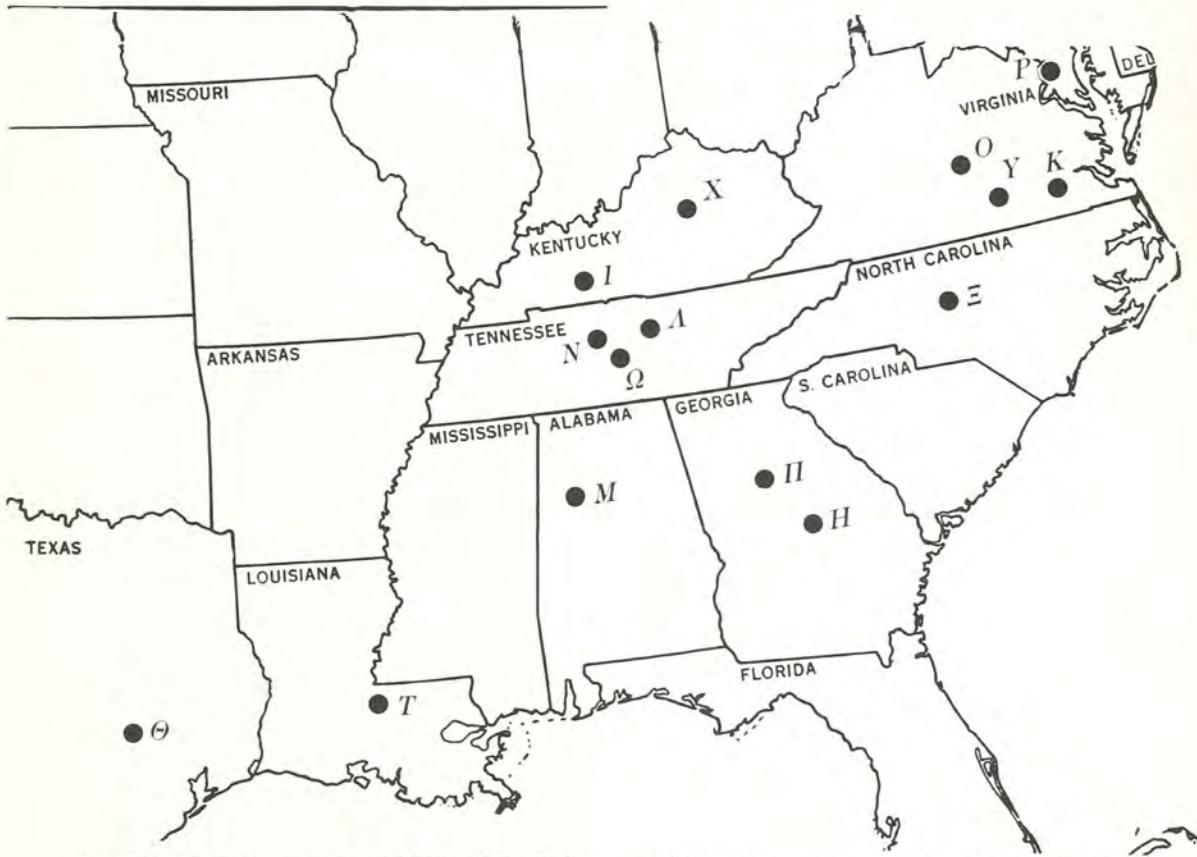
always be remembered as the first man to lose his life in the Civil War. In addition to the founders the Mother Chapter had initiated fourteen men. Every one of them served in the war. Of the twenty-two total initiates of ante-bellum Alabama Mu, ten gave their lives for the Confederacy.

In all, seventy of the 369 ΣΑΕs who went to war for the Confederacy were killed in service. Many more died before

by quiet expressions of loyalty and love.

It was such an act of loyalty and devotion that gave ΣΑΕ its only woman member.

Kentucky Chi at Kentucky Military Institute was only a few months old when the War came. It was a chapter full of young cadets gathered from all parts of the South. Among the most outstanding of these ΣΑΕs was a young man named John B. Kent.



Map showing the extent of Sigma Alpha Epsilon in 1861 at the outbreak of the Civil War. Of the fifteen ante-bellum chapters, only one—Washington City Rho—would survive the war, vive the war.

their time as a consequence of the wounds and ravages of war. Seven ΣΑΕs served in the Union Army. Washington City Rho and Kentucky Iota contributed men to both armies.

While the Civil War ravaged the South and drained the whole divided nation of its men and its substance, the tragedy was relieved by acts of heroism and devotion,

Less than a thousand feet from the old K.M.I. campus was the home of the Pattie family, long-time residents of the country and known and respected far and wide. Their home was a favorite place for the young cadets and with none more so than John B. Kent and his close friend, Ben Marston, both of them devoted to the interests of Kentucky Chi. At the Pat-



Lucy Pattie receiving the secret papers of Kentucky Chi from Lt. John B. Kent in 1861.

ties' the boys could be comfortable, enjoying respite from the rigors of military discipline. There they met the Pattie children, young Coleman who would himself be an ΣAE in future years, and dark-haired Lucy. Kent was older by several years than little "Miss Lucy," but he was fond of her and loved to talk to her about his fraternity. To her he was a tall, handsome prince out of a storybook.

The war came in April. Within a matter of days K.M.I. was virtually emptied. The boys of Kentucky Chi scattered, each member going to a different part of the country to enlist. Kent and Marston were the last to leave, as there were matters they had to arrange. Because the Institute had closed down, they stayed with the Patties for two or three weeks while completing their preparations. To Kent had been left all the affairs of the chapter, and he was understandably very solicitous concerning the constitution, ritual, and other papers of Kentucky Chi. As the day drew nearer for him to leave, he felt more strongly the need to provide for the care of these documents. He finally determined to entrust them to young "Miss Lucy."

He knew her well, and he was certain she would keep and protect them through the time of war.

There was a rustic bench near the ancient stile on the family farm, and here Kent explained the importance of the papers to Miss Lucy and handed them to her. She promised to seal them safely and hide them "where neither friend nor foe might find them."

The years passed, but Lucy Pattie never forgot the solemn injunction with which John Kent entrusted the papers to her: "Keep them, Lucy 'til I come back, but if I never come again, give them to no one unless he can give you this grip of the hand."

These were years of anguish and sorrow as the blood of the sons of North and South were shed in the worst of all conflicts, a brothers' war. Two years passed, and one dark day there came the word to the Pattie farm that John Kent had fallen in the cruel charge at Shiloh. Those were sad hours beneath the blue Kentucky sky.

At last the drama of civil strife was ended. Back to old K.M.I. came young faces that were new, and the thread of life

1861



1865

To the Memory of

THE WARRIOR SONS OF SIGMA ALPHA EPSILON
 WHO GAVE THEIR LIVES FIGHTING WITH HEROIC COURAGE
 IN THE
 ARMIES OF THE SOUTHERN CONFEDERACY

R. R. ALLEN	KY. I	JOHN C. HAMLETT	VA. O
THOMAS R. ARGYLE	VA. K	THOMAS C. L. HATCHER	WC. P
MARTIN L. ARNOLD	GA. II	ELIOT M. HEALY	VA. O
WILLIAM A. ARNOLD	TENN. H	JOSEPH J. D. HODGES	N.C. E
ROBERT E. ATKINSON	KY. I	GEORGE C. HOLCOMBE	GA. II
EDWARD BAGBY	WC. P	THOMAS R. IRWIN	KY. I
GEORGE M. BLOUNT	GA. II	AURELIUS C. JONES	N.C. E
FRANCIS W. BOYD	VA. T	JOHN B. KENT	KY. X
ANDREWS B. BRISCOE	KY. I	J. G. MARSTON	KY. X
SAMUEL B. BROOKS	GA. II	FINNIE MAXIE	TEX. O
JAMES A. BULLOCK	ALA. M	JAMES D. McLAUGHLIN	ALA. M
D. S. BUTTS	TENN. N	JAMES HOWARD MEADE	GA. II
THOMAS B. CALDWELL	KY. I	FRANCIS W. MIDDLETON	TENN. H
CHARLES E. CASSETT	VA. O	JAMESON H. MOORE	GA. II
CHARLES E. CLAY	VA. K	MATTHEW R. MYERS	TENN. N
WILLIAM HENRY CLAY	VA. O	THOMAS L. M. OWEN	ALA. M
J. C. CORTSON	TEX. O	ABNER E. PATTON	ALA. M
THOMAS B. DAVIDSON	N.C. E	JOHN M. PENDLETON	TENN. H
SAMUEL T. DEAN	GA. H	PRESTON W. PERRY	TEX. O
HARRISON J. DELAUNAY	TENN. N	ENOCH P. RILEY	ALA. M
SAMUEL M. DENNIS	ALA. M	DANIEL SAFFRON	TENN. A
NOBLE LESLIE DEVOTIE	ALA. M	GEORGE L. SCOTT	KY. X
TIMOTHY L. DUNKLIN	TEX. O	JESSE SPARKS	TENN. H
EDWIN E. DUNN	KY. I	EDWARD G. SYDNOR	WC. P
JAMES W. FLEMING	N.C. E	GEORGE F. TODD	GA. II
THADDEUS K. FORNISS	VA. K	M. VANDERHURST	TEX. O
JACOB F. FOSTER	N.C. E	TRAVIS EPPS VAUGHN	VA. T
JUNIUS B. FRENCH	VA. O	GEORGE B. WALKER	VA. T
JOHN O. GAILLARD	KY. X	JOHN WATSON	TEX. O
BENJAMIN C. GARLINGTON	VA. O	ROBERT K. WELLS	ALA. M
WILLIAM E. GOETCHIUS	GA. H	JOHN W. WHEELER	WC. P
J. HODGES GOLSON	ALA. M	ROBERT C. WHITFIELD	KY. I
GILES GOODE	GA. II	JOHN WINSTON	TENN. A
KENNEDY GROGAN	VA. O	GUSTAVUS ADOLPHUS WYNNE	ALA. M
HENRY P. HALBERT	TENN. H	WILLIAM S. WRIGHT	WC. P

"FATE DENIED THEM VICTORY, BUT
 GAVE THEM A GLORIOUS IMMORTALITY."

was taken up where it had been dropped a few years before. Kentucky Chi, too, revived as a few of its old members returned. More than one of them walked over to the Pattie farm to talk to Miss Lucy about the secret papers, but she adamantly refused to hand them over until one of the cadets would give her the proper grip of the hand. Only when she was at length thus satisfied by an embarrassed and hesitating young man named Albert McMahan, did she return the documents. She had been faithful to her trust.

The gratitude and delight of the young brothers at her devotion and care of their ritual and other private papers was so great that at their first meeting they voted

Lucy Pattie a member of the fraternity and gave her the badge. From that day on she was the belle of the chapter. Although she did not participate in the business meetings of the chapter, she attended all of their social gatherings and was always spoken of by the boys of Kentucky Chi as "our only woman member."

We have given much space to this tale with its touches of chivalry, pathos, and heroism. To some of today's undergraduates such a century-old story may appear to be an excessive ladling out of Victorian romanticism. Yet, however difficult it may be for some to believe, the events did transpire, these people were real human beings, and, above all, to them it mattered.

5

OUT OF THE ASHES . . .

It is not in vain that the Phoenix holds a prominent place in the symbolism of Sigma Alpha Epsilon. Like the Phoenix of antiquity the fraternity rose out of the ashes of war's destruction in 1865.

As soon as the war was over, some of the members of Σ AE began to take account of their fraternity's destruction. All through the southland were the wrecks of the colleges where Σ AE chapters had flourished before the conflagration. Crippled as they were, their buildings burned and their resources gone, the southern colleges—most of them—reopened their doors. Faculties resumed their duties and students returned to the classrooms. Among the students were a number of Σ AEs who four years before as boys had taken up arms and who now as mature men, scarred and hardened by countless adventures, put aside their weapons and took up their books. It was to these undergraduates returning from the battlefields that the task of reviving Σ AE fell.

Of the fifteen ante-bellum chapters, only

one survived the war. Washington City Rho still lived, but its existence was either doubted or unknown to most Σ AEs. Of the rest of the chapters, the last to die had been Georgia Pi which disbanded when its unit of the Confederate army was mustered out in May, 1865.

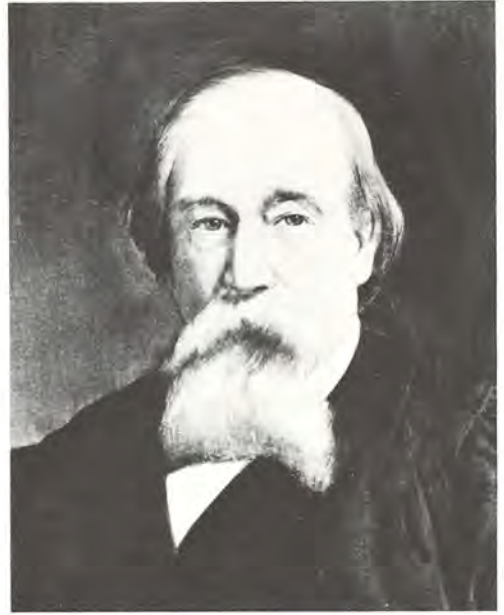
As the fall term of 1865 commenced, Sigma Alpha Epsilon was at its nadir. A handful of undergraduates carried on at Washington City Rho. Every other chapter was dead. If there were Σ AE members in a number of universities, no communication existed among them. The situation was chaotic.

Then an early initiate of Washington City Rho, John Bagby, together with a Virginia Kappa man named Robert Atkinson, entered the University of Virginia. Both had been fighting for four years in the Confederate army. Bagby fortunately knew that his old chapter in Washington was alive, and he told Atkinson about it. Atkinson urged Bagby to send at once to the Washington chapter to obtain the con-

stitution. This Bagby did, and soon the necessary papers arrived so that the two of them could reorganize the Virginia chapter. With the initiation of fifteen strong undergraduates, Virginia Omicron became at once a strong influence on its campus.

That same fall three of the Georgia Pi men entered the University of Georgia. Their former chapter could not have continued since the Georgia Military Institute had been burned to the ground by General Sherman during his march through Georgia in 1864. Sherman called the place a "hatchery for young rebels." Their school destroyed, the three young Confederate veterans, Samuel Spencer, George Goetchius, and James McCleskey determined to bring Sigma Alpha Epsilon to the University at Athens. All of them believed that every chapter in Σ AE was dead. For that reason they called the new chapter they organized on December 31, 1865, Georgia Alpha; the "Alpha" to signify "first." Soon, however, they discovered that the Virginia chapter had revived a few months earlier, so they changed the name of their chapter to Beta, by which name this outstanding chapter has been known to this day. Georgia Beta further recognized Virginia Omicron as "acting Grand Chapter" until a general convention could be held.

Still another Σ AE, Thomas B. Manlove, an early initiate of Tennessee Nu at Nashville, returned from the war to his home in Vicksburg, Miss., believing that every Σ AE chapter was dead. He, too, determined to revive his fraternity. A close friend of his was William Champe Marshall who was a student at the University of Mississippi. Manlove, who knew the fraternity's ritual by heart, initiated Marshall in January, 1866. In turn Marshall gathered a group of outstanding young men at "Ole Miss" and created the Mississippi Gamma chapter. Among its early initiates were Frank Bell Webb, cousin of founder John Webb Kerr, and the great law professor, L. Q. C. Lamar, later a Supreme Court Justice of the United States.



L. Q. C. Lamar, initiate of Mississippi Gamma, Congressman from Mississippi four terms, U.S. Senator from Mississippi, 1868-80, Secretary of the Interior, 1884-87, Justice of the United States Supreme Court, 1887-93.

The next year another Tennessee Nu man, Charles Read, obtained a charter from the Grand Chapter to organize a chapter at what was then called the East Louisiana State Seminary of Learning at Alexandria. With seven charter members among the cadets there, Read organized the chapter and called it Louisiana Epsilon. For three years the chapter flourished, but in 1870, the year the institution moved to Baton Rouge and came to be called L. S. U., the members were summoned before the superintendent of the school and told that Louisiana Epsilon must cease operation because a military college was no place for a secret society. The chapter would not be revived until 1897.

With the revival of Tennessee Lambda at Cumberland in early 1867, Σ AE could count five active chapters. That summer a national convention, the first since the 1860 gathering, was held again at Nashville with fifteen delegates in attendance. Virginia Omicron was selected Grand

Chapter and directed to publish a catalog, an almost impossible task because the records of so many chapters had been lost during the war. The fraternity was re-organized, and the delegates even discussed northern expansion, a remarkable subject in view of the fierceness of fratricidal strife that had taken place so recently between North and South.

During the next few years ΣAE established several new chapters and revived some old ones. Virginia Sigma was organized in 1867 at Washington and Lee by Frank Bell Webb, an old charter member of the Ole Miss chapter. South Carolina Phi at Furman University was founded in 1868 and Mississippi Zeta at Mississippi College in 1869. These new "kephs," as chapters were called in those days, were joined by the creation of Tennessee Eta

at West Tennessee College (later Union University and inheritor of the old Murfreesboro College and chapter), and by the revival of Kentucky Chi. When the fraternity's second catalog was issued in 1870, it showed that ΣAE had ten active chapters: Virginia, Georgia, K.M.I., Washington and Lee, Ole Miss, West Tennessee, L.S.U., Cumberland, Mississippi College, and Furman.

Conventions were held in 1868, 1869, and 1870. In 1869 they voted to permit northern extension, but repealed the action the next year. The 1870 conclave, recognizing the weakness of its national structure, elected ΣAE's first national officer. They created the office of Grand Treasurer and elected to that position Isaac T. Heard of Georgia Beta. It was a good idea, but he did not collect much money.

6

THE LEAN YEARS

The fraternity had revived but it was not thriving. The 1870s proved to be difficult years for ΣAE. To be sure, they were years of desperation for all the South, for the Reconstruction devastated that region as surely as had the war. To most southerners "Reconstruction" was a tragically misbegotten term. Although the malaise of ΣAE in those years cannot be entirely accounted for by the policies of the federal government—the fraternity was responsible for many of its own failures because of its members' misjudgments, carelessness, laziness or sheer folly—still, the atmosphere of the South during that sorry decade was hardly conducive to creative development.

In those colleges where ΣAE had chapters the standard of quality was high, but the colleges suffered from low enrollments and the chapters from excessively low membership. During the decade no fewer

than nine new chapters were established: Georgia Psi at Mercer (1870), Alabama Beta-Beta at Howard (now Samford) (1870), Virginia Theta at Virginia Military Institute (1874), North Carolina Rho-Rho at Carolina Military Institute (1876), Kentucky Alpha at Forest Academy (1877), Alabama Alpha-Mu at Alabama Polytechnic Institute (now Auburn) (1878), Alabama Iota at Southern (now Birmingham-Southern) (1878), Tennessee Kappa at the University of Tennessee (1879), and Georgia Delta at North Georgia Agricultural College (1879). In addition, Tennessee Nu and the Murfreesboro chapters, both of ante-bellum days, were revived.

The decade had begun with ten active chapters on the roll, to which eleven new chapters were added or revived during the seventies. But when the national convention met at Nashville in the closing

days of 1879, it counted only nine active chapters. Many of the new chapters died a year or so after they were founded. Old chapters died and were revived and died again. Georgia Psi at Mercer died so many times, everyone stopped counting. Only two chapters were really large and powerful: Georgia Beta and Kentucky Chi. Without their leadership and perseverance, ΣAE would probably have passed into oblivion.

A number of conventions met during that decade but they all refused to sanction extension into the North, an act that might have infused new strength into the fraternity. The convention of 1871 met at Nashville; of 1872 at Atlanta; of 1873 at Louisville; of 1874 at Augusta, Ga.; of 1875 again at Nashville. At the last of these there were only thirteen delegates present. Sigma Alpha Epsilon awoke in 1877 to find that the 1876 national convention had not met at all. Perhaps it is more accurate to say that Kentucky Chi awoke and sounded an alarm. On February 18, 1877, the men of the K.M.I. chapter fired off an "address" to the Grand Chapter, Virginia Sigma. In view of the desperate conditions of that day and the results achieved, it may be said that this address was one of the most important papers ever issued by an ΣAE chapter. It correctly declared the fraternity in imminent danger of extinction and arraigned the chapters for their negligence so severely that a convention was called, to be held in Richmond, Va., July 9, 1877.

The Richmond convention at least saved ΣAE from death. Five of the six active chapters were represented, Kentucky Chi by energetic Robert H. Wildberger who emerged the natural leader of the fraternity for the next few years. The K.M.I. chapter was selected Grand Chapter, a position it would hold for six important years. Securely at the helm of the frail ΣAE craft, Kentucky Chi issued a catalog in 1877, collected national dues from chapters for the first time, and attempted to keep lines of communication open among undergraduate ΣAEs.

After a lackluster convention at Augusta in 1878, the chapters gathered for their convention of 1879 in Nashville at Christmastime. Even though only five of the nine chapters sent delegates, the convention did important work in its decision to provide for a fraternity magazine, of which Robert Wildberger was elected editor. The convention also passed a resolution to the effect that ΣAE would under no circumstances unite or allow itself to be absorbed by any other college fraternity, north or south.

Such a resolution was inspired by an invitation from Beta Theta Pi to unite ΣAE and ΒΘΠ. Kentucky Chi had announced the proposition to the fraternity on November 21, 1879, a month before the Nashville convention, and had indicated that the Grand Chapter looked with favor on the plan. The communication aroused a storm of protest from every other active chapter. The Georgia chapters were incensed. Everyone knew that union with ΒΘΠ meant absorption into that larger and older fraternity and the end of ΣAE.

ΣAEs might be angered, but they should not have been surprised. The fraternity was struggling to keep alive; yet it had several very strong and desirable chapters. Both these elements made it attractive to another fraternity that wanted to acquire, at the stroke of a pen, some good chapters of aristocratic reputation.

The irrevocable decision of the convention to reject any overture of amalgamation did not slow down the offers. In 1880 Delta Tau Delta proposed union: "How would you look on a project to unite our two fraternities?" The word "unite" was a euphemism, for Delta Tau Delta claimed 23 chapters and would absorb ΣAE's nine. "I don't know just your numbers," wrote ΔΤΔ, "but most of them are in good colleges and occupy high positions." The Delts really did not know much about ΣAE except that it was reputed to be a high quality organization in deep trouble.

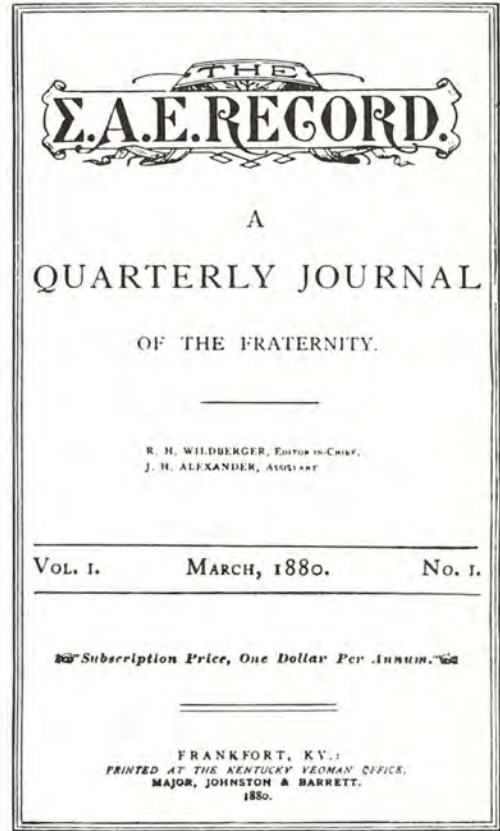
Then in February, 1881, Wildberger heard from Alpha Tau Omega: "We heard that your fraternity at large con-

templates disbandment or merger into some other fraternity. If such be the case, the High Council of the Alpha Tau Omega fraternity would like to treat with the authorities of ΣΑΕ. We have eight large and energetic chapters and five alumni chapters." In view of the fact that, like ΣΑΕ, more of ΑΤΩ's chapters were dead than alive, it was not really a very attractive offer.

A few months later William Raimond Baird, the formidable leader of Beta Theta Pi, wrote again to Wildberger, saying that in ΣΑΕ "there is neither life nor enterprise, and the fraternity seems dying. Now, sir, I put it to you candidly, would it not be better for you to enter a fraternity as a body, so that your alumni could go with you, than to stand by and see your order go to pieces?" A few days later he was writing: "The addition of your chapters would strengthen us where we do not exist," and still later: "A committee of three from ΣΑΕ and three from ΒΘΠ, meeting in Louisville, Nashville, Berkeley, or White Sulphur Springs could settle the whole thing in a day."

Wildberger, now himself firmly opposed to amalgamation with any other fraternity, did not even mention Baird's proposition at the 1881 convention, for he did not want to unleash another torrent of protest within ΣΑΕ. Instead, as editor of the fraternity's new magazine, *The Record*, he wrote: "There are several fraternities waiting around to pick the bones of ΣΑΕ; but we will go to some of their funerals yet! ΣΑΕ is not dead, and not going to die; please don't forget that. We are not

even sick. It's very complimentary to be always receiving offers of union with other similar bodies, but it's very destructive to a fraternity which means to live to sit



down and discuss such offers, or to listen to them. ΣΑΕ henceforth will hear nothing of such offers. . . . we simply want to be let alone."

There were no further propositions of union.

7

THE BEGINNINGS OF REVIVAL

When *The Record* first appeared in March 1880, few realized immediately the immensely salutary effect this journal

would have on ΣΑΕ. It was full of news, ideas and suggestions for the chapters, and it was eagerly read by undergraduate

members. Its advent marked the beginning of a distinct upturn in the fortunes of ΣAE. This is not to say that these were halcyon days; they were not. The period of dying chapters was by no means over. And among the new chapters established could be found some in colleges of questionable reputation. Yet the worst was over, and nearly all ΣAEs looked to the future with a real measure of confidence.

The question of northern extension continued to occupy the attention of ΣAEs everywhere. When the national convention met at Atlanta in 1881, Oliver Mitchell of Georgia Beta presented a resolution "that every chapter . . . be urgently requested to abolish the old custom of confining this fraternity to exclusively southern states, and that they be urged to press on their work, knowing no South, no North, no East, no West." William B. Walker of Georgia Beta spoke in favor of the resolution, but the convention voted it down. Between 1881 and 1883, ΣAE entered a number of southern institutions: the College of Charleston (1881), the University of the South at Sewanee, Tenn. (1881), Emory (1881), Marvin College—later at the University of Texas (1882), South Carolina (1882), Centre in Kentucky (1882), Southwestern Presbyterian at Clarksville, Tenn. (1882), Davidson in North Carolina (1883), and South Carolina Military—The Citadel (1883). During that same period it revived Tennessee Nu at Vanderbilt and Tennessee Eta at Union for the fourth time.

Then in 1883, without authorization from anyone, the Grand Chapter surprised all of ΣAE by announcing the establishment of a chapter in the North at what was then known as Pennsylvania College—today called Gettysburg. Even the Grand Chapter must have been surprised at itself when it realized it had founded the new chapter. Attendance at a Panhellenic gathering in Philadelphia had profoundly impressed the Grand President with the strength of the northern fraternities, and he was in accord anyway with the idea of northern expansion. Soon after this, when

an application for charter came from a group of young men at Gettysburg, the Grand Chapter sent its vice president, Russell H. Snively, to Gettysburg to investigate and he was given full power to act. Snively was so impressed with the petitioners that he initiated them. That was June 4, 1883.

The convention of 1883 at Louisville seemed not to react at all to the fact of northern expansion, as if the delegates were all in a state of shock. But by 1884 the opponents of the move into the North were organized and vocal. Georgia Beta hosted the 1884 convention at its hometown of Athens, and it was Georgia Beta men who led the attack against northern chapters. The convention turned back the attack and endorsed northern extension, but the Pennsylvania Delta delegate felt so discouraged by the chilling reception he found in Athens that he returned home to urge his chapter brothers to return their charter.

The new Grand Chapter after 1883, Tennessee Omega at the University of the South, unqualifiedly favored northern extension and when another opportunity arose to plant a chapter in the north, it responded quickly. Northern extension became a settled fact with the founding of Ohio Sigma at Mt. Union College in Alliance. Born on April 4, 1885, Ohio Sigma would be ΣAE's true pioneer chapter in the north, the progenitor of a whole line of chapters from coast to coast.

A number of favorable circumstances made it propitious for ΣAE to enter the North after 1885. In many colleges and universities there existed only a few chapters, in some only one or two, when ΣAE founded its chapter. Even more important, however, than the lack of rival chapters was the remarkable increase in attendance at most of the northern colleges during the years after 1885. Colleges which enrolled two hundred or three hundred students became universities with more than a thousand, or in some extreme cases, even two thousand students. There was room for ΣAE to grow.



To raise money to build Σ AE's first chapter house, members of Tennessee Omega at the University of the South at Sewanee, Tenn., contracted to carry the mail for the U.S. Government.

Meanwhile Σ AE hardly neglected the South, its homeland. Between 1884 and 1886 it added eight more chapters in that region: The University of Florida (1884), Emory and Henry College in Virginia (1884), University of Missouri (1884), University of Richmond (1884), Erskine College in South Carolina (1884), South Kentucky College (1885), Wofford College in South Carolina (1885), and Thatcher Institute, a not-very-promising school in Louisiana (1886).

By 1885 Σ AE had recovered astonishingly well from its sorry state only five years before. In that short time its chapter roll had trebled and its individual chapters had, for the most part, grown much stronger. With some thirty active chapters to manage, the governance of the fraternity had become more complex. Thus, when the convention met in Nashville in 1885, James G. Glass, the president of the Grand Chapter—he was now called the Eminent Grand Archon—stated that his chapter at Sewanee should no longer hold the reins of government over the fraternity. "The varied duties," he said, "and the constant and unwearied attention which the management and supervision of thirty-five [a slight exaggeration] chapters, spread over a section of country extending from Missouri to Texas, from Florida to

Ohio, entails upon the officers of the Grand Chapter more work than they can perform as college students." Glass recommended the adoption of what was called the Supreme Council system of government, a system that has continued substantially down to the present time. The 1885 plan called for the election of a Supreme Council of six members, the chairman of which would be the official head of the fraternity, and also its national secretary and treasurer. His title was to be Eminent Supreme Archon, and the five other members of his council were to be residents of the same city in which he lived. Hence the E.S.A. was the sole administrative officer, the remaining members of the Supreme Council having very little to do with the control of affairs. In later years the members of the Supreme Council would be elected from all over the country, and the duties of fraternity governance were more nearly equally divided among them. The 1885 convention elected as the first E.S.A. Thomas S. Mell, an outstanding alumnus of Georgia Beta.

The 1885 convention, a landmark meeting, voted for the first time to divide the fraternity into provinces, or districts, a system of fraternity regional administration which continues to the present time.

Tennessee Omega, the last Grand Chap-

ter of the fraternity (1883-5), was the first in all ΣAE to build a chapter house, the cornerstone of which was laid in the fall of 1886.

Sigma Alpha Epsilon was manifestly making the beginnings of solid recovery by the time the fall term began in colleges across the land in 1886. At the same time no one in ΣAE could have realized, and no one did, that a youngster entering one of

its smallest chapters down in Tennessee would take hold of his small sectional fraternity and catapult it in a few years into a position of national power in the college and fraternity world. It was on the evening of September 18, 1886, that Tennessee Zeta at Southwestern initiated a 16-year old preparatory department boy named Harry Bunting. After that night, ΣAE would never be the same again.

8

CATCHING A COMET BY THE TAIL

The emergence of ΣAE from sectional obscurity to national prominence in the astonishingly brief period of eight years can be credited primarily to the work of Harry Bunting. While he was assisted and encouraged by his brothers Frank, William and especially George, it was the irrespressible Harry who dreamed, planned and executed the bold campaign that carried the banner of ΣAE into the North and East and West.

Harry Bunting's enthusiasm for ΣAE's growth was kindled the day he was initiated. Out of respect to his older brothers, Frank and William, who were already members of Tennessee Zeta, Harry was pledged and initiated as soon as he entered Southwestern as a sub-freshman preparatory student, or as he put it himself, "before I knew the difference between ΣAE and YMCA." Impressed by the solemn ceremony of initiation, young Harry felt "a new life had opened up to me. I felt I had discovered the reason why I had been born, for suddenly life had new meaning and purpose. . . . As I went out from the chapter hall that night with my brothers, William and Frank, I felt like we were the reincarnation of Noble Leslie DeVotie."

From that day forward Harry Bunting consecrated much of his life to ΣAE. It was an honest commitment, not the only one he ever made, but it was the first and

thus bore in his life pride of place. Personal and group loyalty, pride in himself and the things with which he was associated, gnawing dissatisfaction with the status quo, and a vision of what he hoped to accomplish — these were the ingredients that made Harry Bunting a successful revolutionary. Still more important, Bunting had the practical knowledge and realistic good sense to translate his idealism into action. He possessed the right equipment: striking good looks, an engaging personality, and a remarkable way with words.

When Harry Bunting entered ΣAE, he found that the fraternity had 27 living chapters, although a third of them were more dead than alive. He counted 22 ΣAE tombstones. Most of this he discovered through writing letters, hundreds of them. *The Record* was not much help for a boy who wanted hard facts, for most of the chapter letters went on about how they preferred "quality to quantity," which euphemism commonly explained why so many chapters had so few members. Or the chapters sang the undying praises of Minerva, a nice sentiment but not informative. Harry Bunting wanted to know about membership, success against rivals, finances, relations with the faculty, and other such unsentimental data. He got his information, but he had to dig for it.

He didn't like what he learned. He

fired off letters to chapters urging them to increase their membership. The number he usually suggested was twenty, a figure which appeared to be positively shocking to those chapters whose pseudo-aristocracy had them wondering whether their tiny membership would permit them to reopen next fall semester. The real aristocrat, Georgia Beta, had twenty-seven members. No problem there.

Strengthening the internal development of existing chapters, halting the "galloping consumption" which had seen old chapters die as fast as new ones were established, was complemented by a bold plan to extend the fraternity rapidly into the North and West.

In Harry Bunting's college room, headquarters of the campaign for all the Bunting brothers, the boy general had a large map on the wall of which were marked all the finest colleges and universities of the North which would house future chapters. The roster of Σ AE was to boast a hundred chapters. The Buntings confided their ambitious extension plans only to their most intimate fraternity associates. Had their ultimate objective been widely known, they would have been declared mad and carted off somewhere. Harry — and later his younger brother George—would get their chapters, one or two at a time from the Supreme Council. Those were days before the time when only conventions could grant charters.

Conventions were cooperative because they caught the spirit of a guiding ideal of Harry Bunting: to help somehow to heal the breach between North and South. "We had a consciousness," said Bunting in later years, "that Σ AE as a great American brotherhood, bringing the finest young men of the North and South together in fraternal affection, would prove a factor in making fratricidal war impossible. This patriotic motive added a sort of religious fervor to our passion for northern extension."

The results of the Bunting campaign were almost incredible. During the seven-year period from 1887 to 1894—Harry



Harry Stanhope Bunting, Tennessee Zeta '91, as a freshman at Southwestern in 1887 when he began his national extension efforts as assistant chapter correspondent and aid on
THE RECORD.

Bunting was still an undergraduate until 1891— Σ AE established 29 new chapters, 24 of which were in the North, and revived six chapters that were dead in 1886. During that same period eight chapters died. Hence between 1887 and 1894 Σ AE's net chapter size precisely doubled, from 27 to 54. It is true that not every chapter planted during this period was the work of Harry and George Bunting, but most of them were either directly or indirectly a consequence of the general movement for extension they advocated and carried through.

In order of their establishment, chapters were organized in 1887 at Adrian, Allegheny, Buffalo Gap—a comic-opera little college in Texas where the chapter mercifully died the next year — and Southwestern in Texas; in 1888 at Ohio Wesleyan; in 1889 at Michigan, Simpson, and Cincinnati; in 1890 at Georgia Tech and Dickinson; in 1891 at Colorado, Cornell, and Denver; in 1892—the great extension year—at Franklin, Stanford, Boston, Washington in St Louis, Pennsylvania State,

Ohio State, Trinity, and M.I.T.; in 1893 at Harvard, Purdue, Nebraska, and Bucknell; and in 1894 at Worcester Polytechnic, Arkansas, Northwestern and California.

By 1894 the work of the Buntings was by no means completed, but after that the process of extension slowed markedly as it became increasingly regularized and institutionalized. After 1894 new charters were authorized only by a vote of the fraternity's biennial national convention, a complex process which quite naturally slowed Σ AE's growth.

Remarkably, the Bunting period in Σ AE was marked not only by a doubling of the number of chapters; membership in chapters also increased. The fraternity experienced, during this same period, substantial internal development. Both external growth and internal strengthening were dramatically reflected in two catalogs of membership, one produced in 1886, the other issued in 1893. The 1886 catalog—actually published in 1887—was a slim volume,

well gotten up, but reflecting the limited extent of Σ AE, while the 1893 catalog was a huge tome, replete with helpful historical information and records of chapters from coast to coast.

Conventions were still held annually during the Bunting period, in Columbia, S. C., in 1887, Nashville in 1888, Charlotte, N.C., in 1889, Cincinnati in 1890, Atlanta in 1891, Chattanooga in 1892, Pittsburgh in 1893, and Washington, D.C., in 1894. After 1894 conventions would normally be held biennially. Attendance at conventions grew from a handful in 1887 to more than a hundred in 1894.

To promote the extension cause and anything else he had in mind, Harry Bunting started printing a little publication called *The Hustler*, "a secret quarterly bulletin for the conservation of energy, comparison of methods and propagation of new ideas." Its first issue appeared in September, 1892. So valuable was this esoteric journal that it was continued down to the present day. Since 1894 it has been called *Phi Alpha*.

THE HUSTLER

— OF —

SIGMA ALPHA EPSILON.

A SECRET QUARTERLY BULLETIN FOR THE CONSERVATION OF ENERGY, COMPARISON OF METHODS AND PROPAGATION OF NEW IDEAS.

VOL. I. ATLANTA, GA., SEPTEMBER 1, 1892. No. 1.

AMONG OUR CHAPTERS.

A Review of Chapter Methods, Conditions and Policies, Supplemented with Lessons Drawn by Comparison.

A wide-awake fraternity man cannot follow the records of individual chapters any length of time, whether in correspondence, chapter letters, college journals or exchanges, without forming strong convictions of particular chapter's merits and "Beta" at times, and too little "S. A. E." That is, her fellows have lived off to themselves, and have been a fraternity unto themselves too much, while the chapter has been rather "Beta" in its relations to the "S. A. E." has been

First page of the first edition of The Hustler, edited, set in type, printed, and sent far and wide to the members of the Fraternity by Harry Bunting. The Hustler is the progenitor of Sigma Alpha Epsilon's existing private publication, the Phi Alpha.

Another Bunting coup was the discovery of the original minutes of the mother chapter at Alabama. Harry Bunting was in Tuscaloosa in 1891 reviving—for the last time—Alabama Mu. He was also intent upon digging up any information he could about the earliest days of ΣAE history. Few knew anything about the founding. “Everything,” wrote Bunting later, “was tradition, and there was about the same divergence in the views of the deeds of the early members as is found in the Four Gospels.” But he talked with as many old members as he could find. There were not many of them. The most helpful, to be sure, was Newton Nash Clements, ΣAE’s first pledge, who still lived in his old home in Tuscaloosa. As Bunting asked first one question and then another, he discovered almost by accident that Clements was in possession of the original minutes of the mother chapter. Or at least so Clements recalled; he hadn’t seen them for years. At Bunting’s insistence, the two of them climbed to the attic of the old house, and there on the floor was the old minute book, most of its pages covered with colorful decals. It had been used by Clement’s daughter as a scrapbook, “its patient face pasted over with pictures, its priceless words thumb-stained, candy-stuck and penciled over.” Bunting clasped the battered relic to himself and resolved never to let it go. He made a number of promises both to Colonel Clements and to his daughter in order to carry off this historical treasure. Years later Bunting said, “If I lied to that good man and gentleman of the old school, I hope that his shade owes me no grudge, for I would have pawned my soul, I think, to escape from Tuscaloosa with the minutes of Mother Mu in my keeping.” He turned the volume over to the fraternity’s officers who had it cleaned and restored, its contents copied and printed for distribution to all ΣAE members who were interested.

Harry Bunting also gave ΣAE some of its future leaders. In 1890 he wrote to the infant chapter at Ohio Wesleyan, informing them that a Chattanooga boy named

Albert Austin was in college and a very desirable prospect. This resulted in the initiation of Austin in January, 1891. The very next year the convention was held in Austin’s hometown, and there he was elected Eminent Supreme Treasurer of the entire national fraternity. Therewith Sigma Alpha Epsilon entered a new era in the fraternity’s national prosperity. As an institution ΣAE had always been relatively poor. Chapter dues to the national fraternity were so low that it could not always meet its obligations. The *Record*, subscribed to by members for a dollar a year, was perennially low on funds. When Austin was elected at Chattanooga, he was handed the entire treasury of ΣAE in a cigar box, and the total balance on hand was less than \$20. From that day forward Austin gave freely of his time and talents to building ΣAE’s financial prosperity. When his work was done, he had developed well-conceived legislation for the conservation of the fraternity’s financial resources, had increased the balance in the treasury to an incredible degree, and he left ΣAE a sound financial policy which eventually made it one of the wealthiest fraternities in the land.

By all odds the most important deed Harry Bunting ever did for ΣAE happened when he singlehandedly founded the Illinois Psi-Omega chapter at Northwestern University.

In 1894 Bunting was a cub reporter in Chicago and had an opportunity to go on an assignment to nearby Evanston where, incidentally, he had always hoped to see an ΣAE chapter. Early on he won to his cause an engaging young man named Jimmy Chapman, and with Chapman he stood one day in the shade of a giant oak tree at a main campus gate and surveyed the students as they hurried along to their classes. He and Chapman selected on sight several young men who were not already members of the Northwestern fraternities. They would, he hoped, be the charter members of ΣAE. Then down the path walked a roly-poly lad who really didn’t look very promising.



William C. Levere as a student at Northwestern University.

"Who's he?" asked Bunting.

"Billy Levere," replied Chapman, "but he is the strongest anti-fraternity man on the campus, leader of the Barbs [non-affiliated students]."

"Is he really a strong leader?"

"Probably the strongest at Northwestern." said Chapman, "but ——"

"Let's talk to him."

"Thus Billy Levere was selected for Σ AE. And it is a measure of Harry Bunting's persuasiveness that he helped influence the leader of the anti-fraternity forces to become a charter member of a new fraternity.

Levere proved to be the greatest Σ AE of all time. From the day of his initiation until the day of his untimely death in 1927, the fraternity was deeply affected by the force of his mind and personality. And it was Harry Bunting who gave Levere to Σ AE.

9

CONSOLIDATION

The initiation of Levere coincided with Σ AE's emergence from burgeoning adolescence to virgorous maturity. For one thing, the era of rapid extension was over, and the fraternity paused to consolidate its gains. While during the seven years before 1894 there had been a net increase in chapters from 27 to 54, the similar period of seven years from 1894 to 1901 witnessed a net growth of only three chapters. Although seven new charters were granted and one dead chapter was revived, five chapters died. Specifically, the fraternity entered Columbia University and St. Stephen's (later Bard) College in 1895, Tulane in 1897, Illinois in 1899, Kentucky in 1900, Pennsylvania and Maine in 1901. The Louisiana State chapter was revived

by George Bunting in 1897. But the death of the chapters at South Carolina, Emory and Henry, Furman, Trinity, and Simpson reduced Σ AE's net growth significantly. As if slightly embarrassed by its "breakneck" growth during the Bunting days, the fraternity entered a period of hard-headed selectivity in its acceptance of new chapters.

As chapters consolidated their strength, they began to adopt new characteristics, as did fraternities everywhere. Little by little the old literary society features of the fraternity were dropped, in large part because colleges and universities were now performing these functions as a part of the curriculum. For their part, fraternities were developing more and more into resi-

dential living groups. College enrollments were growing, and because few universities boasted large residence halls or thought it necessary to do so, fraternities stepped into the breach as major providers of student housing. At first the fraternity house was commonly a rented large family dwelling, the kind of building that could be found in abundance in most college towns. No sooner did most chapters occupy a house, however, but they hit upon the idea of providing board as well as room. Such facilities demanded increased membership for economic reasons if no other, and chapters grew substantially in size.

Many Σ AE chapters either occupied houses or were planning to do so at the turn of the century. Most could only afford to rent a house; some of the affluent, well-managed chapters were able to purchase a house, and a handful could look toward building a house of their own. The publications of the fraternity were full of talk about houses and dreamed-of house building, a phenomenon that would occupy an inordinate amount of fraternity attention during the first half of the twentieth century.

There were other signs of Σ AE's maturity. The abandonment of expensive annual conventions in 1894 made it advisable for the provinces, or district organizations of the fraternity, to meet. The first such convention was held in Province Delta — chapters in the midwest—with the Cincinnati chapter as host, and the other six provinces likewise began to meet. This regional development of Σ AE proved to contribute importantly to its robust health. Still another mark of health was the growing wealth of the national treasury. With expenses but slightly increased and the chapter rolls swollen from the Bunting acquisitions, the fraternity found itself with a surplus in the treasury. This was so unheard of that E.S.T. Albert Austin became alarmed. Austin and his successor, Champe S. Andrews, a graduate of the Auburn chapter, worked out a plan for the investment of the fraternity's surplus funds, re-

sulting by 1900 in the creation of the Σ AE Board of Trustees, a body of five alumni residing in the New York City area. The funds administered by the Board of Trustees would be used primarily to assist chapters building new houses.

More and more, the officers of the fraternity adopted standards and procedures that emphasized the national unity of Σ AE, a distinct contrast to earlier days when the organization seemed to have been a loose federation, or conglomeration, of chapters. One step in this direction was the proposal by Albert Austin in 1895 that each new Σ AE member be presented a plain gold badge at the time of his initiation. Badges would be numbered serially for the whole fraternity. The Austin proposal was adopted the next year at the St. Louis national convention, whereafter every initiate received a numbered, uniform badge. As a consequence of adjustment in numbering in order to account for all initiates prior to 1896, the number of a man's badge today represents the order of his initiation into Σ AE since the day of the fraternity's founding.

The St. Louis convention of 1896 welcomed one of the three surviving founders of Σ AE, John W. Kerr, as the first of the original members ever to attend a national convention. "Brothers of Σ AE," said Kerr when he spoke to the whole assembly, "to roll back forty years of a busy life is not an easy thing to do, but you have carried me back that far, to the long past years when we were boys together in Alabama and gathered together in friendship and fashioned the bonds of brotherhood, founding this fraternity. Forty years ago was the last time I attended an initiation or took any active part in Σ AE. Yet when I met you today I was borne backward to those good times when I, too, was a youth full of hope and ambition and never dreamed that I would become as a sere and yellow leaf." Of the early men of Alabama Mu. he said, "we remain scattered to all points of the wind. But we carried in our hearts a better and nobler spirit for the bond with which we had bound ourselves."

The convention adopted a coat-of-arms designed by William Leslie French of the Trinity chapter. Based on the traditions and ideals incorporated in the Σ AE ritual, French's heraldic rendering won instant acceptance and was continued unaltered from that day to this. Only four years earlier the fraternity had adopted a flag, designed by H. H. Cowan, a charter member of Michigan Alpha at Adrian.

The St. Louis convention was able to note with pleasure that a member of Σ AE, William McKinley, had been elected president of the United States. McKinley, an initiate of Ohio Sigma at Mt. Union, was an honorary member, one of relatively few initiated by Σ AE chapters in a day when nearly all fraternities elected such men. That McKinley did identify with Σ AE and considered himself as full-fledged a member as any other man is evidenced by his wearing prominently his studded Σ AE badge—and no other insignia—at his inauguration on March 4, 1897.

In the wars at the end of the 19th cen-

tury — the Spanish-American War, the Philippine insurrection, the Boxer Rebellion, and the Moro uprising—America's imperial adventures of that time, 187 members of Σ AE served in the armed forces. These conflicts, however, exerted almost no influence on American colleges or on Σ AE as an institution, beyond the evident support given to American policies abroad by an overwhelming majority of young college men.

In 1900, at the century's end, Σ AE found itself immensely stronger than it had been at any time. From its nadir in the 1870's to the explosion of activity in the late eighties and early nineties, the fraternity had come a long way. They could sing their battle song, "When we came up from Dixie land a score of years ago, our rivals met us with a band; they thought we were a show." But by 1900 their rivals were taking Σ AE very seriously indeed, and discovered (sometimes rather late) that they had a competitor worthy of their steel.

10

THE ERA OF LEVERE

William C. Levere — everyone called him "Billy" unless they were angry at him, and that was rare—committed his life to Σ AE. While the fraternity was not his only activity—he served his city as a magistrate and editor, his state as a member of the Illinois legislature, and the reading public as an historian and novelist—it became the passion, indeed the obsession of his life.

One may well ask why. The answer appears simple. Levere believed heart and soul in the idea of the college fraternity, that at its best it could offer to young men an opportunity for self development, for leadership, and above all for rich and lasting friendships. He never believed that fraternity had a monopoly on these qualities, but he was convinced that for college men

it provided potentially the best environment for personal growth. He dedicated his efforts to translating the potential of fraternity into reality. In the course of his career he made Σ AE a formidable institution and therewith helped to revolutionize the American college fraternity. In the era of Levere, the college fraternity became the most powerful and influential undergraduate institution on the campuses of America, holding a position of relative prominence not reached before or since. To be sure, Levere was hardly responsible singlehandedly for the importance of fraternities, a phenomenon that had many causes, but he was nevertheless conceded by all to be the most brilliant and creative fraternity man of his day, if not of all

times. He was a man whose time had come.

It did not take long for Σ AE to recognize Levere's talents. The Boston convention of 1900 elected him Eminent Supreme Deputy Archon and the Washington convention two years later elected him Eminent Supreme Archon, or national president of Σ AE. By an unprecedented vote of confidence he was re-elected E.S.A. in Memphis in 1904, and presided at the fraternity's golden anniversary convention in 1906 at Atlanta.

In more ways than one, Levere made the 1906 convention a thoroughly enjoyable one, for three years earlier he had discovered one of Σ AE's original founders, Col. John B. Rudolph living on a plantation in Pleasant Hill, Alabama. Rudolph, who had as completely lost touch with the fraternity as it had with him, was brought to the Atlanta convention as a guest of honor. The old gentleman enjoyed himself thoroughly, but was astonished at how Σ AE had developed from a tiny band of brothers at Alabama to a large national institution. In a quiet moment of that convention he said to one of the young Σ AE officers as he thought back to the days of 1856: "We never dreamed of this."

Among Levere's many contributions to Σ AE, none was more important than his writing. He saw to the publication of a catalog of membership in 1904, a pocket directory in 1912, a volume called *Who's Who in Σ AE* in 1912, and another catalog in 1918. In 1904 he edited and published the original minutes of Alabama Mu. Although he was no musician, he edited an Σ AE song book and published it in 1907. But unquestionably his most outstanding work as an author was his monumental three-volume *History of the Sigma Alpha Epsilon Fraternity*, published in 1911. It was an exhaustive study of the history of the fraternity, and the task of doing the research and writing had required Levere's full-time effort for the better part of four years.

Fortunately, Levere's work had been preceded in 1904 by a little book called the *Sigma Alpha Epsilon Manual*, written



George D. Kimball, Colo. Zeta '95 (Denver), who served in many positions of the Supreme Council, and whose tenure in that body of 36 years stands as a record in the history of Σ AE.

by Dr. George H. Kress, a remarkable compendium of Σ AE information crowded into a volume of small format. One says fortunately because Kress, an indefatigable researcher, did much of the spade-work that enabled Levere to move ahead with his own historical research. How Kress did all this while carrying on a busy medical practice in Los Angeles was a source of wonderment to Σ AEs everywhere.

From the time that Levere came into prominence until the entry of the United States into the First World War, the fraternity continued to grow at a wholly satisfactory rate, about at the same rate as its chief rivals, such fraternities as Phi Delta Theta, Sigma Chi, Beta Theta Pi, and Phi Gamma Delta. New chapters



WILLIAM COLLIN LEVERE

Initiated by Harry S. Bunting as one of the founding members of Illinois Psi-Omega at Northwestern University in the Class of 1898; Eminent Supreme Archon (1902-06) and Eminent Supreme Recorder (1912-27) of the Fraternity; author or editor of nearly every ΣAE publication issued up to the time of his death; he served his home city of Evanston in high office, he served his State as elected representative of the people in the Legislature, he served his nation as director of overseas services of the Y.M.C.A. during the First World War, he served his Fraternity as an indefatigable, self-sacrificing, and devoted worker, and he served well the generations of ΣAE youth that would follow.

were established at Minnesota (1902), Colorado School of Mines, Wisconsin, Kansas, and Chicago (1903), Iowa, Case-Western Reserve, and Iowa State (1905), Washington in Seattle (1906), Indiana and Syracuse (1907), Dartmouth (1908), Oklahoma (1909), Millikin and South Dakota (1911), Kansas State and Pittsburgh (1913), Beloit, Washington State, and Oregon State (1915), and Wyoming, Colorado State, Arizona, Nevada, and New Hampshire (1917). During these same years the fraternity revived inactive chapters at George Washington, Florida, V.M.I., and South Carolina, but lost four, including the V.M.I. and South Carolina revivals, together with Wofford and Mississippi.

The loss of the chapters in South Carolina and Mississippi were a consequence of anti-fraternity laws passed in the legislatures of those two states. Arkansas also enacted such legislation which forced the Arkansas chapter underground for two years. Although upheld in the U.S. Supreme Court in 1915, these odious laws were ultimately all repealed by 1927.

In addition to the conventions mentioned above at Washington, Memphis, and Atlanta in 1902, 1904, and 1906 respectively, Σ AE gathered at Atlantic City in the summer of 1909 with John B. Rudolph again present. The last of the founders was dead, however, by the time the next convention met at Kansas City in 1910. It was the Kansas City convention that adopted a thoroughly revised ritual, substantially the same as the one in use today. In 1912 the convention met for the ninth time at Nashville, electing Levere Eminent Supreme Recorder, or executive secretary, and in 1914 it gathered at Chicago. The 1916 conclave was at Pittsburgh. Although these conventions were enjoyable social affairs, their time came to be occupied more and more by the growing business affairs of a fraternity growing more complex by the year.

When America entered the First World War in 1917, more than 8,000 Σ AEs responded to the call to arms. They ranked

from major general to doughboy, from admiral to apprentice seaman. They fought in the trenches of Flanders, on the high seas, and in the air. Some sweated it out in the dusty cantonments in the States, where the enemy was not the Germans but boredom.



Marvin E. Holderness, Tennessee Nu '02 (Vanderbilt), Eminent Supreme Archon of Σ AE, 1913-1914.

Billy Levere was determined to join the thousands of Σ AEs at the front. Intensely patriotic, he believed he could not stand by and watch others go off to war. Although he was 44 years old and overweight by more than a hundred pounds, he spent weeks trying in vain to convince some branch of the service to accept him. Finally he heard of the important work the Y.M.C.A. was doing with American troops at the front, signed up at once, and by September, 1917, was on his way to France. There he served throughout the war, at or near the front in France, and later with the army of occupation in the Rhineland.

Levere had been serving as Σ AE's full-time executive secretary since 1912, a po-



Members of ΣΑΕ in Germany at the close of the first World War initiated Lloyd Brown, a pledge of Wisconsin Alpha, at Andernach Castle on the Rhine, February 18, 1919.

sition he would hold until his death in 1927. While he was in France during the war, however, his place in Evanston was taken by Marvin E. Holderness, Tenn. Nu '02, who acquitted himself splendidly as Acting Eminent Supreme Recorder.

Not only was there considerable alumni activity among ΣΑΕs who were in France during the war, but also two remarkable initiations of former pledge members were conducted by the alumni. The first initiation of a neophyte into an American college fraternity on European soil was held

at Tours, France, December, 1918, when Walter Jepson, a pledge of the Nevada chapter, was regularly initiated. The second was held at Andernach, Germany, February 18, 1919, when Lloyd Brown, a pledge from the University of Wisconsin, was inducted. The initiation at Tours took place in an ancient mansion of the city, while the ceremony at Andernach was conducted in a most romantic setting, the ruins of an old castle, the ancient palace of the Palatinate with its round tower ten centuries old.

11

ΣΑΕ IN THE ROARING TWENTIES

When the war was over, ΣΑΕ chapters found themselves stronger than ever. The mood of the fraternity, like that of the nation at large, was optimistic, expansive, confident. When the national convention met at Buffalo in the summer of 1919, it

granted an unprecedented eight charters to local fraternities at St. Lawrence, Denison, Miami of Ohio, Carnegie Tech (now Carnegie-Mellon), Lafayette, Montana State, Idaho, and Oregon. All these new chapters were installed during the autumn of 1919.

Inspired by the virtual worship of business and business practices, ΣAE determined to adopt a more efficient, business-like national organization. Although the fraternity had maintained a kind of central office in Evanston since 1912 when Levere became E.S.R., many functions of ΣAE's

The adoption of the centralization plan was unquestionably a progressive achievement of real importance. Centralization entailed a fundamental redistribution in the duties of the national officers. The Supreme Council became in effect a board of directors for the fraternity, with the



First National Headquarters building of Sigma Alpha Epsilon was this building at 1856 Sheridan Road, Evanston, Illinois, in 1923.

management were still carried on all over the country, depending on where the national officers resided. A new plan for centralizing the work of the fraternity was hammered out in 1920 and adopted by the St. Louis national convention in December of that year.

Eminent Supreme Recorder (Levere) working at the home office (Evanston) under their general supervision. The office of Eminent Supreme Treasurer and Editor of *The Record* were dropped, and these duties were assigned to the E.S.R. Two new officers were added to take their

places in the Supreme Council, one called the Eminent Supreme Warden and the other the Eminent Supreme Herald. Further, in order to put the fraternity on a sounder financial basis, a plan was adopted called the National Endowment, providing for alumni annual dues of \$3 and a "life membership" in the "Chapter National" of \$50. One might become a "founder member of the Chapter National" by a contribution of \$1000 to the endowment fund. What all this meant was that instead of the active undergraduate members in the chapters supporting the entire fraternity as had heretofore been the case, the alumni should be given the privilege and opportunity of helping. This was generally considered fair in view of the fact that part of the work done by the fraternity was in connection with alumni affairs.

The results of both centralization and the endowment fund were immensely gratifying. Evanston became, and remains today, the hub of ΣAE activity.

The worship of the goddess of business was but one of the important forces that shaped the decade of the twenties. It was the age of prohibition, prosperity, the flapper, the flivver, the Charleston and the Black Bottom, of jazz and raccoon coats and the big bull market. America was youth-crazy, car-crazy, and sports-crazy. And in some ways the symbol of all that was carefree in those days was the college youngster, especially the fraternity boy. One says "boy" rather than "man," for there was too much that was irresponsibly adolescent about the "frats" of the twenties. Or perhaps it is fairer to say that the image, if not the reality, of the fraternity was hardly one of sober maturity. That image would cling to fraternities long after it ceased to have any relevance whatever to the realities of fraternity life.

Men like Levere worked indefatigably to combat the forces of irresponsibility and license that inevitably affected ΣAE, and for the most part they were successful, as the record of the fraternity during that decade demonstrates.

During the decade from 1920 to 1930 extension slowed considerably. Only ten new chapters were organized: Drake and Southern California (1921), Southern Methodist and North Dakota (1923), Montana, Michigan State and Norwich in Vermont (1927), and Rhode Island, Vermont, and U.C.L.A. (1929). The Norwich chapter was remarkable in that it absorbed the very old Alpha Sigma Pi local fraternity founded in 1857. During the decade four inactive chapters were revived—Wofford (1923), William and Mary (1925), Mississippi (1926), and South Carolina (1927)—three of them as a consequence of the repeal of anti-fraternity legislation in Mississippi and South Carolina. The William and Mary revival was especially gratifying, for old Virginia Kappa had been one of the ante-bellum chapters. One chapter, Kentucky Iota at Bethel, became inactive in 1920 when the institution lost its standing as a senior college.

Following the St. Louis convention of 1920, when the centralization and endowment plans were adopted, the fraternity's next several conventions seemed almost anti-climactic. They met at Detroit in 1922, in Atlanta in 1924, at Boston in 1926, at Miami in 1928, and in Evanston in 1930.

During these years Billy Levere continued as E.S.R., editor of *The Record*, visitation officer, lecturer, historian, and if need be, janitor in the central office in Evanston. He engineered the purchase of a large house for the fraternity's national headquarters, fronting 200 feet on Sheridan Road, edging the campus of Northwestern University. There he established a library, museum, and offices for ΣAE's national work. He worked too hard, especially while attempting, in addition to his other duties, to put together an enormous volume entitled the *History of ΣAE in the World War*, which would contain an incredible amount of detail about every member who served in that conflict.

He took on more than any man could do. He became ill late in 1926, was unable

for that reason to attend the Boston convention that December, and went back to work in January although not yet fully recovered. In February he suffered a relapse and died on Washington's birthday.

Shortly after the death of Levere, Marvin Holderness, past E.S.A. and close friend of Billy, wrote a simple and gracious "in memoriam" for the man who had meant more to the fraternity than any since Noble Leslie DeVotie. These were his words:

"It is a common habit to review the lives of great men, to recall this incident or that achievement, to appraise some signal service, and to measure piecemeal the value of such lives to the community. It is far more interesting to review a life as a whole; to search out the moment when the dream of greatness was dreamt, and to follow that dream through until it becomes a reality. The thrill of such retrospection comes when one reaches the end of the last chapter, and suddenly wakes up to the thought that nothing happened by accident; that there was a ruling passion through a well-ordered and progressive plan of life, and a relentless pressing forward to a high goal.

"Was it the prompting of a great heart or was it destiny that led the unusual youth to break away early from his native moorings, taking with him all those qualities of heart and mind which heredity could give him through birth in a sturdy old New England home, and to push away into a far country where this heredity could combine with the environment of a Western atmosphere, there to prepare himself and to adapt himself to a great and growing civilization? The answer is unimportant, but the question is significant in the light of his future course, for barely had he completed his preliminary training when he sought out and allied himself with a movement that would broaden his field of activities to include the South, the far West, and every other section of his native land. It was no accident that he selected the Fraternity as the agency through which he could make his life touch with

a kindly and helpful service the lives of his fellowmen in whatever land or clime. It can not be positively declared that he foresaw the World War, but those who were close to him when we entered the conflict, know how promptly he accepted world-wide service as his duty, and how quickly he applied his vision of world-service through the Fraternity which he had years before elected with an apparently prophetic intuition.

"It is doubtful whether Levere's days in the academy at Evanston will ever be described in detail, or fully appreciated as a chapter in his life except by those who were privileged to associate with him at that time. It is worthy of mention here that this early his democratic spirit was manifesting itself, for he was willing to perform the most humble service for his fellow-students, and this he was well able to do while retaining for himself their respect and also their admiration. It is also a significant fact that in his academy days he sought through the selection and pursuit of his studies to relate himself to the world in which he was to work.

"One can not hope ever to portray adequately or fully understand what his college days meant to him, to those who mingled with him, and to his Alma Mater he loved so well, but it is a beautiful tribute to realize that no one has ever written or told a story of his college days that was not couched in terms of affection or approval.

"In his maturity he entered the political life of his city with courage and conviction, and demonstrated that in city, state or national politics in all of which he also took an active interest, one may serve without provoking rancor or bitterness.

"As one who traveled extensively and observed closely, it was but natural that the urge to literary effort should manifest itself, and the works that fell from his pen were not without merit. It is a matter of regret that he was not spared for the production of a masterpiece in literature which he undoubtedly had in his mind, and which he had only to reduce to writ-

ing. Even here let us not regret, for now he will be remembered chiefly as a friend and leader of college men, and after all that was his own choice.

"William C. Levere never drank intoxicating liquors, used tobacco, or indulged in any of the vices common to the average young man. He abhorred profanity, and was as modest as a virgin. He was a man of broad sympathies and he detested intolerance. He was a scholar, but he was a student to the end. He liked the road where the going was rough, and he could never understand how any red-blooded American could seek the sheltered life.

"Levere's life was so many-sided, his interests so all-embracing, his activities so diverse, and his accomplishments achieved in so many fields of endeavor, it is difficult to select a setting for a character picture that would satisfy all.

"Many will remember him best as he towered above his fellowmen in convention hall. They will see him selling symbols in the ante-room, with a boyish fervor and fun—a few minutes later he will be reading to the delegates reports and statistics so complete in detail and exhaustive in extent that one can hardly believe it to be the work of one man; a little later one will hear him in debate, fighting for a cause, commanding, eloquent, and convincing. When convention days are done, and brothers gather around the banquet table for the farewell, Billy Levere's name is called and the walls of the building echo with the loud acclaim of a hero and an idol, ere the college boys from the four corners settle into an entranced silence to listen to the enchanting and thrilling stories Levere had collected through years of travel and intimate contact with life.

"Another will recall him best delivering his "Illustrated Lecture on Sigma Alpha Epsilon." How he loved to tell the stories of DeVotie and Rudolph! Those early days had a fascination for him that never grew less with the passing years. His innumerable slides, sometimes marking high points in the development of the Frater-

nity, and sometimes only interesting personal observations or local incidents, were woven by his matchless art into a story that not only charmed his audience but in which he even seemed to lose himself, so vividly did he live those experiences all over again.

"Those who were so fortunate as to visit him in his Evanston home, from the days he lived over the bakery, until he settled himself in the Fraternity home at 1856 Sheridan Road, will perhaps have their most lasting picture of him in his library, surrounded by books he had gathered through the years, curios and souvenirs he had collected in his extensive travels, and Fraternity insignia hung alongside drawings and paintings illustrative of men and deeds that were significant to him in the work to which he was devoting his life.



The last photograph ever made of Billy Levere—January, 1927.

"He leans against the grill at the Davis Street Station, and watches the train pull out, taking his associates to the Convention for which he prepared but which he did not attend. A sadness permeates his soul, and no one will ever know the emotions that coursed at that moment through every nerve and fibre of his being. He was thinking of all the things he wanted to do at Boston; he was thinking of the Memorial Hall; he was checking through his mental file the thousand and one things which nobody else would do

for the Fraternity, but which he would do, because everybody else was busy. Perhaps he knew better than we think that the malady was drawing a tighter hold upon him, as he sadly wended his way back to his room, but he was cheerful and brave in the face of it all, and he well deserved the rest from his labors when a few weeks later he was called to his reward.

"At his passing in 1927 he left the major part of his estate toward his favorite project: the plan for a War Memorial Building which we have since erected and honored with his name. Looking over his life, we can sum it up no more succinctly and truly than he once did when he remarked, 'Well, it has all been for ΣAE.'"

Levere's death was, of course, a stunning blow to ΣAE. Yet so well had he done his work that the tasks of the organization could be carried on without serious interruption. The Supreme Council appointed Eric A. Dawson, Miss. Gamma '08, as E.S.R. in Levere's place, and Dawson continued in that office for six years.

Fortunately ΣAE was headed in 1927 by an able Georgian by the name of Lauren Foreman, Ga. Epsilon '01. Foreman had been a member of the Supreme Council since 1920, rising to the position of E.S.A. in 1926. At this point the fraternity needed a strong hand at its helm,

and there was none stronger than Foreman.

In an outpouring of sentiment in memory of Levere, and in a determination to create a fine headquarters building and memorial to ΣAE's war dead, the fraternity decided to build a handsome structure on its Sheridan Road property in Evanston. They would call it the Levere Memorial Temple. Foreman appointed Alfred K. Nippert, Ohio Epsilon '94, chairman of the building committee. Nippert, a prominent judge in Cincinnati and a man of broad interests and affairs, proved to be the perfect choice for the position. He threw himself into the planning of the Temple, contributed both time and money to its erection, and in every way put the stamp of his remarkable personality on the building. Designed by Arthur H. Knox, Ill. Psi-Omega '02, The Levere Memorial Temple at 1856 Sheridan Road in Evanston, was erected during 1929 and 1930 at a cost of approximately \$400,000. It would contain the most complete fraternity-sorority library in existence and a museum filled with memorabilia of great historical interest to ΣAEs.

With the completion of the Levere Memorial Temple, the centralization of ΣAE was complete. A magnificent structure which would be visited by thousands of members of the fraternity, it was the first national headquarters building ever built by a college fraternity.

12

ΣAE IN DEPRESSION, PEACE AND WAR

It was a good thing that the Levere Memorial Temple was built when it was; had the project been delayed, it might never have been undertaken at all. The financial collapse of 1929 and the depression that followed struck the entire nation with terrifying force. No institution remained unaffected by the economic constriction, and certainly fraternities suffered

along with the colleges of which they were a part. Among the Greek-letter organizations ΣAE was extremely fortunate. Its financial position was excellent at the beginning of the thirties. Revenues of the national fraternity decreased, but expenditures were kept within income, so that ΣAE weathered the storm. Extension slowed considerably, with fewer new chap-

ters installed than in any decade since the 1870's. The fraternity could be grateful for one thing, however: it did not lose a single chapter as a consequence of the depression. Some chapters found themselves, nevertheless, in lamentable condition. Membership declined seriously in some chapters, only slightly in others. Chapter house building slowed almost to a standstill.

As the nation began to recover at the end of the decade, Σ AE like everyone else, licked its minor wounds and moved ahead. By the end of the thirties, the fraternity was as active and prosperous as it had ever been.

In the period between the onslaught of the depression and America's entry into the Second World War in 1941, the fraternity established eight new chapters: Oklahoma State, Duke, and Occidental (1931), St. Johns in Maryland and North Dakota State (1935), Massachusetts (1937), Utah State (1939), and New Mexico State (1941). During that same period Σ AE revived three dead chapters: Furman and Mississippi State (1932) and Richmond (1938). Regrettably the fraternity lost its chapter at the University of Chicago in 1941, a casualty of the Hutchins regime. In mid-1941, then, Σ AE had 113 chapters on its roll, at that time the largest number of chapters in any national fraternity.

Biennial conventions continued to be held in spite of hard times. The fraternity met at Los Angeles, site of the Olympic Games, in 1932; at Washington in 1934; Chicago in 1937 and again in 1939; and at Ft. Worth in 1940.

But installations of new chapters and a mere listing of conventions were not the really important national developments in Σ AE during that difficult decade. Rather that period saw the emergence of three men into leadership roles in Σ AE, each man in his own way contributing immensely to the fraternity's growth.

Lauren Foreman, who was E.S.A. at the time of Levere's death, was a man of great strength, of unquestioned devotion to Σ AE,

and above all a hard-headed realist known for his organizational acumen and inordinate good sense. So valuable were his talents that when Eric Dawson resigned as E.S.R. in 1933, Lauren Foreman was asked to accept the position. That he did accept it was to be Σ AE's good fortune during the two decades Foreman superintended the management of Σ AE affairs at Evanston. He carried the fraternity through the latter years of the depression and the bleak years of the Second World War, all the while developing business procedures and services to chapters which bound Σ AE together most successfully.

Foreman insisted that especially during difficult times the chapters needed effective visitation, a practice started by Billy Levere but carried on only sporadically since his time. The Supreme Council, on Foreman's urging, selected Albert J. Scoth, Ore. Alpha '18, as Traveling Secretary in August, 1936. So successful was Scoth's example that when the Second World War was ended, the fraternity would vastly expand its visitation program. As Scoth visited chapters from coast to coast, driving from one place to another in his battered Packard car, he brought practical help and sound advice to chapter members who much appreciated this evidence of their tie with "national." When he came to town he could fix the furnace or bolster a sagging rush program, leaving both in sound condition when he drove away.

Foreman and Scoth were practical "nuts and bolts" men who saw to it that the national fraternity and its chapters operated smoothly. Theirs was an achievement of superb business efficiency and flawless attention to detail.

While Σ AE and its chapters were thus functioning impressively, a man named John O. Moseley brought to the fraternity a new dimension of service, one of teaching and learning. Struck with the latent power of the fraternity's idealism, its potential as a "man-making" organization, the richness of its traditions, together with the need and desire to communicate prac-

tical know-how to undergraduates, John Moseley hit upon the idea of a short-term summer training program for undergraduates. A teacher himself, Moseley was a professor of Classics at the University of Oklahoma, a former Rhodes Scholar and humanist philosopher. He was certain that the fraternity had much that was worthwhile to teach its undergraduates, and even more that the undergraduates could

set about convincing a group of Oklahoma City alumni that they should contribute a sum sufficient to pay the cost of the first Leadership School. A measure of Moseley's persuasive gifts is that he was able to raise the money from a brace of tight-fisted businessmen for what seemed to many of them to be a very fragile enterprise. If anything was ever built on vision and faith and a modest amount of cash,



Lauren Foreman, Georgia Epsilon '01 (Emory), Eminent Supreme Recorder from 1933 to 1950 and Archivist from 1950 to 1962.

teach each other if they could but come together in an atmosphere of fraternal learning. Moseley, who was then E.S.A. of the fraternity, pointed out that the Levere Memorial Temple, with its large meeting rooms and chapel and library, made possible such a gathering. "We have the schoolhouse; we need the school."

Such a training session would cost money, and that commodity was undeniably scarce in the mid-thirties. Undaunted by such mundane considerations, Moseley

this school was it.

The First Leadership School met at Evanston from the 26th to the 30th of August, 1935, with 116 undergraduates present from 76 chapters, and when the week was over there were no remaining skeptics about the value of this educational experience for undergraduates. Willingly, the national fraternity assumed the financing of the school which has met annually every year since that time, save one year during World War II. More than 10,000



Members of the First Leadership School, the first such training school ever held by a college fraternity, in 1935. Photograph was made at the grave of Billy Levere.

young men have attended sessions of the school through the years, and probably no other activity of the national fraternity has done so much to improve chapter standards, strengthen personal loyalties, or promote interaction of its members across

the nation. Sigma Alpha Epsilon was the first national fraternity to conduct a leadership school, and if imitation is the sincerest form of flattery, ΣΑΕ should be pleased to see that nearly every national fraternity today has such a school or work-

Reproduction of Raphael's "School of Athens" by Johannes Waller, Illinois Psi-Omega '35 (Northwestern), artist of the Levere Memorial Temple. Appropriately this great work of art is to be seen in the Panhellenic Room of the Temple, where many of the sessions of the ΣΑΕ Leadership School have been held.



shop. All of this was the consequence of the vision and concern of John Moseley who, although he held impressive administrative posts in universities and in the fraternity, will always be best remembered in Σ AE as a gifted teacher.

The Foreman-Schoth-Moseley thrust properly emphasized the educational side of fraternity, as fraternities assumed a changing role in colleges and universities. More and more they were seeking to become adjuncts to higher education, aligned with and not merely incidental or, worse, irrelevant to the central aims of the academic institution. The Leadership School, of course, was a part of this impulse. The fraternity also published the *Sigma Alpha Epsilon Pledge Manual* in 1938, edited by former E.S.A. O. K. Quivey, the man who as an undergraduate had composed one of the fraternity's favorite songs, "Friends." This volume, together with Billy Levere's *Paragraph History*, published in many editions since its original appearance in 1916, was an invaluable educational tool in introducing the new member to his fraternity.

The coming of the Second World War with the Japanese attack on Pearl Harbor sounded a new call to sacrifice for all chapters and members of Σ AE, as it did for all Americans. Gradually, between early 1942 and mid-1943, the chapters dwindled in size as their members went off to war. Not many chapters managed to remain active, even with a handful of members, throughout the war. Even fewer would have survived had not the Navy agreed that cadets in its units on campuses might join fraternities. By 1944 those few chapters that had substantial membership were made up in a large part by men in blue. At the same time, chapter houses were taken over, and often their mortgages rescued, by campus units of the armed services.

Quite naturally Σ AE curtailed its activity both at the national and chapter level. Although a national convention was held in Evanston in 1943, it was poorly attended. The 1945 convention was not



'SO LONG, BUDDY'

held until December, after the war was over. Surprisingly, in view of limited fraternity activity, Σ AE granted three charters during the war: Connecticut and Maryland (1943), and Bowling Green (1945). Only two existing chapters were not revived after the war—Bard, which died in 1942, and St. Johns, which became inactive in 1943. Interestingly, no national fraternities at all have existed at either of these institutions since the war.

When the United States entered the Second World War, members of Σ AE flocked to the banner of their country. Hundreds and then thousands answered the call to the colors. It would require volumes to describe the record of service, the acts of heroism and deeds of valor performed by members of the fraternity during the arduous campaigns of the War. It is enough to say that 18,920 men of Σ AE went to arms in the military service. Of these many who went away to war, 870 made the supreme sacrifice. This record of service was unequaled by any

other fraternity. On the great service flag which hangs in the Levere Memorial Temple the blue and gold stars are recorded, and in the museum can be found, permanently framed, the photographs of each of the 870 Gold Star members. The loyalty of the men in service to the ideals of their fraternity and their country was heartwarming. The lore of wartime experiences and exploits of members of the Fraternity became a part of the honorable tradition of ΣAE. The temptation is great to recount some of the stories which came out of the war, but in the interest of brevity it is possible to present only one, which may be taken as typical of the bravery, courage, the daring and the loyalty to ΣAE in the hearts of its warriors of the 'forties.

A few months after the end of World War II the Fraternity came into possession of a most remarkable document, the minutes of the meetings of a group of ΣAEs who were prisoners of war in the Philippine Islands at Cabanatuan. These men were among the heroes of Bataan who were captured after holding out against overwhelming odds in 1942. Twenty ΣAEs who had served together at Bataan and Corregidor were among the men interned at Cabanatuan. In defiance of Japanese regulations which forbade any meetings of prisoners, the 20 ΣAEs met on the night of Sunday, February 21, 1943, and organized what they termed "Cabanatuan Alpha Alumni Chapter of ΣAE, the first, to our knowledge, ever formed in a military prison camp." Lt. Richard P. Fulmer, U.C.L.A. '41, one of the twenty, told of the reason for founding the chapter when he wrote: "Sigma Alpha Epsilon was conceived in a pre-war era. The spirit that moved its eight Founders has since survived two great conflicts and exists even more strongly within the hearts of its present day members. We in Bataan and on Corregidor, have found comfort and respite from war's horror in our fraternity relations. The wretched conditions of prison camp life are no bar to the rekindling of this spirit in our hearts as we

meet in secrecy, telling in whispers, and singing softly our fraternity songs.

"A man's perspective becomes very distorted after months of war, but the memory of pleasanter days in the past revived in fraternal reminiscence brings on a restoration of our faith in mankind. It gives us a strong incentive to live and to return to our homes and our families when privation and suffering would urge us to give up the ghost by taking the easy course. Our indomitable pride and self respect is bolstered by the recollection of our college days when we extolled the virtue of membership in our fraternity and pointed to the splendid records of its members. We, of ΣAE, take pride in our respective war records as emblematic of adherence to the ideals of our order. May it serve to urge those who follow us to greater display of patriotism and an even greater reluctance to compromise any of our principles. We need have no fear of the world of law and order being overthrown as long as men cherish such ideals as we in ΣAE hold to be dear and are willing to forfeit our lives to protect and preserve. Our eight Founders met originally in secrecy; now we in a Japanese prison camp must also gather surreptitiously with the threat of punishment, if discovered, hanging over our heads. Each member here in camp dreams of home, food and the renewal of friendships. On the following pages we have set down our respective war histories and the notes of our meetings. This is, to our knowledge, the first alumni chapter of ΣAE ever established within a military prison camp."

In the course of time eight other members of the Fraternity joined with the original twenty as members of the chapter during its months of organization. Between February 21 and October 1, 1943, the chapter held eleven meetings, all secret. They elected officers, and in an act of true brotherhood, assessed those members who were officers a small amount each month in order to provide help to those who were enlisted men, since officers received a small allotment and enlisted men did not.

The most striking act of this chapter was the pledging and initiation of a young man in the prison camp, Captain Philip H. Meier, who graduated from Pomona College in 1939. Meier was duly elected, pledged, and instructed in the history and ideals of the Fraternity. In order to provide a badge for Meier, the chapter decided to make one by hand from an old silver Philippine peso which had fallen into their hands after it had been recovered from Manila Bay by the Japanese. Work on the badge required several months, and had to be done at night in utmost secrecy. When the badge was finally completed, "E.A. Bro. Ellis (Capt. John C. Ellis, Nebraska '36) informed the chapter that Neophyte Philip Meier had been duly pledged to Sigma Alpha Epsilon and had satisfactorily passed his pledge examination, and that the meeting was now open for the purpose of conferring the initiation ceremony." Thus, on October 1, 1943, the members of the chapter, repeating the ritual of the Fraternity from memory, duly initiated Meier and further instructed him "as to his obligations to the Deity, his country, his fraternity and to himself." The initiation was conducted "in the hospital chapel, a nipa covered bahai set in a flower and vine covered surrounding. The ceremony was

conducted in the dark as no meetings or lights were allowed by the Japanese."

Conditions at the prison camp became worse and regulations even more strict. The last words about the band of ΣΑΕs was written by Capt. Ellis on February 26, 1944. Of the 28 men who were recorded as members of the chapter, only 12 returned from the war. The other 16 paid the supreme sacrifice for their country, most of them lost on Japanese ships sunk while carrying them away from the Philippines.

It would be difficult to find a more fitting illustration of the loyalty, brotherhood, and courage of members of the Fraternity than is found in the true story of these ΣΑΕs amid the horror and destitution of a prison camp. If space would permit, many more accounts of valor could be told, but perhaps this one may speak for all those brothers who served their country and laid down their lives for it, and be an honor to their memory.

From 1941 to 1945 the Fraternity had its share and more of the top ranking officers in the Army, Navy and Marine Corps, and many undergraduate members volunteered for service and within a short time brought honors upon themselves. Many of these members, overseas, returned to their chapters after the war.

13

PROSPERITY AND THE CENTENNIAL

When the members of the Fraternity returned to their colleges after the War, they picked up the thread of fraternity life where they had left it during the war years. The chapter houses were alive again. While the veterans of the war were mature beyond their years and seriously devoted to their education, they carried on their fraternity life with renewed vigor. There were prophets of doom in the educational world who said that the

veterans would have no interest in their chapters after the war, and that veterans who were beginning their college training would not care to pledge. But they were proved wrong. Fraternity had a real place in the lives of those who had served their country well. But the chapters of ΣΑΕ faced new problems. In contrast to war years when chapter memberships were depleted or wiped out entirely, chapters were overcrowded almost to the breaking point

in some places. Yet withal, the chapters functioned well and amazed even the most skeptical observers of fraternity life.

Let the experience of one ΣAE chapter serve as an example. When Tennessee Kappa at the University of Tennessee opened in the fall of 1946, it found to its amazement and consternation that the chapter had 159 active members. The University enrolled a record-breaking freshman class that year, and Tennessee Kappa pledged 56 of its choicest members. Its active chapter of 215 members and pledges made it one of the largest chapters of any college fraternity in all time. The problems of housing and dining facilities for its members were tremendous, but the chapter survived the difficulties of its unwieldy size and made a fine record. Many other chapters were similarly affected, and it was several years before the size of most chapters settled back to something near normal.

The return of thousands of veterans to colleges and universities brought the establishment of a record-breaking number of local fraternities. During the post-war years and up to the time of ΣAE's centennial in 1956, the fraternity was besieged by applications for charters. Responding to the growth in number and size of universities, ΣAE expanded by establishing during these eleven years 26 new chapters: New Mexico and Miami in Florida (1946), North Carolina State, San Jose State, and Texas Western (1947), De Pauw, Florida State, Willamette, Utah, California at Santa Barbara, Westminster in Missouri, San Diego State, Fresno State, and Florida Southern (1949), Puget Sound and Rensselaer (1951), California at Davis (1952), Toledo, Ohio University, Texas Tech, Memphis State, Marshall, and Kent State (1953), Long Beach State and Texas Christian (1955), and Houston (1956). During that same period only one chapter was lost, old Tennessee Lambda at Cumberland, the chapter sharing the vicissitudes of the institution itself, which a few years later became a junior college.

The fraternity's conventions during these years were businesslike and well attended. Chicago hosted the 1945 convention and Mackinac Island was the scene in 1947. In 1949 ΣAE met in Los Angeles, but met in 1951, 1953, and 1955 in Chicago.

In 1950 Lauren Foreman stepped down as E.S.R., accepting a position as Archivist. In his place the fraternity elected John O. Moseley, who had recently resigned as president of the University of Nevada.

With John Moseley were a series of able E.S.A.s—brilliant Emmett B. Moore (1949-51), articulate Robert A. Aurner (1951-53), businesslike Chester D. Lee (1953-55), and idealistic Edward G. Hathcock (1955-57). Together these men charted a course for the fraternity through times of real prosperity.

Yet the postwar world was beginning to feel the winds of change. Incomprehensible and threatening to some, progressive and humane to others, these changes would in time convulse the nation as it stumbled uncertainly toward greater democratization and egalitarianism. Every social institution in the nation felt the demands for change, sometimes subtle, at other times strident. And no social institution was more exposed to or more sensitive to the imperatives of change than was the university. The fraternity, explicitly social in its nature, was quite naturally caught up in the swift currents of the times, and ΣAE was hearing from people outside and from members inside that it must respond creatively to the social issues that confronted it.

The fraternity responded as creatively as time and the reconciliation of widely disparate views would permit. Specifically the fraternity declared clearly that membership in ΣAE was open to any young man who was a student at the domicile of an established chapter of the fraternity, that there were no restrictions whatever based on race, creed, or religion. This was no pro forma empty declaration, for in time chapters in all parts of the country



Wartime E.S.A. was Dr. Fred H. Turner, Illinois Beta '22 (Illinois), who served from 1943 to 1945. He was the longtime Dean of Students at the University of Illinois.



Elected E.S.A. at the Fraternity's Victory Convention in 1945 was Cobb C. Torrance, Ga. B '21 (Georgia). He served until 1947.



Dr. Emmett B. Moore, Montana Alpha '24 (Montana State), who served as Eminent Supreme Archon from 1949 to 1951.



Educator Dr. Robert A. Aurner, Iowa B '20 (Iowa), served as E.S.A. from 1951 to 1953. Known for his exceptional work in the alumni program, Dr. Aurner gained a reputation in the Fraternity as an eloquent speaker.



The Centennial Medallion

were acting on the spirit as well as the letter of the declaration. While in many institutions fraternity chapters were banned from the campus because of discrimination against minority groups, it is a matter of record that ΣAE never lost a chapter for that reason. All the while ΣAE made it clear that the undergraduates in its chapters have the ultimate and exclusive right in selecting their members.

It was in the midst of an atmosphere of change, then, that the fraternity prepared for its centennial. Yet the plans for that happy event were marred by tragedy.

John O. Moseley died October 10, 1955, while busy with the plans for the centennial. The fraternity had been so infused with his spirit that his death was a personal blow to everyone who had known him. He had contributed enormously to the success of the fraternity, had inspired Leadership Schools and "Greek Week," had written copiously on every aspect of fraternity life, had held virtually every office and received every honor it was the fraternity's to give him, and had proved the vitality of idealism in an age when it was said that idealism was dying. He was happiest in his role as a teacher of youth, and in that capacity he was without peer.

Lauren Foreman stepped, for a few months, into the breach as Acting E.S.R.

until the appointment of Rex A. Smith, Nebr. Lambda-Pi '24, to the permanent position. Meanwhile the fraternity commemorated its birth with an impressive centennial celebration on March 9, 1956.

Members of the fraternity from all over the nation joined in the centennial celebration with Alabama Mu at Tuscaloosa, and a nation-wide telephone net broadcast the proceedings to Founders Day celebrations in a hundred cities all over the country. During the celebration in Tuscaloosa more than 1,200 people visited the DeVotie memorial, recently reconstructed, and the new Alabama Mu chapter house.

As more than ten thousand members listened to the words spoken from Tuscaloosa that night, they heard something of the history, the hopes and aspirations of Sigma Alpha Epsilon. It was with awe that they heard the last words uttered that historic night:

"One hundred years and all is well. One hundred years are gone and the minutes of this meeting will be with the mellow pages of the past. Our possessions, our work, our songs, our very lives—in our turn—we shall surrender to time.

"But something our eyes never saw, our hands never touched, but which we fed with our hearts shall live for us beyond our days.

"As it dwells among us—shining and real at this moment—the treasure which Sigma Alpha Epsilon keeps for the men who follow: Friendship, Scholarship, Gentlemanliness, Patriotism, Leadership, and Honor. And they shall find—as we do now—this treasure blesses those who keep it safe—for those who defend the nobility of man touch the hand of God."

The Centennial Seal





Dr. Chester D. Lee, Iowa Gamma '27 (Iowa State), was E.S.A. of the Fraternity from 1953 to 1955.



Edward G. Hathcock, California Delta '30 (U.C.L.A.), E.S.A. of the Fraternity during 1955-57.



Leo S. Cade, Okla. K '22 (Oklahoma), E.S.A. of the Fraternity, 1957-59.

14

FROM STRENGTH TO STRENGTH

As the fraternity entered its second century, it appeared to be in an unassailable position as a leader in the Greek-letter world. Yet there were those in its ranks who found themselves reflecting on the fragility of all human institutions, aware that Sigma Alpha Epsilon must be really relevant to the lives and concerns of a new generation lest it fall into atrophy and desuetude. To be sure, these were years when everyone had to be running to keep up with the times, and fraternity was hardly an exception. The crucial task of all members of the fraternity was to be sensitive to and responsive to the imperatives of change, sorting out the truly progressive from the merely fashionable. It was a task more easily said than done.

In one way the fraternity was running hard to keep pace with exploding enrollment on the nation's campuses. While old colleges and universities were bursting

at the seams, new institutions were being created at an astonishing rate. More and more students were enrolled in urban institutions and commuted to their classes. The tree-shaded campus of a small-town liberal arts college ceased to be the symbol of American higher education.

As enrollments soared, Σ AE planted an unprecedented number of new chapters in old and new institutions, and most of them were on the large state and urban campuses. No fewer than forty new chapters were established during the first fifteen years of Σ AE's second century. The fraternity entered Evansville (1957), Ripon (1958), Youngstown (1959), Western Michigan and Arizona State (1961), East Tennessee, Monmouth in Illinois, and Eastern New Mexico (1963), Western Kentucky, Little Rock, California State at Los Angeles, Lewis and Clark, General Motors Institute, Northern Iowa, and



Howard P. Falls, Va. T '33
(Richmond), E.S.A. of the
Fraternity, 1959-61.



Arthur L. Beck, Pa. Phi '22
(Carnegie-Mellon), Eminent
Supreme Archon, 1961-63.



Dr. Glen T. Nygreen, Wash.
Alpha '39 (U. of Wash.),
Eminent Supreme Archon,
1963-65.

Southern Mississippi (1965), Northern Illinois (1966), Bradley, Wichita State, Ball State, Randolph-Macon, Mankato State, San Fernando State and Sacramento State (1967), Southwestern Louisiana, South Florida, and Creighton (1968), San Francisco, California State at Fullerton, Hartford, Indiana State, Bethany, Tennessee Tech, C. W. Post, Adelphi, and Middle Tennessee (1969), Northern Colorado, University of the Pacific, and Clemson (1970), South Dakota State, South Alabama, Drexel, Morehead State, and New Mexico Highlands (1971) and Rockhurst (1972). During that period the fraternity revived its chapters at Simpson in 1957, Hampden-Sydney and Oglethorpe (1971). Its losses included Columbia and Norwich (1960), Furman (1965), Syracuse (1968) and Connecticut (1971).

In other ways the fraternity sought to put first things first. In 1957 the Levere Memorial Foundation announced and implemented a program aimed to provide each chapter of the fraternity a small but very useful basic library, including especially valuable reference works.

All over the nation students were demanding—and they were being heard—that they have a voice in making those decisions that affected them on the cam-

pus. In fraternity chapters, of course, they were sovereign, but they had not always been actively so at the national level in their Greek-letter organizations. Sigma Alpha Epsilon did not merely respond to undergraduate demands; it anticipated them. A highly perceptive observation of the changing dynamics of an Σ AE national convention was written by Past ESA Fred Turner, Dean of Students at the University of Illinois.

“Fraternity conventions,” declared Turner in an article appearing in *Banta’s Greek Exchange*, “have been part of the total fraternity program for many years. Every two or three years the officers gather in some central, pleasant place, meet, convene, socialize, brag, commiserate, consider, compare, act, reconsider, act some more, debate mildly, debate angrily, bury the hatchet, and adjourn. I have been attending fraternity conventions for nearly forty years and, in general, the pattern has been pretty much the same . . . but . . . I have attended a fraternity convention that was different, and the difference can be specifically designated. In the past, the conventions of this organization have been planned by officers and alumni, conducted by officers and alumni, and while active chapter representatives have always con-



Gurnett Steinhauer, Colo. Zeta '31 (Denver), Eminent Supreme Archon, 1965-1967.



Roy L. Miller, Iowa Delta '27 (Drake), Eminent Supreme Archon, 1967-1969.



Paul B. Jacob, Jr., Miss. Theta '44 (Mississippi State), Eminent Supreme Archon 1969-1971.

trolled the majority of voting delegates, the conventions have been pretty well directed by alumni. But those who planned this convention adopted a new operating procedure . . . this convention . . . was organized with seventeen convention committees, every committee with a student and an alumnus as co-chairmen. The student co-chairman directed the committee work in most instances, or shared it equally with the alumnus co-chairman. Every committee report to the entire convention was made by the student chairman. . . . How did it work? Perhaps some of the student chairmen were not quite as smooth as alumni might have been; perhaps they did not always use technical language

alumni might have used; perhaps the student chairmen were blunt and direct in their comments. But it worked, and it worked well." Turner perceived rightly the growth of the influence of the undergraduate in the conventions and the between-conventions functioning of the fraternity. Four years later in 1969, the convention voted to create a permanent Collegiate Council, further accentuating the importance of student involvement in the ongoing national direction of ΣΑΕ. Things would never be the same again, and a good thing, too.

The fraternity's conventions during this most recent period met at Oklahoma City in 1957, Highland Park, Illinois, in 1959,



Robert P. van Blaricom, Ohio Theta '33 (Ohio State), Eminent Supreme Archon 1971-1973.



Rex A. Smith, Nebraska Lambda-Pi '24 (Nebraska), who has served as Eminent Supreme Recorder from 1956 to 1969.

Yellowstone National Park in 1961, Chicago in 1963, Atlanta in 1965, Minneapolis in 1967, San Francisco in 1969 and Richmond in 1971.

Sigma Alpha Epsilon's leadership during this period of rapid change included a succession of capable E.S.A.s in Leo S. Cade (1957-59), Howard P. Falls (1959-61), Arthur L. Beck (1961-63), Glen T. Nygreen (1963-65), who also served as

director of leadership training after the death of John Moseley, Gurnett Steinhauer (1965-67), Roy L. Miller (1967-69), Paul B. Jacob, Jr. (1969-71), and Robert P. Van Blaricom (1971-73). In 1969 Rex A. Smith became executive secretary of the Levere Memorial Foundation, his position as E.S.R. assumed by Jack R. Hotaling, who had served several years as Assistant E.S.R.



John H. Baugh, Jr., Oklahoma Mu '35 (Oklahoma State), whose service as chapter visitation officer from 1946 to 1971 set a record in $\Sigma\Delta\epsilon$.



Jack R. Hotaling, N.Y. Delta '53 (Syracuse), who assumed duties as Eminent Supreme Recorder in 1969.



Sigma Alpha Epsilon's "Grand Old Man," G. A. "Dolph" Ginter, Ohio Epsilon '97 (Cincinnati), was E.S.A. from 1947 to 1949.

IX

THE REALM OF SIGMA

THE CHAPTER ROLL

Chapter	Institution	Location	Established (Inactive)
1. Ala. Mu	University of Alabama	Tuscaloosa, Ala.	March 9, 1856
2. Tenn. Nu	Vanderbilt University	Nashville, Tenn.	January 17, 1857
3. N.C. Xi	University of North Carolina	Chapel Hill, N.C.	February 14, 1857
4. Ga. Pi	Georgia Military Inst.	Marietta, Ga.	February 23, 1857 (1865)
5. Tenn. Eta	Union University	Jackson, Tenn.	July 4, 1857
6. Va. Kappa	Coll. of William & Mary	Williamsburg, Va.	December 12, 1857
7. Va. Omicron	University of Virginia	Charlottesville, Va.	December 19, 1857
8. Ky. Iota	Bethel College	Russellville, Ky.	April, 1858 (1920)
9. Tex. Theta (I)	Baylor University	Independence, Tex.	October, 1858 (1861)
10. Wash. City Rho	George Washington Univ.	Washington, D.C.	November 8, 1858
11. Ga. Eta	Oglethorpe University	Atlanta, Ga.	January 23, 1859
12. Tenn. Lambda	Cumberland University	Lebanon, Tenn.	October, 1860 (1949)
13. Va. Upsilon	Hampden-Sydney Coll.	Hampden-Sydney, Va.	October, 1860
14. La. Tau	Centenary College	Jackson, La.	Fall, 1860 (1861)
15. Ky. Chi	Kentucky Military Inst.	Farmville, Ky.	December, 1860 (1887)

ALPHA EPSILON

THE CHAPTER ROLL

	Local Society Chartered	Installed or Founded by	University Founded	Number of Initiates
1.	———	The Founders	1831	1,209
2.	———	Joseph Harris Field	1873	1,550
3.	———	John M. Fleming	1789	974
4.	———	John Lanier	1851	41
5.	———	Henry P. Halbert	1834	1,010
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6.	———	Thaddeus Forniss	1693	714
7.	———	Junius B. French	1819	989
8.	———	Virgil Garnett	1854	221
9.	———	Timothy Dunklin	1845	33
10.	———	Jewett DeVotic	1821	1,108
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11.	———	Grigsby Thomas	1835	62
12.	———	W. A. Cooper & G. P. Bondurant	1842	881
13.	———	George P. Tarry	1776	50
14.	———	Thomas C. Robertson	1825	3
15.	———	Charles S. Shorter	1846	163

Chapter	Institution	Location	Established (Inactive)
16. Ga. Beta	University of Georgia	Athens, Ga.	December 31, 1865
17. Miss. Gamma	Univ. of Mississippi	Oxford, Miss.	January, 1866
18. La. Epsilon	Louisiana State Univ.	Baton Rouge, La.	1867
19. Va. Sigma	Washington & Lee Univ.	Lexington, Va.	October 16, 1867
20. S.C. Phi	Furman University	Greenville, S.C.	Fall, 1868 (1965)
21. Miss. Zeta	Mississippi College	Clinton, Miss.	November, 1869 (1872)
22. Ga. Psi	Mercer University	Macon, Ga.	September, 1870
23. Ala. Beta Beta	Howard College	East Lake, Ala.	December 5, 1870 (1876)
24. Va. Theta	Virginia Military Inst.	Lexington, Va.	Fall, 1874 (1911)
25. N.C. Rho-Rho	Carolina Military Inst.	Charlotte, N.C.	May, 1876 (1877)
26. Ky. Alpha	Forest Academy	Anchorage, Ky.	December, 1877 (1878)
27. Ala. Alpha Mu	Auburn University	Auburn, Ala.	June 15, 1878
28. Ala. Iota	Birmingham-Southern Coll.	Birmingham, Ala.	November 23, 1878
29. Tenn. Kappa	University of Tennessee	Knoxville, Tenn.	June 18, 1879
30. Ga. Delta	No. Georgia Agr. Coll.	Dahlonega, Ga.	October 8, 1879 (1888)
31. S.C. Upsilon	College of Charleston	Charleston, S.C.	April 9, 1881 (1882)
32. Tenn. Omega	University of the South	Sewanee, Tenn.	August 20, 1881
33. Ga. Epsilon	Emory University	Atlanta, Ga.	Fall, 1881
34. Tex. Rho	University of Texas	Austin, Tex.	February 9, 1882
35. S.C. Delta	U. of South Carolina	Columbia, S.C.	February 28, 1882
36. Ky. Kappa	Centre College	Danville, Ky.	March 4, 1882
37. Tenn. Zeta	Southwestern at Memphis	Memphis, Tenn.	November 10, 1882
38. N.C. Theta	Davidson College	Davidson, N.C.	May 20, 1883
39. Pa. Delta	Gettysburg College	Gettysburg, Pa.	June 4, 1883
40. S.C. Lambda	S.C. Military Acad.	Charleston, S.C.	December 13, 1883 (1895)
41. Fla. Upsilon	University of Florida	Gainesville, Fla.	February 11, 1884
42. Va. Pi	Emory & Henry Coll.	Emory, Va.	April 26, 1884 (1896)
43. Mo. Alpha	University of Missouri	Columbia, Mo.	May 27, 1884
44. Va. Tau	University of Richmond	Richmond, Va.	October 15, 1884
45. S.C. Mu	Erskine College	Due West, S.C.	November 29, 1884 (1894)
46. Ky Alpha-Epsilon	South Kentucky College	Hopkinsville, Ky.	February 5, 1885 (1887)
47. Ohio Sigma	Mt. Union College	Alliance, Ohio	April 4, 1885
48. S.C. Gamma	Wofford College	Spartanburg, S.C.	October 16, 1885
49. La. Zeta	Thatcher Institute	Shreveport, La.	September 9, 1886 (1888)
50. Mich. Alpha	Adrian College	Adrian, Mich.	January 22, 1887
51. Pa. Omega	Allegheny College	Meadville, Pa.	March 5, 1887
52. Tex. Theta (II)	Buffalo Gap College	Buffalo Gap, Tex.	March 7, 1887 (1888)
53. Miss. Theta	Mississippi State Univ.	Starkville, Miss.	March 12, 1887
54. Tex. Psi	Southwestern University	Georgetown, Tex.	November 12, 1887 (1888)
55. Ohio Delta	Ohio Wesleyan University	Delaware, Ohio	November 16, 1888

	Local Society Chartered	Installed or Founded by	University Founded	Number of Initiates
16.	————	S. Spencer, G. Goetchius, J. McCleskey	1785	1,864
17.	————	William C. Marshall	1844	1,277
18.	————	Charles H. Read	1860	1,404
19.	————	Frank Bell Webb	1749	915
20.	————	Joseph F. Deans	1826	597
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21.	————	(Unknown)	1850	15
22.	————	J. P. Jones, T. F. Stubbs, W. M. Jordan	1833	1,114
23.	————	George D. Bancroft	1842	27
24.	————	Charles R. Kearns	1839	158
25.	————	Clarence Clark		12
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26.	————	Wilbur F. Kirkbride	1877	7
27.	————	John E. D. Shipp	1872	1,589
28.	————	John E. D. Shipp	1856	1,057
29.	————	John E. D. Shipp & J. W. Horton	1794	1,594
30.	————	Roland Lyon	1872	72
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31.	————	S. Y. Tupper & J. H. Armstrong	1785	8
32.	————	William B. Walker	1857	1,017
33.	————	Walter R. Brown	1836	1,393
34.	————	T. A. Ferris & R. S. Goss	1883	1,474
35.	————	James G. Glass	1801	916
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36.	————	Charles W. Welch	1819	765
37.	————	Samuel B. McGlohon	1848	1,026
38.	————	Edwin G. Seibels	1837	946
39.	————	Russell H. Snively	1832	889
40.	————	Henry L. Scarborough	1842	36
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41.	————	Milton Bryan	1853	1,697
42.	————	A. J. Smith	1837	64
43.	————	James C. Preston	1839	1,310
44.	————	Robert A. Wilbur	1830	580
45.	————	William D. Douglas	1841	48
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46.	————	W. O. Cutliff, A. D. Morris, G. C. Williams	1881	9
47.	Sigma Boys	Richard J. Owen	1846	1,204
48.	————	James C. Jeffries	1851	767
49.	————	Thomas C. Barrett		19
50.	Sigma Society	John H. Focht	1859	859
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51.	C.O.V.	J. H. Focht & W. S. O'Neal	1815	1,112
52.	————	John M. Wagerstaff		6
53.	————	Lem E. Oldham	1878	1,017
54.	————	T. M. Taylor & F. L. Hawkins	1840	8
55.	————	Ira Leighley	1842	1,153

Chapter	Institution	Location	Established (Inactive)
56. Mich. Iota-Beta	University of Michigan	Ann Arbor, Mich.	January 12, 1889
57. Ia. Sigma	Simpson College	Indianola, Iowa	May 25, 1889
58. Ohio Epsilon	University of Cincinnati	Cincinnati, Ohio	November 22, 1889
59. Ga. Phi	Georgia Inst. of Tech.	Atlanta, Ga.	March 8, 1890
60. Pa. Sigma-Phi	Dickinson College	Carlisle, Pa.	October 11, 1890
61. Colo. Chi	University of Colorado	Boulder, Colo.	April 11, 1891
62. N.Y. Alpha	Cornell University	Ithaca, N.Y.	April 22, 1891
63. Colo. Zeta	University of Denver	Denver, Colo.	December 18, 1891
64. Ind. Alpha	Franklin College	Franklin, Ind.	February 10, 1892
65. Calif. Alpha	Stanford University	Stanford, Univ. Calif.	March 5, 1892
66. Mass. Beta-Upsilon	Boston University	Boston, Mass.	April 29, 1892
67. Mo. Beta	Washington University	St. Louis, Mo.	April 30, 1892
68. Pa. Alpha-Zeta	Pennsylvania State Univ.	State Univ., Pa.	May 13, 1892
69. Ohio Theta	Ohio State University	Columbus, Ohio	June 3, 1892
70. Conn. Alpha	Trinity College	Hartford, Conn.	Nov. 11, 1892 (1899)
71. Mass. Iota-Tau	Mass. Inst. of Tech.	Cambridge, Mass.	November 25, 1892
72. Mass. Gamma	Harvard University	Cambridge, Mass.	March 17, 1893
73. Ind. Beta	Purdue University	Lafayette, Ind.	May 18, 1893
74. Neb. Lambda-Pi	University of Nebraska	Lincoln, Neb.	May 26, 1893
75. Pa. Zeta	Bucknell University	Lewisburg, Pa.	June 14, 1893
76. Mass. Delta	Worcester Poly. Inst.	Worcester, Mass.	March 10, 1894
77. Ark. Alpha-Upsilon	University of Arkansas	Fayetteville, Ark.	July 9, 1894
78. Ill. Psi-Omega	Northwestern Univ.	Evanston, Ill.	October 17, 1894
79. Calif. Beta	University of California	Berkeley, Calif.	November 24, 1894
80. N.Y. Mu	Columbia University	New York, N.Y.	February 21, 1895 (1960)
81. N.Y. Sigma-Phi	Bard College	Annandale, N.Y.	February 21, 1895 (1942)
82. La. Tau-Upsilon	Tulane University	New Orleans, La.	January 22, 1897
83. Ill. Beta	University of Illinois	Urbana, Ill.	January 28, 1899
84. Ky. Epsilon	University of Kentucky	Lexington, Ky.	February 10, 1900
85. Pa. Theta	Univ. of Pennsylvania	Philadelphia, Pa.	February 9, 1901
86. Maine Alpha	University of Maine	Orono, Me.	February 22, 1901
87. Minn. Alpha	University of Minnesota	Minneapolis, Minn.	January 27, 1902
88. Colo. Lambda	Colo. School of Mines	Golden, Colo.	January 30, 1903
89. Wis. Alpha	University of Wisconsin	Madison, Wis.	February 7, 1903
90. Kan. Alpha	University of Kansas	Lawrence, Kan.	February 14, 1903
91. Ill. Theta	University of Chicago	Chicago, Ill.	March 9, 1903 (1941)
92. Ia. Beta	University of Iowa	Iowa City, Iowa	February 11, 1905
93. Ohio Rho	Case-Western Reserve U.	Cleveland, Ohio	February 18, 1905
94. Ia. Gamma	Iowa State University	Ames, Iowa	June 3, 1905
95. Wash. Alpha	Univ. of Washington	Seattle, Wash.	May 30, 1906

	Local Society Chartered	Installed or Founded by	University Founded	Number of Initiates
56.	————	Frederic G. Caldwell	1817	1,288
57.	Phi Lambda Mu	E. L. McMillan	1860	404
58.	————	Henry Dannenbaum	1819	1,505
59.	————	George Freeman	1888	1,661
60.	————	Chester N. Ames	1773	818
61.	————	Harry S. Bunting	1876	1,282
62.	————	Elmer Higley	1865	1,233
63.	————	P. M. North & H. P. Layton	1864	1,267
64.	————	Ernest D. McCafferty	1834	1,056
65.	Encina	W. Mack & E. DuBose Smith	1891	1,097
66.	————	H. C. Burger and G. K. Denton	1869	1,280
67.	Knights of the Green Umbrella and R.S.R.	Curtis Hayden	1853	1,089
68.	————	H. H. Cowan & S. M. Rinehart	1855	993
69.	————	William L. Cleland	1873	1,315
70.	————	Lewis J. Doolittle	1823	34
71.	————	H. C. Burger & C. C. Long	1861	943
72.	————	H. C. Buckminster & W. Brackett	1636	1,422
73.	————	Harold U. Wallace	1869	1,364
74.	————	Arthur J. Tuttle	1869	1,388
75.	————	J. I. Robinson & J. M. Vastine	1846	1,066
76.	Tech Co-operative Soc.	Mass. Gamma & Mass. Beta-Upsilon	1865	1,127
77.	————	George H. Bunting	1872	1,689
78.	————	Harry S. Bunting	1851	1,381
79.	————	Vance C. Osmont	1868	1,011
80.	Manhattan Club	Caskie Harrison	1754	612
81.	Sigma Phi	Caskie Harrison	1860	359
82.	————	George H. Bunting	1834	1,035
83.	Red Ribbon Society	William C. Levere	1868	1,231
84.	E.S.	G. Hendree Harrison	1866	1,427
85.	Upsilon Pi	G. Hendree Harrison	1740	1,218
86.	Iota Phi	James A. Stetson	1863	1,119
87.	Alpha Kappa Pi	William C. Levere	1851	1,355
88.	The Lofters	George D. Kimball	1874	935
89.	Phi Phi Phi	William C. Levere	1849	1,316
90.	Zeta Tau	William C. Levere	1864	1,301
91.	Gamma Rho	William C. Levere	1891	348
92.	Alpha Iota	William C. Levere	1847	1,081
93.	Sigma Rho	William C. Levere	1880	959
94.	Dragon Fraternity	William C. Levere	1858	1,250
95.	Klatow	Robert P. Oldham	1861	1,426

Chapter	Institution	Location	Established (Inactive)
96. Ind. Gamma	Indiana University	Bloomington, Ind.	January 18, 1907
97. N.Y. Delta	Syracuse University	Syracuse, N.Y.	February 22, 1907 (1968)
98. N.H. Alpha	Dartmouth College	Hanover, N.H.	May 2, 1908
99. Okla. Kappa	University of Oklahoma	Norman, Okla.	October 23, 1909
100. Ill. Delta	Millikin University	Decatur, Ill.	January 14, 1911
101. S.D. Sigma	Univ. of South Dakota	Vermillion, S.D.	January 27, 1911
102. Kan. Beta	Kansas State University	Manhattan, Kan.	January 24, 1913
103. Pa. Chi-Omicron	University of Pittsburgh	Pittsburgh, Pa.	March 10, 1913
104. Wis. Phi	Beloit College	Beloit, Wis.	February 13, 1915
105. Wash. Beta	Washington State Univ.	Pullman, Wash.	March 9, 1915
106. Ore. Alpha	Oregon State University	Corvallis, Ore.	March 19, 1915
107. Wyo. Alpha	University of Wyoming	Laramie, Wyo.	January 26, 1917
108. Colo. Delta	Colorado State Univ.	Fort Collins, Colo.	February 3, 1917
109. Ariz. Alpha	University of Arizona	Tucson, Ariz.	March 2, 1917
110. Nev. Alpha	University of Nevada	Reno, Nev.	March 9, 1917
111. N.H. Beta	U. of New Hampshire	Durham, N.H.	March 10, 1917
112. N.Y. Rho	St. Lawrence University	Canton, N.Y.	September 26, 1919
113. Ohio Mu	Denison University	Granville, Ohio	October 2, 1919
114. Ohio Tau	Miami University	Oxford, Ohio	October 4, 1919
115. Pa. Phi	Carnegie-Mellon Univ.	Pittsburgh, Pa.	October 4, 1919
116. Pa. Gamma	Lafayette College	Easton, Pa.	October 6, 1919
117. Mont. Alpha	Montana State Univ.	Bozeman, Mont.	October 29, 1919
118. Ida. Alpha	University of Idaho	Moscow, Ida.	November 1, 1919
119. Ore. Beta	University of Oregon	Eugene, Ore.	November 8, 1919
120. Ia. Delta	Drake University	Des Moines, Iowa	February 5, 1921
121. Calif. Gamma	Univ. of Southern Calif.	Los Angeles, Calif.	February 19, 1921
122. Tex. Delta	Sou. Methodist Univ.	Dallas, Tex.	March 9, 1923
123. N.D. Alpha	Univ. of North Dakota	Grand Forks, N.D.	April 13, 1923
124. Mont. Beta	Univ. of Montana	Missoula, Mont.	February 12, 1927
125. Mich. Gamma	Michigan State Univ.	East Lansing, Mich.	February 19, 1927
126. Vt. Alpha-Sigma-Pi	Norwich University	Northfield, Vt.	February 19, 1927 (1960)
127. R.I. Alpha	Univ. of Rhode Island	Kingston, R.I.	February 23, 1929
128. Vt. Beta	University of Vermont	Burlington, Vt.	March 2, 1929
129. Calif. Delta	Univ. of Calif. at L.A.	Los Angeles, Calif.	March 9, 1929
130. Okla. Mu	Oklahoma State Univ.	Stillwater, Okla.	February 14, 1931
131. N.C. Nu	Duke University	Durham, N.C.	February 20, 1931
132. Calif. Epsilon	Occidental College	Los Angeles, Calif.	March 7, 1931
133. Md. Rho-Delta	St. John's College	Annapolis, Md.	March 10, 1935 (1943)
134. N.D. Beta	North Dakota State U.	Fargo, N.D.	April 6, 1935
135. Mass. Kappa	U. of Massachusetts	Amherst, Mass.	October 30, 1937

	Local Society Chartered	Installed or Founded by	University Founded	Number of Initiates
96.	Dywyki	William C. Levere	1820	1,501
97.	Orange Club	Clarence W. Stowell	1870	1,037
98.	Chi Tau Kappa	Clarence W. Stowell	1769	1,292
99.	Iota Tau	William C. Levere	1892	1,533
100.	Alpha Sigma Theta	Elmer B. Sanford	1903	1,188
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101.	P.H.P.	William C. Levere	1882	1,110
102.	Phi Alpha Theta	William C. Levere	1863	1,206
103.	Chi Omicron	Marvin E. Holderness	1787	1,006
104.	Phi Epsilon Pi	Don R. Almy	1846	859
105.	Phi Upsilon	William C. Levere	1890	1,149
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106.	Delta Omega	William C. Levere	1872	1,072
107.	Sigma Beta Phi	George D. Kimball	1887	1,150
108.	Sigma Theta Pi	George D. Kimball	1870	1,287
109.	Sigma-Pi Alpha	William C. Levere	1885	1,175
110.	T.H.P.O.	William C. Levere	1874	1,205
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111.	Zeta Epsilon Zeta	Don R. Almy	1866	1,059
112.	Chi Zeta Sigma	Don R. Almy	1856	1,270
113.	Omega Pi Epsilon	Arthur J. Tuttle	1831	943
114.	Alpha Delta Sigma, Phi Alpha Psi	A. J. Tuttle & W. C. Levere	1809	1,318
115.	Zeta Lambda Epsilon	T. Gibson Hobbs	1900	891
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116.	The Friars	William C. Levere	1826	680
117.	Kappa Nu	William C. Levere	1893	1,355
118.	Zeta Chi Alpha	William C. Levere	1892	1,016
119.	U-Avava Club	William C. Levere	1872	1,033
120.	Sigma Beta Kappa	William C. Levere	1881	1,317
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121.	Delta Beta Tau	Arthur J. Tuttle	1880	1,199
122.	Phi Alpha	William C. Levere	1911	1,139
123.	Alpha Lambda Rho	William C. Levere	1884	875
124.	Sigma Alpha	Rene P. Banks	1893	1,084
125.	Columbia Literary Society	A. K. Nippert & A. J. Tuttle	1855	1,021
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126.	Alpha Sigma Pi	O. K. Quivey	1819	692
127.	Zeta Pi Alpha	O. K. Quivey	1892	713
128.	Sigma Alpha Chi	O. K. Quivey	1791	785
129.	Chi Alpha	George D. Kimball	1919	1,034
130.	Chi Beta	George D. Kimball	1891	1,160
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131.	Psi Delta Sigma	Alfred K. Nipper†	1853	884
132.	Delta Beta Tau	A. K. Nippert & J. O. Moseley	1887	953
133.	Theta Psi	John O. Moseley	1696	98
134.	Alpha Sigma Tau	Lauren Foreman	1889	828
135.	Kappa Epsilon	Charles F. Collins	1863	663

Chapter	Institution	Location	Established (Inactive)
136. Utah Upsilon	Utah State University	Logan, Utah	October 29, 1939
137. N.M. Phi	New Mexico State Univ.	University Park, N.M.	February 23, 1941
138. Conn. Beta	Univ. of Connecticut	Storrs, Conn.	October 9, 1943 (1971)
139. Md. Beta	University of Maryland	College Park, Md.	October 24, 1943
140. Ohio Kappa	Bowling Green State Univ.	Bowling Green, Ohio	May 26, 1945
141. N.M. Tau	Univ. of New Mexico	Albuquerque, N.M.	February 9, 1946
142. Fla. Alpha	University of Miami	Coral Gables, Fla.	February 22, 1946
143. N.C. Alpha	North Carolina State Univ.	Raleigh, N.C.	October 25, 1947
144. Calif. Zeta	San Jose State College	San Jose, Calif.	November 1, 1947
145. Tex. Gamma	Univ. of Texas—El Paso	El Paso, Tex.	November 9, 1947
146. Ind. Delta	DePauw University	Greencastle, Ind.	February 25, 1949
147. Fla. Beta	Florida State University	Tallahassee, Fla.	March 5, 1949
148. Ore. Gamma	Willamette University	Salem, Ore.	March 19, 1949
149. Utah Phi	University of Utah	Salt Lake City, Utah	March 26, 1949
150. Calif. Eta	U. of Calif.-Santa Barbara	Santa Barbara, Calif.	April 2, 1949
151. Mo. Gamma	Westminster College	Fulton, Mo.	April 23, 1949
152. Calif. Theta	San Diego State College	San Diego, Calif.	October 8, 1949
153. Calif. Iota	Fresno State College	Fresno, Calif.	October 15, 1949
154. Fla. Gamma	Florida Southern Coll.	Lakeland, Fla.	November 12, 1949
155. Wash. Gamma	Univ. of Puget Sound	Tacoma, Wash.	November 3, 1951
156. N.Y. Epsilon	Rensselaer Poly. Inst.	Troy, N.Y.	December 8, 1951
157. Calif. Kappa	Univ. of Calif. at Davis	Davis, Calif.	February 16, 1952
158. Ohio Nu	University of Toledo	Toledo, Ohio	March 22, 1953
159. Ohio Gamma	Ohio University	Athens, Ohio	April 17, 1953
160. Tex. Alpha	Texas Technological Univ.	Lubbock, Tex.	October 3, 1953
161. Tenn. Sigma	Memphis State Univ.	Memphis, Tenn.	November 14, 1953
162. W. Va. Alpha	Marshall University	Huntington, W.Va.	November 21, 1953
163. Ohio Lambda	Kent State University	Kent, Ohio	December 5, 1953
164. Calif Lambda	Long Beach State College	Long Beach, Calif.	November 5, 1955
165. Tex. Beta	Texas Christian Univ.	Fort Worth, Tex.	December 10, 1955
166. Tex. Epsilon	University of Houston	Houston, Tex.	February 4, 1956
167. Ind. Epsilon	Univ. of Evansville	Evansville, Ind.	December 14, 1957
168. Wis. Beta	Ripon College	Ripon, Wis.	February 15, 1958
169. Ohio Alpha	Youngstown State Univ.	Youngstown, Ohio	December 5, 1959
170. Mich. Delta	Western Michigan Univ.	Kalamazoo, Mich.	October 7, 1961
171. Ariz. Beta	Arizona State University	Tempe, Ariz.	December 9, 1961
172. Tenn. Alpha	East Tennessee State U.	Johnson City, Tenn.	October 26, 1963
173. Ill. Alpha	Monmouth College	Monmouth, Ill.	November 16, 1963
174. N.M. Alpha	Eastern New Mexico Univ.	Portales, N.M.	December 14, 1963
175. Ky. Beta	Western Ky. State Univ.	Bowling Green, Ky.	October 2, 1965

	Local Society Chartered	Installed or Founded by	University Founded	Number of Initiates
136.	Phi Kappa Iota	Lauren Foreman	1890	966
137.	Phi Chi Psi	Lauren Foreman	1889	554
138.	Sigma Phi Gamma	Charles F. Collins	1881	679
139.	Pi Kappa	Fred H. Turner	1807	763
140.	Five Brothers	Fred H. Turner	1910	896
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141.	Phi Alpha	Lauren Foreman	1889	778
142.	Sons of Minerva	Cobb C. Torrance	1925	797
143.	Phi Alpha	G. A. Ginter	1889	394
144.	Gamma Phi Sigma	G. A. Ginter	1862	657
145.	Nu Kappa Sigma	G. A. Ginter	1913	666
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146.	Phi Alpha	L. Foreman & G. A. Ginter	1837	380
147.	Phi Alpha	G. A. Ginter	1857	563
148.	Phi Alpha	G. A. Ginter	1842	487
149.	Phi Kappa Iota	G. A. Ginter	1850	497
150.	Gamma Sigma Pi	G. A. Ginter	1891	577
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151.	Gamma Sigma	G. A. Ginter	1851	462
152.	Epsilon Eta	Emmett B. Moore	1897	789
153.	Zeta Mu	Emmett B. Moore	1911	703
154.	Rho Epsilon Chi	L. Foreman & J. O. Moseley	1885	459
155.	Pi Tau Omega	Robert R. Aurner	1888	374
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156.	Lambda Alpha Epsilon	John O. Moseley	1824	297
157.	Phi Alpha Iota	Robert R. Aurner	1905	384
158.	Alpha Phi Omega	Robert R. Aurner	1872	626
159.	Gamma Gamma Gamma	John O. Moseley	1804	553
160.	Adelphean	John O. Moseley	1923	568
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161.	Phi Alpha	Chester D. Lee	1909	526
162.	Phi Tau Alpha	John O. Moseley	1837	638
163.	Sigma Delta	John O. Moseley	1910	474
164.	Sigma Epsilon Chi	Edward G. Hathcock	1949	652
165.	Phi Alpha	Edward G. Hathcock	1873	411
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166.	Kappa Delta Kappa	Howard P. Falls	1934	336
167.	Pi Epsilon Phi	Leo S. Cade	1854	388
168.	Delta Sigma Psi	Leo S. Cade	1851	186
169.	Phi Gamma	Howard P. Falls	1908	300
170.	Phi Alpha	Arthur L. Beck	1903	332
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171.	Phi Alpha	Gurnett Steinhauer	1885	305
172.	Phi Alpha	Glen T. Nygreen	1911	253
173.	Phi Alpha	Gurnett Steinhauer	1853	172
174.	Phi Alpha	Glen T. Nygreen	1934	248
175.	Delta Kappa Nu	Gurnett Steinhauer	1907	259

Chapter	Institution	Location	Established (Inactive)
176. Ark. Beta	Univ. of Ark.—Little Rock	Little Rock, Ark.	October 9, 1965
177. Calif. Mu	Calif. State Coll. at L.A.	Los Angeles, Calif.	October 23, 1965
178. Ore. Delta	Lewis and Clark College	Portland, Ore.	October 30, 1965
179. Mich. Epsilon	General Motors Institute	Flint, Mich.	November 6, 1965
180. Iowa Chi	Univ. of Northern Iowa	Cedar Falls, Iowa	November 13, 1965
181. Miss. Sigma	Univ. of Southern Miss.	Hattiesburg, Miss.	December 11, 1965
182. Ill. Gamma	Northern Illinois Univ.	DeKalb, Ill.	January 29, 1966
183. Ill. Epsilon	Bradley University	Peoria, Ill.	Sept. 30, 1967
184. Kans. Gamma	Wichita State Univ.	Wichita, Kans.	October 7, 1967
185. Ind. Zeta	Ball State University	Muncie, Ind.	October 28, 1967
186. Va. Alpha	Randolph-Macon Coll.	Ashland, Va.	November 11, 1967
187. Minn. Beta	Mankato State College	Mankato, Minn.	November 18, 1967
188. Calif. Nu	San Fernando Valley State College	Northridge, Calif.	December 9, 1967
189. Calif. Xi	Sacramento State Coll.	Sacramento, Calif.	December 16, 1967
190. La. Alpha	Univ. of Southwestern Louisiana	Lafayette, La.	January 13, 1968
191. Fla. Delta	Univ. of South Florida	Tampa, Fla.	January 20, 1968
192. Nebr. Iota	Creighton University	Omaha, Nebr.	Feb. 17, 1968
193. Calif. Sigma	Univ. of San Francisco	San Francisco, Calif.	September 20, 1969
194. Calif. Pi	California State College at Fullerton	Fullerton, Calif.	September 27, 1969
195. Conn. Lambda	Univ. of Hartford	Hartford, Conn.	October 18, 1969
196. Ind. Sigma	Indiana State Univ.	Terre Haute, Ind.	October 25, 1969
197. West Va. Beta	Bethany College	Bethany, W. Va.	November 1, 1969
198. Tenn. Delta	Tennessee Tech. Univ.	Cookeville, Tenn.	November 22, 1969
199. N.Y. Beta	C.W. Post College	Greenvale, N.Y.	November 29, 1969
200. N.Y. Sigma	Adelphi University	Garden City, N.Y.	November 29, 1969
201. Tenn. Beta	Middle Tennessee State U.	Murfreesboro, Tenn.	December 13, 1969
202. Colo. Alpha	U. of Northern Colorado	Greeley, Colo.	January 10, 1970
203. Calif. Rho	Univ. of the Pacific	Stockton, Calif.	January 17, 1970
204. S.C. Nu	Clemson University	Clemson, S.C.	April 11, 1970
205. S.D. Theta	South Dakota State U.	Brookings, S.D.	February 27, 1971
206. Ala. Chi	Univ. of South Alabama	Mobile, Ala.	May 8, 1971
207. Pa. Epsilon	Drexel University	Philadelphia, Pa.	September 18, 1971
208. Ky. Gamma	Morehead State U.	Morehead, Ky.	October 23, 1971
209. N.M. Sigma	New Mexico Highlands U.	Las Vegas, N.M.	November 6, 1971
210. Mo. Delta	Rockhurst College	Kansas City, Mo.	March 18, 1972

The foregoing table shows the Chapters Collegiate of Σ AE in the order of their founding, the year in which each Chapter was founded and the institution in which it is located. For the 29 Chapters now inactive, the years in which they became inactive are also shown. Seven of the institutions in which these inactive Chapters

	Local Society Chartered,	Installed or Founded by	University Founded	Number of Initiates
176.	Phi Alpha Beta	Roy L. Miller	1927	155
177.	Beta Chi	Gurnett Steinhauer	1947	183
178.	Phi Alpha	Roy L. Miller	1867	150
179.	Phi Tau Alpha	Roy L. Miller	1919	254
180.	Alpha Chi Epsilon	Roy L. Miller	1876	233
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181.	Phi Alpha	Gurnett Steinhauer	1910	189
182.	Delta Phi Beta	Gurnett Steinhauer	1895	262
183.	Phi Alpha	Roy L. Miller	1896	93
184.	Phi Alpha	Roy L. Miller	1895	100
185.	Beta Gamma Nu	Roy L. Miller	1918	217
<hr/>				
186.	Phi Alpha	Roy L. Miller	1830	104
187.	Phi Beta	Roy L. Miller	1867	194
188.	Pi Kappa Tau	Roy L. Miller	1958	146
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189.	Phi Alpha	Roy L. Miller	1947	188
190.	Phi Alpha	Roy L. Miller	1898	153
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191.	Enotas	Roy L. Miller	1960	228
192.	Iota Kappa Epsilon	Roy L. Miller	1878	139
193.	Phi Alpha	Paul B. Jacob, Jr.	1855	96
194.	Sigma Chi Epsilon	Joseph A. Mancini	1957	101
<hr/>				
195.	Lambda Phi Alpha	Robert P. Van Blaricom	1877	65
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196.	Phi Alpha	Robert P. Van Blaricom	1870	146
197.	Phi Alpha	Robert P. Van Blaricom	1840	89
198.	Sigma Phi Delta	Paul B. Jacob, Jr.	1915	119
199.	Sigma Beta Epsilon	Paul B. Jacob, Jr.	1954	94
200.	Chi Sigma	Paul B. Jacob, Jr.	1896	51
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201.	Lambda Psi	Paul B. Jacob, Jr.	1911	173
202.	Phi Alpha	Paul B. Jacob, Jr.	1890	83
203.	Phi Alpha	Joseph A. Mancini	1851	132
204.	Numeral Society	Paul B. Jacob, Jr.	1889	97
205.	Phi Alpha	Joseph A. Mancini	1881	84
<hr/>				
206.	Phi Alpha Chi	Paul B. Jacob, Jr.	1964	71
207.	Sigma Alpha Theta	Russell P. Heuer	1891	61
208.	Sigma Gamma Sigma	Robert P. Van Blaricom	1922	64
209.	Sigma Phi Alpha	Joseph A. Mancini	1893	31
210.	Phi Alpha Epsilon	Joseph A. Mancini	1910	50

were located have gone out of existence; ten have anti-fraternity regulations; and two have lost their collegiate standing. The ravages of the War Between the States account for the demise of many of the remaining inactive chapters.

THE ACTIVE CHAPTERS OF



SIGMA ALPHA EPSILON



X GOVERNMENT OF ΣΑΕ

AN IMPORTANT PART of membership in Sigma Alpha Epsilon is an understanding of its government and organizational plan. With a view toward that objective this article has been prepared.

These matters are dealt with in *The National Laws of Sigma Alpha Epsilon* wherein Section 6 states that the government of the Fraternity is vested in the following governmental bodies, ranking in the order named: (1) A National Convention; (2) A Supreme Council; (3) A National Board of Trustees; (4) Province Conventions; (5) Chapters Collegiate; and (6) Alumni Associations.

The National Convention

The National Convention is the supreme governing and legislative body of the Fraternity. Officially, it is composed of the following members, each of whom has one vote: (a) all living Past Eminent Supreme Archons (b) the Honorary Eminent Supreme Archon (c) each of the five members of the Supreme Council (d) the Eminent Supreme Recorder, Assistant Eminent Supreme Recorder, and National Treasurer (e) a delegate from the Board of Trustees (f) the Province Archons, or Province Deputy Archons (g) one dele-

gate from each Chapter Collegiate in good standing (h) one delegate from each Alumni Association in good standing (i) the Educational Advisor (j) the Director of Leadership Training, and (k) the Chairman of the Permanent Extension Investigating Committee. To cast his vote each member of the Convention must be present at its sessions. No proxies are allowed. The Convention meets biennially at the time and place designated by the next to the last preceding Convention, or by the Supreme Council under certain circumstances. The Eminent Supreme Archon presides over the sessions of the Con-

vention.

The chief matters of business usually dealt with by each National Convention are: (1) Extension, i. e., granting and revoking of charters, (2) Amendments to the National Laws (3) Financial matters such as audits, budgets and appropriations (4) Election of National Officers (5) Educational matters (6) Projects, rules and regulations to promote the general welfare of the Fraternity (7) Awards in recognition of service and achievements.

Official delegates to a National Convention—except delegates from alumni associations—are entitled to share in the

Convention Fund. Six dollars of each initiation fee are allocated to this fund. Each Chapter delegate, Province Archon, National officer or Past ESA, attending a convention receives \$15 per day but not exceeding three days and the balance is distributed according to the mileage traveled.

As the supreme governing body of Sigma Alpha Epsilon, the national conventions held since the founding of the Fraternity have been the most important gatherings in its history. They are:

1. 1858 Murfreesboro, Tenn.
2. 1860 Nashville, Tenn.
3. 1867 Nashville, Tenn.
4. 1868 Oxford, Miss.
5. 1869 Athens, Ga.
6. 1870 Memphis, Tenn.
7. 1871 Nashville, Tenn.
8. 1872 Atlanta, Ga.
9. 1873 Louisville, Ky.
10. 1874 Augusta, Ga.
11. 1875 Nashville, Tenn.
12. 1877 Richmond, Va.
13. 1878 Augusta, Ga.
14. 1879 Nashville, Tenn.
15. 1881 Atlanta, Ga.
16. 1882 Augusta, Ga.
17. 1883 Louisville, Ky.
18. 1884 Athens, Ga.
19. 1885 Nashville, Tenn.
20. 1886 Atlanta, Ga.
21. 1887 Columbia, S. C.
22. 1888 Nashville, Tenn.
23. 1889 Charlotte, N. C.
24. 1890 Cincinnati, Ohio
25. 1891 Atlanta, Ga.
26. 1892 Chattanooga, Tenn.
27. 1893 Pittsburgh, Pa.
28. 1894 Washington, D. C.
29. 1896 St. Louis, Mo.
30. 1898 Nashville, Tenn.
31. 1900 Boston, Mass.
32. 1902 Washington, D. C.
33. 1904 Memphis, Tenn.
34. 1906 Atlanta, Ga.
35. 1909 Atlantic City, N. J.
36. 1910 Kansas City, Mo.

37. 1912 Nashville, Tenn.
38. 1914 Chicago, Ill.
39. 1916 Pittsburgh, Pa.
40. 1919 Buffalo, N. Y.
41. 1920 St. Louis, Mo.
42. 1922 Detroit, Mich.
43. 1924 Atlanta, Ga.
44. 1926 Boston, Mass.
45. 1928 Miami, Fla.
46. 1930 Evanston, Ill.
47. 1932 Los Angeles, Calif.
48. 1934 Washington, D. C.
49. 1937 Chicago, Ill.
50. 1939 Chicago, Ill.
51. 1940 Fort Worth, Texas
52. 1943 Evanston, Ill.
53. 1945 Chicago, Ill.
54. 1947 Mackinac Island, Mich.
55. 1949 Los Angeles, Calif.
56. 1951 Chicago, Ill.
57. 1953 Chicago, Ill.
58. 1955 Chicago, Ill.
59. 1957 Oklahoma City, Okla.
60. 1959 Highland Park, Ill.
61. 1961 Yellowstone Park, Wyo.
62. 1963 Chicago, Ill.
63. 1965 Atlanta, Ga.
64. 1967 Minneapolis, Minn.
65. 1969 San Francisco, Calif.
66. 1971 Richmond, Va.

Due to the fact that conventions were omitted in 1859, during the Civil War and in 1876 and 1880, there has been some confusion as to the proper number by which the different conventions should be known. To meet this situation, the Supreme Council in 1934 decided that conventions should be known by the number of years since the founding of the Fraternity, and the Washington Convention of 1934 was consequently styled the "Seventy-eighth Anniversary Convention."

The Supreme Council

The Supreme Council is composed of the following officers elected at each regular National Convention.: Eminent Supreme Archon (president), Eminent Supreme Deputy Archon (vice-president), Eminent Supreme Warden (supervisor of finances), Eminent Supreme Herald (head

ORGANIZATION CHARTS OF ΣΑΕ

CHART I

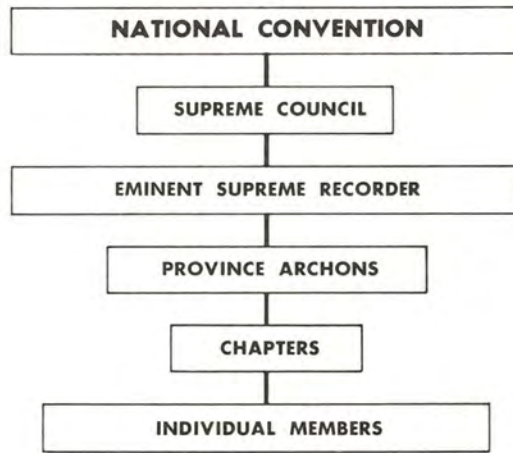
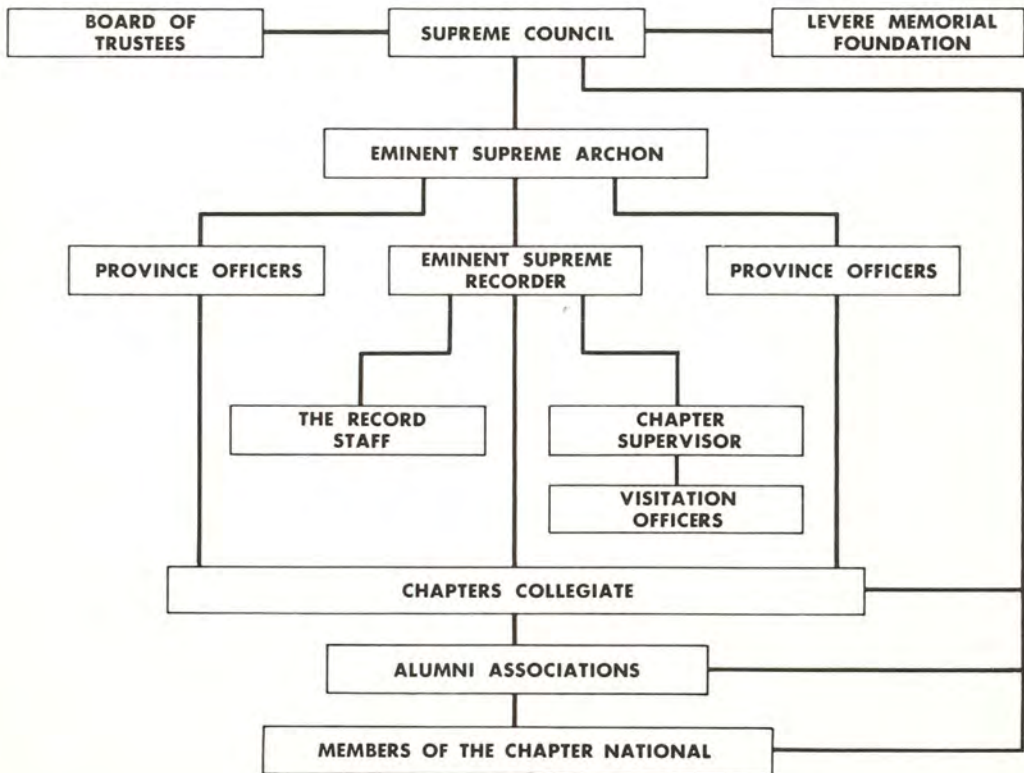


CHART II



of alumni affairs), Eminent Supreme Chronieler (no specific duties). The Supreme Council literally acts as a Board of Directors for the Fraternity and meets at least twice each year, usually in mid-winter and late summer. This body has general supervision and control over the affairs of the Fraternity in the interim between National Conventions. There are numerous matters of fraternity business that require attention and action by the Supreme Council, but chief among these are: (1) regulation of the budget of the National Office (2) decisions on major policy matters in the operation of the National Office and major expenditures for services required by the Fraternity (3) installation of new chapters (4) approval of chapter visitation programs (5) chapter disciplinary matters involving infractions of the National Laws, local laws and school regulations, (6) sitting as a Board of Trustees for the Levere Memorial Foundation having responsibility for the administration and investment of several trust funds and the maintenance and operation of the Levere Memorial Temple, (7) granting charters to Alumni Associations, and (8) assuring the proper preparation of all Fraternity publications.

The Supreme Council invites the Province Archons to a regular meeting held in the interim year between National Conventions for the purpose of acquainting them with the affairs and problems of the National Fraternity and getting from them reports as to the state of affairs in their respective provinces. This meeting is held after the Province Conventions and usually follows the Leadership School in late August or early September.

The members of the Supreme Council serve without pay.

The National Board of Trustees

The National Board of Trustees is composed of five alumni members in good standing, resident in New York City or within a radius of fifty miles of the limits of that city. The members of this body

are elected by the National Convention and hold office for a ten-year term. The duties of the Board are: to receive, hold, invest and conserve the monies and assets of the National Endowment Fund and the Educational and Leadership Fund of the Fraternity; submit a full report to each National Convention covering the state and condition of all funds administered by the Board, together with a full description of each investment and such further information as may be desired. A certain percentage of the funds administered by the Board may be invested in chapter house loans.

The Province

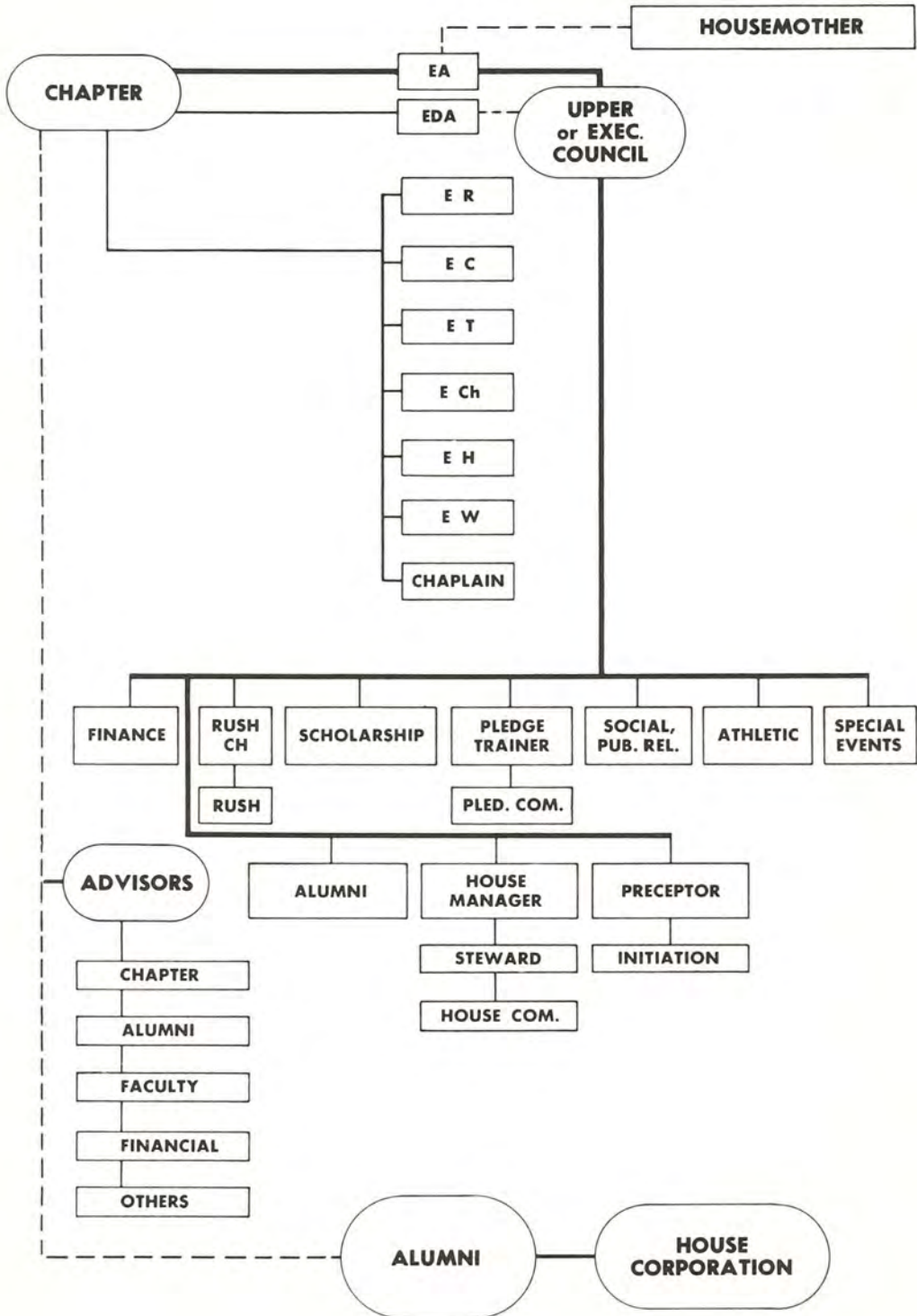
Provinces are districts into which the territory of the Fraternity is divided for convenience of supervision. The government of each province is vested in a province convention, which is held in the interim years between the biennial National Conventions. The officers are Province Archon, Deputy Archon, Recorder and Treasurer, and any other officers deemed necessary. They are elected for two-year terms. The Province Convention attends to the welfare of the Chapters and Alumni Associations in its jurisdiction and enacts such rules and regulations as are not in conflict with the National Laws of the Fraternity.

In practice, many provinces hold a convention each year, but only the ones held in the years between the National Conventions are considered official. Meetings are usually rotated so that each chapter in the province has an opportunity to act as host to the convention. Often province conventions are conducted along the lines of regional Leadership Schools for the instruction and edification of attending delegates.

The Chapter Collegiate

The Chapter Collegiate is organized, or reorganized, by virtue of a charter granted by the National Convention. It is composed of the duly initiated members

CHAPTER ORGANIZATION CHART



of the Fraternity who are regularly enrolled at the collegiate institution where a charter has been granted and who are entered upon the chapter's roll as active members. The charter binds the chapter to obey and uphold the laws of the Fraternity.

Its officers are: Eminent Archon (president), Eminent Deputy Archon (vice-president), Eminent Recorder (secretary), Eminent Correspondent (corresponding secretary), Eminent Treasurer, Eminent Chronicler (historian), Eminent Warden (no specific duties), Eminent Herald (no specific duties) and Eminent Chaplain. Elections are held twice each academic year for all officers except those of Eminent Correspondent, Eminent Treasurer and Eminent Chronicler, who are elected for a full year. The Chapter Collegiate may enact such laws and bylaws for its own government as are not in conflict with the National Laws of the Fraternity.

The Alumni Association

An Alumni Association is a unit of the Fraternity organized by at least ten members residing in the same city or locality and existing by virtue of a charter granted by the Supreme Council for the purpose of holding meetings and carrying out the object of such associations as outlined in the National Laws. Alumni Associations may govern themselves by such bylaws as they may enact provided they are not in conflict with the National Laws of the Fraternity. Unofficial alumni associations may exist without being chartered, but they have no right to vote in the National Convention.

Under the National Laws other groups of members of the Fraternity are recognized as follows:

The Chapter National

The Chapter National is composed of all members of the Fraternity who have ceased to be active members of a Chapter Collegiate and have kept in good standing as alumni by the payment of (1) an an-

nual gift of at least \$10, or (2) a Life membership of \$100, or (3) a Founder membership of \$1,000. Alumni members not in good standing in the Chapter National by reason of non-payment of dues are designated as members of the Chapter Quiescent. When a member dies he passes into the Chapter Eternal.

The Levere Memorial Foundation

There is one other very important legal entity of the Fraternity that plays a most significant part in its financial and administrative functions, The Levere Memorial Foundation.

The Levere Memorial Foundation is a corporation, not for profit, organized under the laws of the State of Illinois, for the purpose of erecting and maintaining the Levere Memorial Temple at 1856 Sheridan Road, Evanston, Illinois, and for other purposes set out in its charter which are stated in the National Laws of Sigma Alpha Epsilon. Its tax exempt status has been established with the local and state authorities as well as the Federal Government because of its educational purpose and it receives and distributes many gifts that are beneficial to the Fraternity. Its Trustees, who are at all times the members of the Supreme Council and the Eminent Supreme Recorder as Secretary, administer the several Funds of the Foundation. They are greatly assisted by the Advisory Council of the Levere Memorial Foundation, which is comprised of five alumni members residing in the Chicago area, who are experts in the field of financial investments. The Secretary of the Foundation, who may be assisted by an Executive Secretary, manages the physical plant of the Temple and administers its programs.

The National Office

The National Office of the Fraternity is located at the Levere Memorial Temple, P.O. Box 1856, Evanston, Illinois. It is under the direction of the Eminent Supreme Recorder, who is the executive

secretary of the Fraternity and acts as secretary to the Supreme Council. The National Office prepares and distributes supplies among the chapters, alumni, and officers of the Fraternity, collects all dues and initiation fees, keeps account of all

The National Office is charged with the day-to-day administration of the affairs of the Fraternity. Its staff operates as liaison officers between the National Fraternity and the chapters and alumni. It is all the name implies: a vital, active

The *Realm* of SIGMA ALPHA EPSILON by PROVINCES



receipts and disbursements, and administers the visitation of active chapters. Four or five visitation officers, known as Chapter Consultants, visit each active chapter at least once, and sometimes twice each school year. There is a Director of Chapter Services and a Director of Financial Affairs and such other officers as the Supreme Council may designate when necessary. Most publications of the Fraternity are prepared in the National Office. The editor of *The Record* maintains his office in Evanston.

center where much of the business of the Fraternity is transacted.

To sum up the story of the government, organization and administration of Sigma Alpha Epsilon, which has been evolved over many decades, it may help to draw an analogy to the comparable elements of a corporate business organization. The members who comprise the Chapters Collegiate and the Alumni Associations correspond to the shareholder of the corporation, except that each member holds only one share; the National Convention

is equivalent to the annual or periodic meeting of the shareholders; the Supreme Council is the Board of Directors; the Eminent Supreme Recorder is the chief executive officer; the Board of Trustees is roughly the equivalent of a financial committee with the power to act in the specialized area of investing and adminis-

tering long term capital funds; the Province Conventions could be considered regional or district meetings of shareholders for the purpose of dealing with business matters in their own territories; the Chapters Collegiate and Alumni Associations might be likened to local plants, or sales outlets, operated entirely by shareholders.

EMINENT SUPREME ARCHONS OF ΣΑΕ

Years	Name	Chapter and Year	Death
1885-90	Thomas S. Mell	Georgia '78	Mar. 28, 1948
1890-91	John G. Capers	S. C. Military '86	Sept. 5, 1919
1891-94	J. Washington Moore	Vanderbilt '91	Jan. 2, 1965
1894-98	Albert M. Austin	Ohio Wesleyan '94	July 1, 1963
1898-00	Floyd C. Furlow	Georgia Tech '97	April 26, 1923
1900-02	G. Hendree Harrison	Georgia Tech '95	Jan. 27, 1936
1902-06	William C. Levere	Northwestern '98	Feb. 22, 1927
1906-10	George D. Kimball	Denver '96	July 8, 1936
1910-12	William W. Brandon	Alabama '92	Dec. 7, 1934
1912-14	Marvin E. Holderness	Vanderbilt '02	—
1914-19	Don R. Almy	Cornell '95	Oct. 23, 1927
1919-22	Arthur J. Tuttle	Michigan '92	Dec. 2, 1944
1922-24	T. Gibson Hobbs	Virginia '09	June 30, 1942
1924-28	Lauren Foreman	Emory '01	Feb. 8, 1966
1928-30	O. K. Quivey	Purdue '12	July 21, 1949
1930-32	Alfred K. Nippert	Cincinnati '94	Aug. 6, 1956
1932-34	Walter B. Jones	Auburn '10	Aug. 1, 1963
1934-37	John O. Moseley	Oklahoma '16	Oct. 10, 1955
1937-39	Charles F. Collins	Boston '12	Jan. 15, 1960
1939-40	Arthur E. Brown	Ohio Wesleyan '02	Nov. 27, 1940
1940-43	George N. Short	Ohio Wesleyan '05	Feb. 14, 1952
1943-45	Fred H. Turner	Illinois '22	—
1945-47	Cobb C. Torrance	Georgia '21	Mar. 21, 1965
1947-49	G. A. Ginter	Cincinnati '97	July 23, 1971
1949-51	Emmett B. Moore	Montana State '24	—
1951-53	Robert R. Aurner	Iowa '20	—
1953-55	Chester D. Lee	Iowa State '27	—
1955-57	Edward G. Hathcock	U. C. L. A. '31	Nov. 13, 1960
1957-59	Leo S. Cade	Oklahoma '22	—
1959-61	Howard P. Falls	Richmond '33	—
1961-63	Arthur L. Beck	Carnegie-Mellon '22	Dec. 27, 1971
1963-65	Glen T. Nygreen	Washington '39	—
1965-67	Gurnett Steinhauer	Denver '31	—
1967-69	Roy L. Miller	Drake '27	—
1969-71	Paul B. Jacob, Jr.	Mississippi State '44	—
1971-73	Robert P. van Blaricom	Ohio State '33	—



XI

THE POLICIES OF ΣΑΕ

WITHIN ANY ORGANIZATION of major size, there are certain policies which provide the broad standards or guidelines for the operation of that organization. Certainly Sigma Alpha Epsilon is no exception. The origin of the various policies of Sigma Alpha Epsilon stem from a number of sources including specific wording of the National Laws, written policy statements by the Supreme Council, the ritual of the Fraternity, or generally accepted operating practice by the National Office.

It would not be possible or perhaps worthwhile to attempt a comprehensive analysis of all policies of the National Fra-

ternity. Rather, it would seem appropriate to make some comment about few policy areas which seem to have the greatest need for clarification in light of the contemporary society in which we live.

MEMBERSHIP SELECTION

Sigma Alpha Epsilon exists to provide an opportunity for the individual to be assisted in his total development as a person as a part of a group of brothers who have chosen to live together. In assisting each person with his individual development, it is the hope that the group will also benefit so there is a reciprocal respon-

sibility as well as beneficial outcome to both the individual and the group. Historically, national social fraternities have not been known for the diversity of their membership regarding the inclusion of individuals representing various races, colors and creeds.

If we are to carry out the primary purpose for existence as defined in the preamble of the National Laws, "To form a more perfect brotherhood, promote the intellectual and spiritual welfare of our members, increase the educational standards of our chapters, . . . secure for ourselves as well as the youth of our uni-

versities and colleges the blessings of these ideals, and aid in establishing their perpetuity . . .", it is obvious that we cannot discriminate in membership selection on the basis of artificially established standards. Although specific records regarding race, color and creed are not maintained about individual members of the fraternity, Sigma Alpha Epsilon has initiated members who represent all races, colors and creeds. It is fair to say that just as society has overcome many of its problems related to discriminatory practices, so has Sigma Alpha Epsilon. Similarly, just as society continues the process of working to eliminate

discrimination on the basis of artificial criteria so must the National Fraternity as it carries out its policy of non-discrimination in membership selection.

PLEDGE PROGRAM AND ACTIVE STATUS

The purpose of the pledge program is to provide an opportunity for the student to become adjusted to both the university and to the local chapter. This should be an educational adjustment and any mental or physical hazing to create a subordinate role for a pledge is not condoned by the National Fraternity or by mature active members and has no place in a pledge program. It should be kept in mind that pledging is a time to develop and gain good brothers, not good servants.

Almost everyone has heard of incidents regarding an outdated concept of hell week. It is interesting to note that this type of experience did not appear until the 1920's. Prior to that time, individuals were pledged and initiated, usually after a relatively brief period of time in which the primary activity was that of the pledge learning the history and operation of the fraternity. This pledge experience frequently culminated in the writing of an essay about the meaning of the fraternity experience. The National Fraternity has taken a strong stand against any kind of hazing activity. Emphasis in pledging should be on a program which prepares men to be active during their total college career rather than emphasize the time of pledging. It is the belief of the National Fraternity that the difference in status between a pledge and an active undergraduate member is negligible.

USE OF ALCOHOL AND DRUGS

It is recognized that regulations of a local, state and federal nature only partially deal with the problems of drugs and alcohol as they emerge in a chapter setting. Under Section 210 of the National Laws the use of intoxicating liquor is not condoned at house functions. However, this does not seem to rule out the moderate use of alcoholic beverages that are not dis-

couraged by the administrative authorities on our various campuses. The use of drugs or alcohol is referred to again in Section 186 of the National Laws which deals with summary expulsion. "No member of any student organization, the program of which is primarily devoted to or includes the use of narcotics and marijuana, over-indulgence in the consumption of alcoholic beverages . . . , shall be eligible to membership in the Sigma Alpha Epsilon fraternity." Furthermore, it states that "any member who violates the law shall be expelled from the fraternity."

Members are reminded that the excessive use of alcohol or the use of drugs may be evidence of the need for psychological assistance. Members of the fraternity are encouraged to seek out the resources available on the local campus to assist those individuals who may be having difficulty with alcohol or drugs. Such conferences with university psychologists and counselors are considered privileged information by these individuals who are available to assist students in these matters and could lead to the solution of a serious problem for a brother.

USE OF INSIGNIA

Another area which needs some discussion is that of the use of the insignia of the fraternity. As found in Section 204 of the National Laws, the membership badge is considered a loan by the National Fraternity to each initiate in good standing. Membership badges are to remain the property of the National Fraternity and for due cause communicated in writing to a member may be recalled by the National Fraternity. Until a person becomes an initiated member, he shall not be permitted to wear or display the Coat-of-Arms of the Fraternity.

AUTONOMY FOR LOCAL CHAPTERS

Sigma Alpha Epsilon operates on the basic philosophy of maximum autonomy for local chapters. This philosophy may be seen in practices related to rush, pledge

programs, Little Sisters, chapter management, and many other aspects of fraternity living. Certainly each chapter of the fraternity exists on a campus which has its own unique environment and regulations. Therefore, maximum decision-making opportunity is given to each local chapter to decide on issues as related to the particular surroundings of each individual campus. In other words, each chapter is given the primary responsibility for creating, maintaining and stimulating its existence within the framework of the National Fraternity.

Sigma Alpha Epsilon is dedicated to the intellectual, social, and moral development of students. The fraternity is concerned with the total development of the student and recognizes that there may be

a diversity of opinion in such a large organization as to what the settled course or policy should be on particular issues. Membership in Sigma Alpha Epsilon carries with it certain responsibilities. As a condition for membership in any organization, members agree to abide by the policies, rules and regulations of that organization as a part of membership. The evolution of the various policies of the fraternity through changes in the National Laws, practices of the national office staff or statements by the Supreme Council over the years represents an ability of an organization to change with the times. Anyone requesting specific information about the policies noted in this chapter or additional policy areas should contact a member of the national staff in Evanston.

XIII

THE FINANCES OF ΣΑΕ

A LARGE NATIONAL fraternity such as ΣΑΕ recognizes the importance of sound financial policies and practices at a personal, chapter, and national level. While the cost of fraternity membership to the individual is not great, the sum of money involved in the aggregate is very large. One basic policy underlies the financial structure of ΣΑΕ: the cost of membership must never exceed the cost of services and materials supplied to the individual member or chapter. This ideal has been followed scrupulously throughout the history of the Fraternity. It is assumed, moreover, that the individual

member or pledge of the Fraternity is mature, dependable, and responsible in his financial obligations to Sigma Alpha Epsilon.

Your Chapter as a Business Organization

Your chapter is essentially a brotherhood of men who live and work together in the bonds of a fraternal association while they are students. But the chapter is more than that. It is also a business organization where in a normal year thousands of dollars are handled. Your chapter has a reputation in the community and within the fraternity for efficient man-

agement. It has a credit rating to maintain as well as a name for fraternal fellowship and mutual helpfulness.

Fraternity membership is a privilege but it also carries responsibilities, one of which is the obligation of each pledge and active member to pay his way. The fraternal side and the business side of chapter life cannot be separated.

It is assumed that an active member of the Fraternity will pay dues for all his undergraduate years. He will also meet his obligations to the chapter for board and room or for any other services provided him. In many chapters, by far the largest

part of the cost is for room and board. He must live and eat somewhere and it is logical to assume that payment of these charges will have absolute priority. Other costs are moderate. Your chapter has no desire to make a profit, but merely to meet its obligations.

It may be admirable for a chapter to regard a financially incompetent member charitably, but when one does not do his full share, he is in no position to make demands or to criticize. He must remember that no exceptions can be made for him which could not be applied equally in the case of any other member individ-

ually or all members collectively. The best basis for truly fraternal associations is one on which all contribute equally and in which all may therefore expect equal privileges.

What it Costs as a Pledge

1. Initiation Fee. At the time of your initiation you will be required to pay an initiation fee. The amount of this fee varies greatly from chapter to chapter. Of the total you pay at the time of initiation, your chapter will forward \$85 to the National Office. Your chapter is obligated to pay this amount for each man initiated. Most chapters give the balance of your initiation fee to the house corporation to be used to pay for and maintain the chapter house, and to set aside a reserve fund for future remodeling or construction. The National Office will supply you a handsomely engraved membership certificate, a membership card, your Σ AE badge, and a number of other services for that part of your initiation fee.

Six dollars of each man's national initiation fee is set aside for the next National Convention, in order that your chapter delegate to the Convention can attend without cost to himself or the chapter. Your fees help to pay for the visitation program of the Fraternity, a part of the cost of the annual Leadership School, many other services to your Chapter, and general Fraternity administration.

2. Dues. Here again chapters vary in the amount they charge their members for dues, depending on the extent of your chapter's social program, and local conditions.

What it Costs as an Alumnus

After you graduate from college you will be asked to pay \$10 for an annual Sustaining Membership. You do not have to pay these dues, but most alumni do out of a sense of loyalty to the Fraternity and gratitude for the many things the Fraternity has done for them during their college years. *The Record* will be sent to your parents while you are in school and

to you for five years after you leave school, provided that you keep the National Office advised of any change of address. After the five year period, *The Record* subscription will be contingent upon your participation in the alumni dues and membership program of the fraternity.

Each voluntary annual contribution is applied toward a \$100 Life Membership. The plateaus of giving beyond that are the Moseley Membership at \$250, the Levere Membership at \$500, and the Founder Membership at \$1,000. An increasing number of alumni continue to become involved each year in these various giving programs.

How Σ AE Stands Financially

Because of its sound financial structure which developed out of the foresightedness of its leaders in years gone by, Σ AE is today the wealthiest fraternity in the land.

Some points of clarification need to be made immediately, however. First of all, a chapter that owns property has title to such held by a local corporation of alumni. Millions of dollars of real estate and other property are represented, and this has been accumulated over the years by dedicated members of your chapter and others in Σ AE, both undergraduate and alumni. You, too, will share the responsibility of proper care and management of chapter property for future use.

Second, the wealth of Σ AE is primarily represented by various endowment funds and The Levere Memorial Temple, each of which will be described briefly below. The General Fraternity receives initiation fees and alumni contributions and uses all of the income received to dispense services to members and chapters. As with the description of the chapter organization above, the General Fraternity has no desire to make a profit, but merely to meet its obligations—the promotion of the Fraternity at all levels.

Endowment Funds

In addition to the resources listed above,

the Fraternity has six endowment funds, as follows:

National Endowment Fund

The National Endowment Fund consists of the surplus funds which had been accumulated prior to the St. Louis Convention of 1920, and of contributions made by alumni in payment of Life Memberships of \$100, Founders Memberships of \$1,000, or otherwise. The purposes of this fund are to promote the building of the Levere Memorial Temple; to assist Chapters Collegiate in building houses; and to provide an income for the general purposes of the Fraternity. This fund is administered by the National Board of Trustees with headquarters in New York City. The amount of the fund is in excess of \$280,800, of which the greater part has been lent to Chapters to assist them in building houses.

The Educational and Leadership Fund

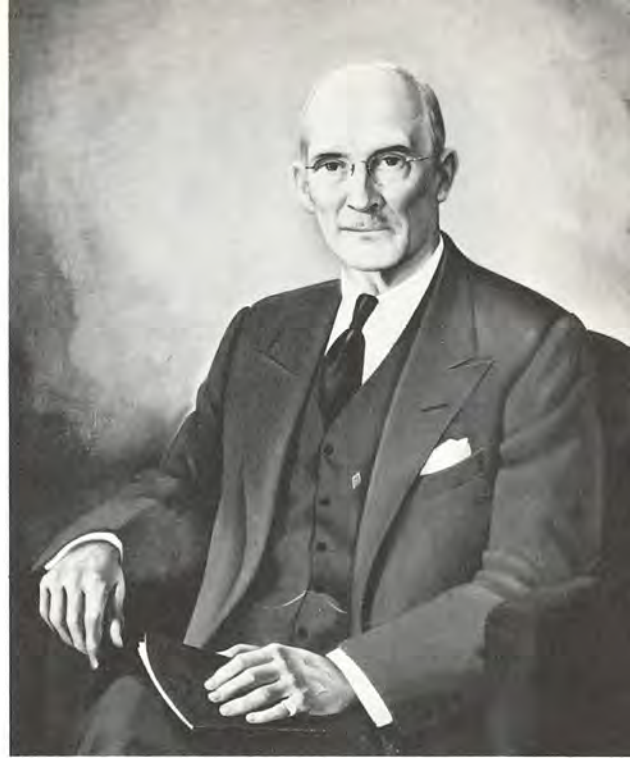
Prior to 1970, each initiate paid in to *The Record* Life Subscription Fund \$10 which was for a subscription to *The Record* for life. Now this Fund, called the Educational and Leadership Fund, amounts to over one and a quarter million dollars, the income of which is used to support the annual Leadership School, the Chapter visitation program and other educational activities. This fund is also administered and invested by the Board of Trustees in New York city.

Student Loan Fund

This fund was established, following the receipt of a gift of \$793.59 from Dr. Edley H. Jones, La. T-Y '22, and has been the means of giving help to many deserving students who needed financial assistance. Additions have been made from time to time and the fund amounts to over \$70,000. This fund is administered by the Supreme Council. All fines paid by chapters are allocated to the Student Loan Fund.

Maud Gamble Nippert Scholarship Fund

Through the generosity of the late Mrs.



Albert M. Austin, Ohio Delta '94 (Ohio Wesleyan), who became Eminent Supreme Treasurer of the Fraternity in 1892 and can be called the father of ΣAE's financial system.

Maud Gamble Nippert, wife of Judge Alfred K. Nippert, notes of the Levere Memorial Foundation amounting to \$27,500, were presented to this fund with the stipulation that the principal should be kept intact forever and the interest added to the Fund each year after the Levere Memorial bonds were paid off. The fund new stands at more than \$100,000. This fund is administered by the trustees of the Levere Memorial Foundation.

The Charles F. Collins Memorial Fund

This fund, used totally for student loans, was the gift of Past ESA Charles F. Collins at the time of his death in 1960 and has been used to assist countless students since then. Totalling more than \$220,000, this fund is administered by the Trustees of the Levere Memorial Foundation. It is interesting to note that from these three funds used to make student loans, in excess of \$250,000 is outstanding in over 700 loans. Loans are made to members in good standing with interest at three per cent and repayment must be made

during the first four years after graduation.

Levere Memorial Temple Sustaining Fund

The Levere Memorial Temple Sustaining Fund was established in 1941 in accordance with legislation enacted at the Fort Worth Convention of 1940. All donations for Founders or Life Memberships are added to this fund when checks are drawn in favor of The Levere Memorial Foundation, unless otherwise specified by the donors. Investments for this fund are made by the Trustees of The Levere Memorial Foundation on the written recommendation of the Advisory Council, consisting of five members of Σ AE living in the vicinity of Chicago. The Sustaining

Fund amounts to over \$400,000 and the income is used for the upkeep and maintenance of the Levere Memorial Temple. It is hoped that in a short time the income from the fund will be sufficient to relieve the Fraternity entirely of this expense.

The Levere Memorial Temple

The Levere Memorial Temple with its chapel, library, museum, archives, and meeting rooms for the public, houses the National Office of the Fraternity. The Levere Memorial Temple was built for less than \$400,000, but this magnificent building could not be replaced—not counting embellishments, fixtures, and furnishings—for less than \$2,500,000.



“THE SPIRIT OF THE CONFEDERACY”

General J. Colton Lynes, initiated by North Carolina Rho-Rho, Carolina Military Institute. This portrait of General Lynes, who served many years as Inspector General of the United Confederate Veterans, was presented to Sigma Alpha Epsilon by the artist, Mrs. B. King Couper, and hangs in the museum gallery in the Levere Memorial Temple.

XIII

THE INSIGNIA



Badge

The badge is rhomboid shaped, and arranged in a vertical position. In the upper corner are the Greek letters ΣΑΕ, and immediately beneath are the goddess Minerva and a lion. In the lower corner are the Greek letters ΦΑ on a white background and surrounded by a wreath. All figures are in gold on a background of Nazarene blue. The beveled edges and back of the badge are gold. The official badge is unjeweled.

OF ΣΑΕ

The Original Badge is similar to the active badge, but of larger size, being one-and-a-half inches long and fifteen-sixteenths of an inch wide. The background behind the Greek letters ΦΑ is blue like the rest of the badge. This badge is customarily worn by the Eminent Archon of an active chapter.

The pledge badge is a rhomboid of gold, arranged vertically, with a blue face upon which appear the Greek letters ΦΑ on a white background and surrounded by a wreath.

Original Badge



Pledge Badge





Coat-of-Arms

The coat-of-arms is a shield quartered. In the first quarter are three red crosses on a gold background; in the second quarter is a lamp on an ermine background; in the third quarter is a fleur-de-lis; and in the fourth quarter is a phoenix. The border of the shield is purple with twenty-two fleur-de-lis thereon. The inescutcheon pictures the sun and clouds on a black background. A helmet, mantling, and a crest surmount the shield. The crest depicts Minerva, a lion, and the Greek letters ΦΑ in a wreath. Beneath the shield is a scroll bearing the name of the Fraternity in Greek.



Minerva

Minerva is the patron goddess of the Fraternity. Many representations of her exist, one of which is pictured here. Minerva is the Roman form for the Greek goddess Athena, the patron goddess of the city of Athens where the Parthenon was built to her honor.



SEAL OF SIGMA ALPHA EPSILON

Seal

The seal of the Fraternity is of circular form, around the outer edge of which is the name Sigma Alpha Epsilon Fraternity. Inside of this border appear the date 1856 above, the words Great Seal across the center, and the words Phi Alpha below.



Recognition Pin

The recognition pins is a monogram in gold of the letters ΣΑΕ.

The flower of the Fraternity is the violet.

The colors of the Fraternity are royal purple and old gold.

The flag is rectangular in form, the length being roughly one-and-a-half times the width. The background of the flag is royal purple. In a field of gold in the upper left corner of the flag appear the Greek letters ΦΑ in royal purple. Beneath the field are eight gold five-pointed stars, seven of which are arranged in circular form around the eighth. The Greek letters ΣΑΕ appear in an ascending diagonal arrangement across the right side of the flag.



Flag



XIIV

THE PUBLICATIONS

The Record

ACCORDING TO VOLUME 1 of *The History of Sigma Alpha Epsilon* published in 1911 by William C. Levere, the first appearance of the Σ AE *Record* was an event of the greatest importance.

“One March day,” wrote Levere, “the fraternity awoke to find it had a magazine. To quote the very first words of the publication: ‘The Sigma Alpha Epsilon *Record* is a fact.’ The cover was as follows: ‘The Sigma Alpha Epsilon RECORD/A/Quarterly Journal of the Fraternity/R. H. Wildberger, Editor-in-Chief; J. H. Alexander,

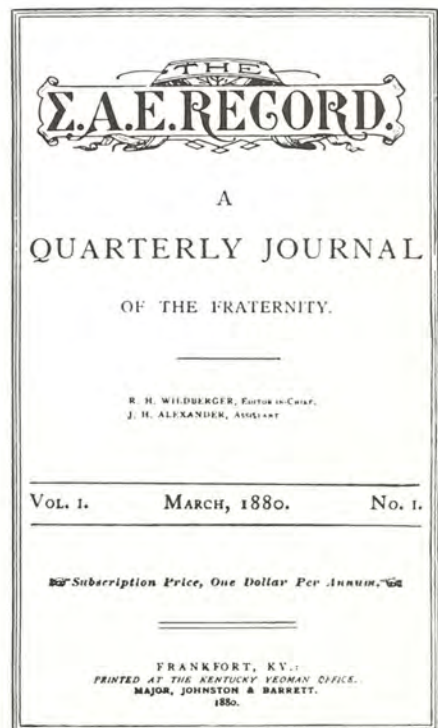
Assistant/Vol. I, March, 1880, No. 1/Subscription Price, One Dollar Per Annum/Frankfort, Ky.; Printed at the Kentucky Yeoman Office; Major, Johnston and Barrett; 1880,’ the whole surface being surrounded by a triple-ruled black border. The magazine had 40 pages exclusive of cover. The editors declared in their salutatory: ‘In the first place, as this is the official organ of the fraternity, gathered by it, and by it to be supported, its first allegiance is, and ever shall be, due to the fraternity. Our columns shall contain a record of the order’s progress as the years roll by.’”

Under the Life Subscription Plan of

OF ΣΑΕ

1912, each member initiated into the fraternity received a life subscription for \$10.00 along with his initiation fee to the national organization. This plan was altered in 1969 to provide for a five-year subscription, renewable by paying annual Chapter National dues or sent for life upon payment of a Life Membership in the Chapter National. Today more than 100,000 alumni receive the magazine on the new plan.

Despite the fraternity's 90 years of constant publication, there have been only 21 editors of *The Record*. After the Centralization Plan in 1920, the editing job



was left in the hands of the Eminent Supreme Recorder (Executive Secretary) who has and does to this day serve as editor-in-chief of publications. Eminent Supreme Recorder Jack R. Hotaling delegates the editing of the magazine to an associate editor. The magazine is handsomely bound every two years and is given to the Chapter libraries.

Catalogue and Directory

Nine editions of the catalogue and directory of the membership of the Fraternity have been issued as follows:

Year	Published by	Chapters	Members
1859	North Carolina Xi	10	165
1870	Georgia Beta	17	450
1872	Georgia Beta	17	512
1877	Kentucky Chi	17	806
1886	Georgia Beta	30	1,890
1893	Pennsylvania Sigma-Phi	46	3,604
1904	William C. Levere, E.S.R.	62	8,500
1918	Don R. Almy, E.S.A.	83	20,000
1929	Eric A. Dawson, E.S.R.	99	32,856

The excessive expense of printing a new catalogue and directory of the membership of the entire Fraternity, together with the fact that thousands of members change their place of residence every year, have made the publication of a new edition inadvisable. In the four decades following 1929, the membership of the Fraternity more than quintupled. Individual chapters have frequently published catalogues and directories of their membership. Should a chapter desire a current list of its entire membership, it may write to the National office and secure one by return mail.

The Songbook

Sigma Alpha Epsilon is fortunate in possessing so many beautiful fraternity songs. These have been collected at different times, and published in volumes called *The Songs of Sigma Alpha Epsilon*. These volumes have appeared in 1891, 1892, 1906, 1915, 1921, 1929, 1948, and 1961.

The History

Sigma Alpha Epsilon has been fortunate that its history has been recorded in superb form. The monumental *History of Sigma Alpha Epsilon* by William C. Levere was published by the Fraternity in 1911. This comprehensive history of Sigma Alpha Epsilon from its founding up to the time of publication is profusely illustrated. The Fraternity will soon publish a two volume history which will bring the story of Σ AE from 1910 to 1956, the time of its centennial. These volumes are the result of years of research and writing by Lauren Foreman and Joseph W. Walt, Tenn. K '47.

The Hustler and Phi Alpha

The *Hustler* was the first esoteric, or private, publication of the Fraternity. It appeared September 1, 1892, founded and edited by George and Harry Bunting of Tennessee Zeta. This was a very live magazine and carried much news of great interest to members of the Fraternity. In February, 1894, *The Hustler* was changed to *Phi Alpha*, which has remained our private publication up to the present time.

The Leadership School Hustler

The Leadership School Hustler was first published by delegates at the 16th Leadership School in Evanston, Ill., in 1950 to serve as a medium for news and information during the training program. It has been continued as a publication at the Leadership School since that time.

Chapter Publications

The National Laws of the Fraternity require each chapter to publish at least one news bulletin for its alumni each year. Many chapters issue two or more such publications in a year. These contain news of interest to alumni, other chapters of the Fraternity, and prospective members. Some chapters print their bulletins in newspaper format, while others choose to issue a magazine type publication. A number of these news bulletins have been published

continuously for several decades and have grown to be excellent publications in their news, editorial, and pictorial content.

Other Publications

Other publications of Sigma Alpha Epsilon include the following: *The Original Minutes* of Alabama Mu, first published in 1904; the *Sigma Alpha Epsilon Manual*, edited by Dr. George H. Kress, Ohio E '96, assisted by Herbert B. Moyer, Pa. Z, '97, which was the most comprehensive history up to that time; and *ΣAE in the World War*, written by William Le-

vere and published in 1928. Also published about the Fraternity were: *The Paragraph History of Sigma Alpha Epsilon*, designed for pledge training by Levere; the *Sigma Alpha Epsilon Pledge Manual*, compiled by O. K. Quivey and first published in 1938; *The Saga of the Bunting Brothers*, also published in 1938; and *The Keynoter*, published since 1945 by the E.S.R. William C. Levere was the author of five more fraternity books: *The ABC of ΣAE*, *The ΣAE Chap Book*, *Who's Who in ΣAE*, *Leading Greeks*, and *The Memory Book of Sigma Alpha Epsilon*.

XW

THE LEADERSHIP

“To be a leader, one must first have a cause.”

TO BELIEVE DEEPLY in something is not as easy as we may think. Caring is a matter of the spirit, a quality which comes from use and practice, trial and error. Caring arises from shared experience, common goals, and a willingness to risk trust and friendship with others. Many people live on the surface of experience, neither taking great meaning from life nor giving freely of themselves to others. All around us are causeless persons, uncertain of their beliefs, afraid to stand for something lest

they be made to suffer for their principles and beliefs. It is a typical mode of young adult behavior to be *against* someone or something. It is much harder to learn to be *for* a person, a principle, or a belief. The world looks for leadership, and only men who know how to share what they believe can play an effective leadership role.

Sigma Alpha Epsilon conceives of itself as an educational developmental organization. It is a general undergraduate educational fraternity. It seeks to use the opportunities provided by the fraternity association to make the undergraduate ex-

SCHOOL

periences in class and out of class more meaningful to those who fall within its orbit than would otherwise be the case. Sigma Alpha Epsilon stands for certain principles of personal conduct and group responsibility without which neither individuals nor associations can achieve their goals. These principles are practical ones, proved by experience over time. They come from the greatest of the teachers of men. Their form and content are not mysteries but are familiar to all. To those who seek to learn the lessons of leadership, ΣΑΕ gives counsel, support, and opportunity.

The Leadership School was begun by a

young college instructor with a vision and a cause. John O. Moseley believed in young men and in the creative opportunity which a fraternity experience could give to them. He chose to work with young men. He was a leader in war, an athletic coach, a teacher, counselor, and dean. From these experiences he had first-hand evidence of the differences among men who aspire to leadership. Those who were accorded the mantle of leadership seemed to John Moseley to be those who believed deeply in the worth and dignity of the individual and who had experience in taking responsibility for more than mere personal for-

tune and enjoyment. Leaders were men who believed in others and worked through them, giving them support and encouragement. He found the most thoughtful and effective young men to be those who had learned their lessons in the fraternity training grounds.

He observed chapters closely and noted that some built thoughtful and courageous leaders of an independent spirit. Some chapters, however, brought to leadership positions persons who emphasized degrading and demeaning behavior. Out of his love for Sigma Alpha Epsilon and its teachings came a vision of the fraternity as a great educational force in this free country. He gave a major part of his great energy and creativity to making Sigma Alpha Epsilon a training ground for the development of leadership for business, education, and the professions.

The Leadership School concept was developing slowly over many years of experience. In 1935, while serving as Eminent Supreme Archon, John Moseley called upon some brothers in Oklahoma City to assist him in raising funds to make possible a workshop of chapter presidents and other chapter leaders from all over the country. Two other alumni of Oklahoma Kappa, Leo S. Cade as chairman, and Grover D. Strother, actually raised funds despite the great economic depression which gripped our country. The first Leadership School met in the Levere Memorial Temple, at Evanston ever since then the site of these annual adventures in fraternity leadership.

The form, content, and timing of the Leadership School sessions has varied as the needs of undergraduate chapter men have changed. The sessions are typically held at the Levere Memorial Temple in August, utilizing the campus and facilities of Northwestern University. Smaller, regional versions of the Leadership School have come to characterize province conventions, chapter leadership retreats, and other training emphases in the fraternity's work across the nation.

Leadership School emphasizes three major dimensions. One is the practical art of administering the affairs of an effective chapter. This is elaborated in discussion sessions, the topics for which grow out of the expressed needs of those participating. The second dimension is that of teaching the principles of leadership through precept, example and the insights which come from research and reflection upon the essentials of leadership.

The third dimension is that of the fraternity itself. The thinking of the founders, the beliefs of those who gave leadership to the fraternity in its formative years, and the views of the fraternity experience held by those who today guide and nurture it on the campuses of the country, are all brought to bear on our contemporary experiences.

Leadership School recognizes that one's period of undergraduate participation in the fraternity is a passing phase of one's educational development. It is clear that those who have come to positions of prominence in public service and in their chosen professions tend to have had an experience not unlike that of the successful fraternity chapter. To be sure, the lessons learned in chapter operation are not always comfortable ones. Sometimes they are disturbing and nearly always challenging. Learning how to take from these experiences the knowledge which one can then apply in other situations requires an analytical mind and an empirical approach to life. The close associations of brothers of many persuasions, varied backgrounds and experiences, and sometimes conflicting beliefs, helps all of us to learn how to function in a world becoming increasingly complex and interdependent. How are we to learn how to play an effective role as committed individuals in a world bound together by rapid communications and transportation and by a new awareness of the common fate all men share? That is a problem we all must face.

ΣΑΕ is a truly national fraternity. The men who come to Leadership School pre-



sent evidence of their high principles and serious purpose. Sectionalism disappears, differences of accent and rapidity of speech, variants of name and religion, of economic and ethnic origins, of school and interest, all blend into a composite picture of human understanding which makes the vision of fraternity meaningful to every man.

To be a leader one must learn to care deeply. Fraternity is caring for others. The educational experience of fraternity is learning to care for one's brothers, learning to stand on principle, being willing to suffer for an ideal. There are those who say that ideals are impractical. Through living, we come to know that ideals are the

most practical guides to life available to us. To learn to care for others and for ethical principles of personal and group conduct is the great educational lesson which fraternity can teach.

John Moseley had a vision—that fraternity is a great teaching movement. Hundreds of men have followed in his footsteps, giving freely of their time and talent to make the Leadership School of Sigma Alpha Epsilon a continuing expression of that vision. Your chapter and the experiences you have within it are the fruit of that dream. The aim of the Leadership School is to help you develop as a person and to help your chapter serve the needs of the campus on which you function.



XWV FRATERNITY AWARDS

SIGMA ALPHA EPSILON has established through the years a number of awards for recognition of exceptional achievement, loyalty and excellence among its individual members and chapters. As with any honor worth having, an award in Σ AE is one not to be sought, but to be earned. Presented here is a brief description of the principal awards granted by the Fraternity or available for chapter and Province presentation.

Leadership School Awards

The John O. Moseley Zeal Award. Since 1956, the John O. Moseley Zeal Award

has been granted annually at the Leadership School to that chapter which, in the judgment of those members of the Fraternity who have observed it, best exemplifies loyalty, zeal, and devotion.

Certificates of Distinction as a Nominee for the John O. Moseley Zeal Award. A plaque is presented to those chapters nominated for the award.

Annual Scholarship Award. Each year a cup is presented to that chapter which has maintained the best scholarship of all Σ AE chapters during the previous year.

Community Service Award. Presented by the Σ AE Leadership Foundation to that

chapter which excels in a program of community action during the previous year. The award is a plaque, a cash grant to the house institution, and a similar grant to a charity chosen by the chapter.

Certificates of Distinction for the Community Service Award. A plaque is presented to those chapters who also excelled in a program of community action.

National Convention Awards

Distinguished Service Award. Undoubtedly the highest honor bestowed by Sigma Alpha Epsilon upon any individual member is the Distinguished Service Award. It

is granted only at National Conventions of the Fraternity to those members who, through a lifetime of service to Sigma Alpha Epsilon, merit the most distinguished award the Fraternity can give. The few honored recipients receive a citation for their services to the Fraternity and a magnificent pendant and sash. Any member so honored displays his Distinguished Service Award at National Conventions, Province Conventions, Founders' Day banquets, or other very important fraternity occasions.

National Scholarship Award. At each National Convention, a cup is presented

to that chapter which has maintained the best scholarship of all ΣΑΕ chapters during the previous years. The award was originally established by the Washington Alumni Association. Recognition is also given the chapter which has made the greatest improvement in scholarship during the same period.

Publications Awards. At each National Convention, trophy awards are made for the best chapter publications issued during the previous biennium. One award is made for the best newspaper, and another is made for the best publication with magazine format.

Scrap Book Awards. At each National Convention, trophy awards are made to the chapter submitting a scrap-book judged to be the best created during the previous biennium. Competition for this award is very keen, and the quality of scrap-books which have won during recent years has been very high.

Chapter Efficiency Award. At each National Convention an award is made to that chapter which has been most prompt with its reports to the National Office since the last Convention.

Province Awards

The Award of Merit. This is a plaque that is available through the National Office for presentation by a Province to an alumnus within the Province who has rendered distinguished and loyal service.

Province Archon Certificate. This is presented by the National Fraternity when each new Province Archon takes office.

Other. Some Provinces have created special ways to honor chapters and alumni within their boundaries.

Chapter Awards

The True Gentleman Certificate. Many chapters require their pledges to memorize The True Gentleman as a part of pledge education. At an appropriate time the pledges individually recite this superb piece in the presence of the entire active chapter. Each pledge whose recitation is perfect receives The True Gentleman



The True Gentleman
This is to certify that Pledge Brother

of _____ Chapter on _____, 19____, as a part of his pledge training in the Sigma Alpha Epsilon Fraternity, gave in our presence a word perfect recital of the definition of The True Gentleman, and as a token thereof is awarded this acknowledgment and commendation.

The True Gentleman

The true gentleman is the man whose conduct proceeds from good will and an acute sense of propriety, and whose self-control is equal in all emergencies, who does not make the poor men conscience of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity, who is himself handled if necessary temperate to handle another, who does not flatter himself, engage before power or boast of his own possessions or achievements, who speaks with frankness but always with sincerity and sympathy, whose hand follows his word, who thinks of the rights and feelings of others other than his own, and who appears well in any company, a man with whom honor is shared and virtue safe.

_____ *Ray A. Smith* _____
National Fraternity President

The True Gentleman Award

Certificate, properly inscribed and signed.

The Order of the Phoenix. From time to time chapters, or other duly constituted bodies of the Fraternity desire to honor in a special way a brother who has performed a noteworthy service, or who has been exemplary in his devotion and loyalty

Order of the Phoenix

The
Order of the Phoenix

of
Sigma Alpha Epsilon
is awarded to

by

for devoted and loyal service to the
Fraternity, as an expression of appreciation



to the Fraternity. To such members is presented a handsomely engraved certificate called The Order of the Phoenix.

Scholarship Certificate. In recognition of outstanding individual academic performance, a chapter may present a certificate which is available through the National Office which is signed by the Eminent Supreme Recorder, the Scholarship Chairman, the Chapter Adviser and the Dean.

Scholarship Ring. A specially designed scholarship achievement ring is available for purchase by chapters through the National Office to honor outstanding performance by individual brothers.

The Besser-Lindsey Award. An honor toward which every initiate can work is the Besser-Lindsey Award which can be presented to only one senior from each Chapter Collegiate each year. The winner must measure up to three qualifications. The candidate must have had an average of "B" or thereabouts during his four years in college; he must be the holder of two major letters in some college sport; and he must have held some chapter office. Letters of application for the Award must contain signed statements from the athletic department, the Registrar, and the Eminent Archon, attesting the credentials of the candidate. All applications should be mailed to the National Office early during the second semester of the candidate's senior year.

Eminent Archon Certificate. Many chapters present their retiring Eminent Archon with a certificate which is available through the National Office. Others pay honor by a gift or by presenting a replica of the original Σ AE badge identical to the one which was worn during the term of office.

Alumni Awards

Fifty-year Certificate. A feature of Founders' Day banquets throughout the country is the awarding of Fifty-year Certificates to alumni members of the Fraternity who have been initiates for fifty years



"The Spirit of Sigma Alpha Epsilon," General J. Washington Moore, Tennessee Nu '91 (Vanderbilt), E.S.A. in 1892-94 and grand old man of the Fraternity, as he appeared in 1957 at the age of 91. He died at Nashville, Tenn. on January 2, 1965.

or more. In this way the Fraternity honors its "Golden Sons" for their years of active membership and devotion to the ideals of Sigma Alpha Epsilon.

Merit Key Award. Through the Alumni Program, members of the Fraternity who are especially active in the alumni work of Σ AE are presented with the Merit Key Award for their faithfulness and continuing activity. This award is made upon the recommendation of a Province Archon to the Supreme Council.

Founder Member Certificate. This handsome certificate is presented to each brother who becomes a Founder Member of the Levere Memorial Foundation.

Supreme Council and Eminent Supreme Archon Certificates. Upon assuming office, each member of the Supreme Council and each Eminent Supreme Archon is presented a certificate in recognition of his election to high Σ AE office.

XVII

HISTORIC SITES OF

AN IMPORTANT PRECEPT of Sigma Alpha Epsilon is that we do honor to those who have gone before us. As we respect the lives and deeds of those who made ΣAE a great national fraternity, we attempt to commemorate their contributions and sacrifices in a fitting manner. Thus one can find in a number of places in the country monuments, plaques, or buildings which stand as memorials to the members of ΣAE. Most of the historic sites are found in the South, for that is the land where ΣAE was born, but perhaps the most majestic of all fraternity memorials stands near the shores of Lake Michigan.

The Levere Memorial Temple

At the St. Louis Convention of 1920 Sigma Alpha Epsilon adopted the plan for a national headquarters building in which the handling of all its administrative affairs would be centralized and which would also serve as a memorial to those ΣAEs who had died on the battlefields of France during World War I and in other wars since the founding of the Fraternity in 1856.

This plan was largely the creation of William C. Levere, then Eminent Supreme Recorder, and he immediately arranged for the purchase of property at 1856 Sheridan Road in Evanston, Ill., and set about

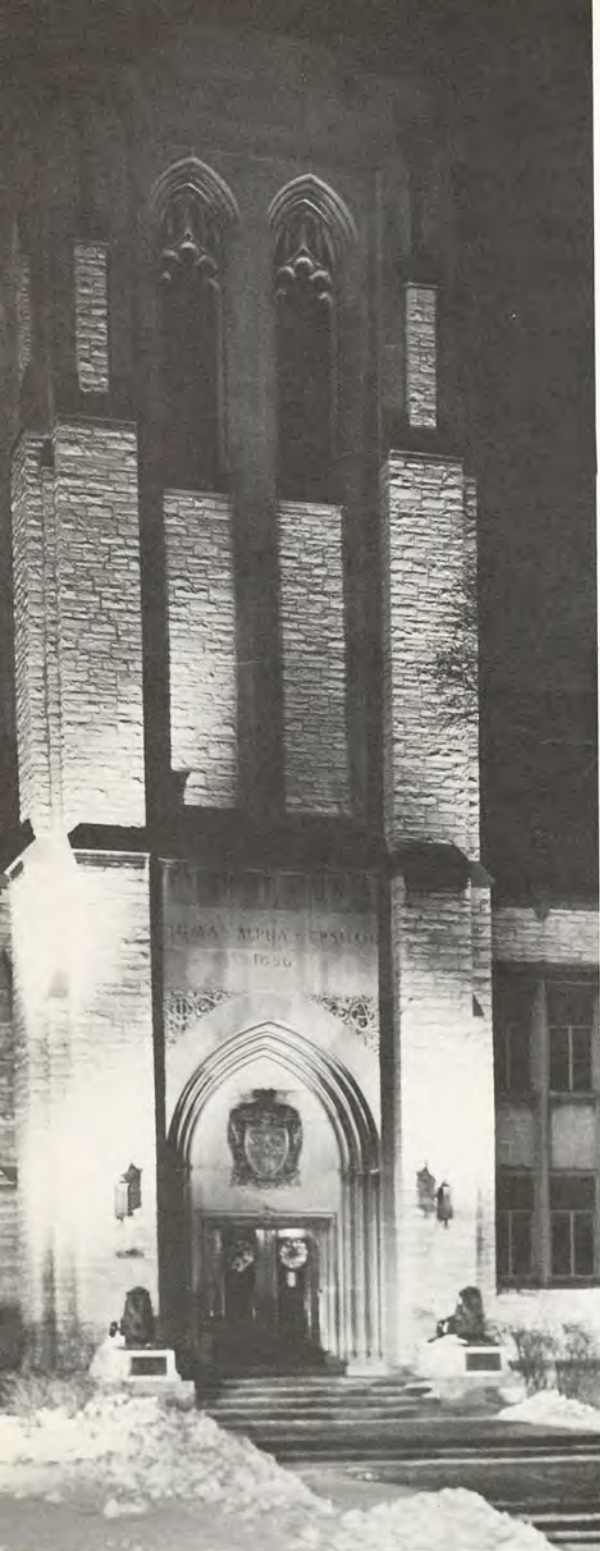
ΣΑΕ

raising funds through the Chapter National for the erection of the building.

Construction of the building was in sight when, on February 22, 1927, Billy Levere died, leaving \$25,000 to the Fraternity without restrictions as to its use. At a special meeting the Supreme Council decided to apply this gift to the erection of the building and to call it the "Levere Memorial Temple." Arthur Howell Knox, *Ill. Ψ-Ω '02*, was named as architect and Lauren Foreman, *Ga. E '01*, then Eminent Supreme Archon, appointed a Building Committee, consisting of Judge Alfred K. Nippert, *Ohio E '94*, Chairman, Arthur

Knox and Eric A. Dawson, *Miss. Γ '08*, then Eminent Supreme Recorder.

The plans of this committee were presented to the Miami Convention of 1928 by Judge Nippert and were unanimously approved. Ground was broken June 22, 1929, by O. K. Quivey, *Ind. B '12*, then Eminent Supreme Archon; the cornerstone was laid September 11, 1929; and the completed building was dedicated December 28, 1930, during the Seventy-Fifth Anniversary National Convention. The dedicatory address was delivered by General William G. Everson, *Ind. A '03*, with Eminent Supreme Archon Quivey presiding at the exercises.



The Temple Tower

An event never to be forgotten by those fortunate enough to be present was the dedication of this beautiful edifice, this cathedral of Gothic arches and stained glass, by the erection of which ΣΑΕ became the first fraternity to build its own national headquarters.

Besides housing the National Offices of ΣΑΕ where all the business of the Fraternity is centralized, the building contains the most comprehensive college fraternity library in the country, the largest college fraternity museum in the land, and a cycle of portraits and mural paintings which portray the history of ΣΑΕ and of other fraternities in a most striking manner. The greater part of the embellishment work was done by Johannes O. Waller, Ill. Ψ-Ω '35, who was brought from Munich in 1930 and who devoted his extraordinary talents to the beautification of the Temple until just prior to his death in 1945. His last project was the embellishment of the Chapel which he was able to complete. He was initiated into ΣΑΕ while taking graduate work at Northwestern University.

The memorial chapel with its stained glass windows by Tiffany of New York City has been called the most beautiful in the Middle West, but visitors find equal interest in the Panhellenic room with its historic murals and the seals of thirty-nine fraternities and twenty sororities in fresco on its ceiling; in the Library and Museum with the seals of all the institutions in which there have been ΣΑΕ chapters shown in the windows; and in the attractive Banquet Hall with its heavy Gothic tables and 100 chairs, each one bearing the name of a member of the Fraternity, while on the walls are photographs of a galaxy of ΣΑΕ leaders in public life.

No one had more to do with the erection of the Levere Memorial Temple than did Alfred K. Nippert, whose tireless efforts as chairman of the building committee made the building more than an enduring monument of stone and glass. With loving care he handled every detail of the construction of the building. Lauren Foreman, Eminent Supreme Archon of ΣΑΕ at the time the



Temple was planned, said of Judge Nippert many years later:

“I want to pay tribute to the man who made a great dream of Billy Levere’s come true. The dream was a beautiful, functional national headquarters for our Fraternity. And the man who brought it to reality was Brother Alfred K. Nippert. In a rare burst of wisdom, I appointed Judge Nippert chairman of the building committee when I was ESA. Work? You never saw anybody devote himself to a job like that Nippert! And thanks to his tireless labors, the Levere Memorial Temple was completed and occupied by the National Headquarters within three years, and the financial obligation disposed of in 15 years.”

Judge Nippert himself summed up the meaning of the Temple to loyal members of Sigma Alpha Epsilon when he said in 1956:

“Many of us feel a deep personal attachment to that Gothic structure which stands opposite Northwestern University in Evanston, Illinois, the Levere Memorial Temple. And, strangely enough, we who have been most intimately concerned with the mundane problems of its planning, financing, and building, who have seen its component parts clearly for what they are: stone, steel, wood and glass, feel most keenly the spell—the presence—of the Temple. And this points up a natural phenomenon. When a building is conceived in a spirit of devotion, planned with affection, and built with



Stairway from foyer to the Tower Room and Museum. Portrait of President McKinley on the right.

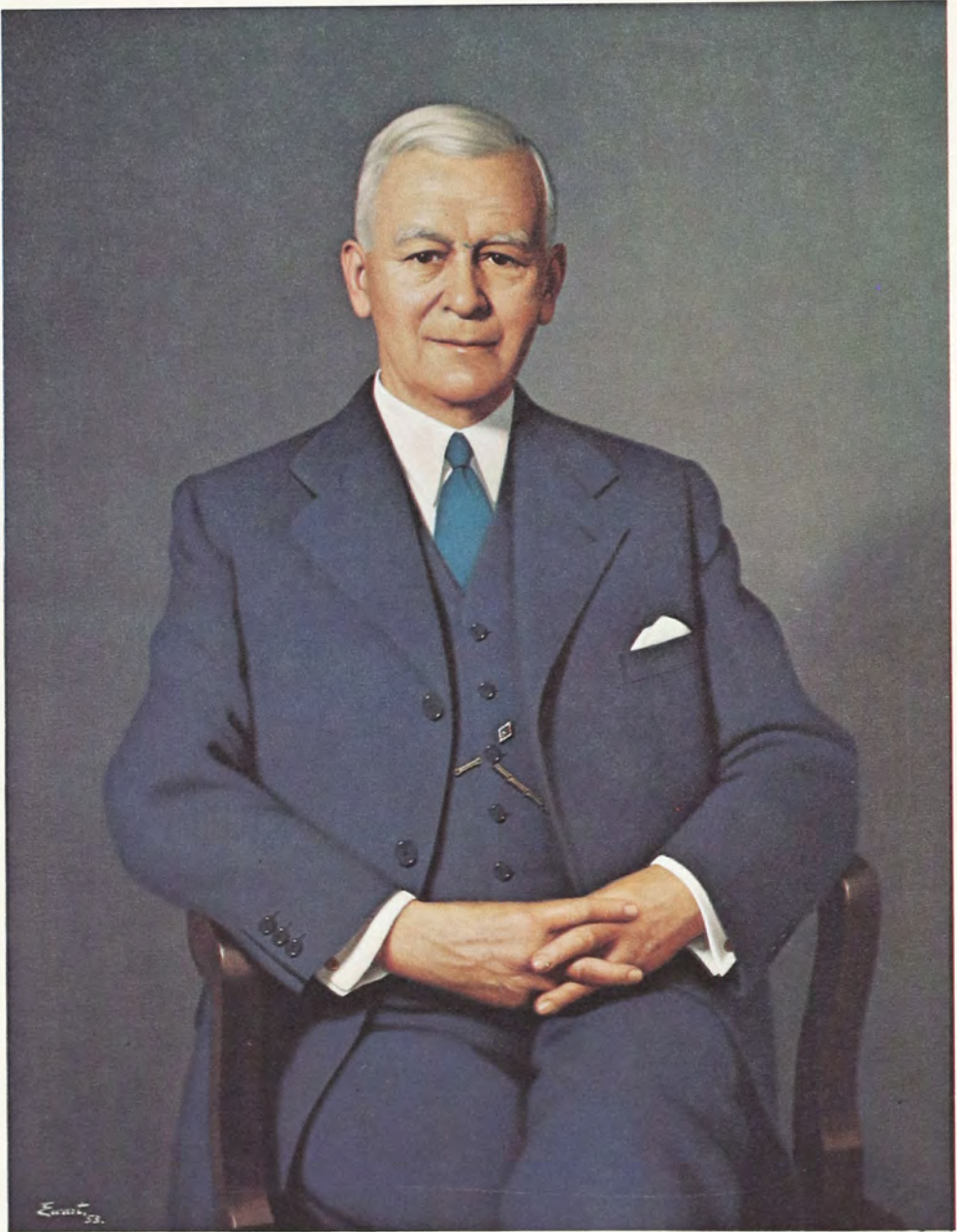
beauty as the ultimate end, it is, when it stands completed, something larger than its physical dimensions, something more alive than the inanimate materials of its construction — and something more thrilling than the vision that preceded it. The Temple is a fitting memorial to a man like Billy Levere. It has dignity as he had. Part of it is devoted to hard work for ΣΑΕ as he was, part of it to study, part of it to comradeship, music, and the worship of God. These were in Billy's nature too. And all of it is dedicated to the men who have served this nation in time of war. Billy's great service in this quarter is world-renowned. I hope that you will visit this impressive shrine of our fraternity. Then you will discover for yourselves its greatest quality—which also was a quality of Billy Levere—the power to warm, inspire, and strengthen you."

Opposite: The Chapel of the Temple

Panhellenic Room







ALFRED KUNO NIPPERT

Initiated in the Class of 1894 at Ohio Epsilon, University of Cincinnati; Eminent Supreme Archon, 1930-1932; Honorary Eminent Supreme Archon, 1932-1934; Chairman of the Building Committee of the Levere Memorial Temple; honored jurist, benefactor of his National Fraternity and Chapter Collegiate; Founder Member of the Levere Memorial Foundation; devoted husband, father, and friend, he died at Asheville, N.C. on August 6, 1956.





The DeVotie Memorial at Tuscaloosa, Alabama

The DeVotie Memorial. At the Los Angeles Convention in 1949 the Fraternity decided to help Alabama Mu chapter meet the cost of erecting a suitable memorial chapter house at the University of Alabama in time for the celebration of the Fraternity's centennial on March 9, 1956. The magnificent house, in gracious southern colonial style, was completed in ample time, and one wing of the house is set apart as a memorial to Noble Leslie DeVotie and the other seven founders of the Fraternity. It contains a museum of irreplaceable Fraternity memorabilia, portraits of the eight founders, and is furnished with superb taste, the carpeting and drapes being of rich purple and gold. The members of Mother Mu, always known for their friendly hospitality to all visiting members of the Fraternity, maintain the DeVotie Memorial at Tuscaloosa as a shrine to be visited by every Σ AE.

The Mansion House A second shrine of Σ AE is located in Tuscaloosa at the Mansion House, where the Fraternity was founded on March 9, 1856. An appropriate marker stands by the house, which has been extensively remodeled and is now used as a church. The Mansion house has also been known as Johnson's School House.





Levere Memorial Temple—Court of the Archons

Grave Sites

In memorial to dead fraternity leaders several monuments have been erected by the Fraternity. The grave of Noble Leslie DeVotie is marked by a monument in the Linwood Cemetery in Columbus, Georgia. In Hollywood Cemetery in Richmond, Virginia, a special marker was placed on the grave of Abner Edwin Patton. John Webb Kerr's grave is likewise marked in the Mount Olivet Cemetery at Nashville, Tennessee. In the small hamlet cemetery

of Pleasant Hill, Alabama, is the marked grave of John Barratt Rudolph. Another historic site of the Fraternity is the grave of Lucy Pattie at Frankfort, Kentucky.

In the Memorial Park Cemetery at Evanston, Illinois, lie two great Σ AE leaders: William C. Levere and John O. Moseley. The memorials to each of them are visited every year by the men of the Leadership School, who also conduct a service in honor and memory of Levere and Moseley.



XWIII

ALUMNI LIFE IN SIGMA

FRATERNITY MEMBERSHIP IS for life. Although a man may experience four years of intensive undergraduate activity as a member of an Σ AE chapter, there await him many years of activity as an alumnus.

The strength of Sigma Alpha Epsilon lies not only in the excellence of its chapters collegiate. Its continuing strength lies in the activity of its alumni members. One evidence of this continuing relationship with the fraternity is found in the alumni associations of Σ AE which are found all over the United States and in those foreign lands where groups of Σ AEs have banded together for mutual fellowship and service.

Following graduation all members of Σ AE are encouraged to affiliate as active members in a nearby alumni association.

Over the years the Fraternity has chartered over two-hundred and seventy alumni associations.

The alumni of your chapter are dedicated to helping you and your chapter. They recommend prospective members to the chapter and help wherever they can with your rushing program. In some chapters, alumni serve as big brothers to pledges or actives. They assist in sending delegates from the chapter to Leadership School. They assist in the building and maintenance of the chapter house or lodge through the House Corporation. Finally when you are about to enter into your life's career, they stand ready to help you get the right start.

When you enter the ranks of your alumni, you may find that no alumni association

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exists in the town where you are located. It is easy, however, to get an alumni association started. Altogether it requires only ten alumni in good standing to apply for a charter for an alumni association. The charter fee, payable to the National Fraternity is only \$15.00, while annual dues for the entire association is a minimal six dollars. Through your alumni association you can help to perpetuate the good work the fraternity is doing to help its chapters.

Alumni associations conduct organized functions such as weekly or monthly luncheons, Founder's Day celebrations, Christmas Parties, Summer Rush Picnics and many other special events.

Computer listings of all alumni in your area can be procured through the National

Office. This listing can be helpful in organizing an alumni directory, starting an association, or for mailing newsletters and announcements.

After graduation many brothers allow their fraternity to become only a memory. Some, those whose loyalty stamps them as leaders of men, will happily remain active in their fraternity, will contribute time and money to its worthwhile causes, will serve as advisors to chapters, will serve as province and national officers, and will plow back into ΣAE some of the profits and dividends they received as undergraduates. They will do these things because they have learned to care. They believe in ΣAE and they want to see its continue to grow and flourish. Let us hope that you will be one of those who care enough.

XIX

THE WOMEN OF

ASSOCIATED WITH MANY Σ AE Chapters across the nation, there are organized groups of mothers, wives, and sisters known as Minerva Clubs. Originally these groups were called Mothers' Clubs, but due to an expanded membership of wives and sisters of Σ AE members, they now are known as Minerva Clubs.

In one sense Minerva Clubs are a national complement to alumni associations. In another sense they work directly with active chapters in a variety of ways.

The women of Σ AE have given so much help to our active chapters than an exhaustive list of their contributions and accomplishments would require many pages. All over the country they can be found helping with innumerable details of rushing entertainment, making new draperies

for the chapter's living room, contributing toward new furniture, or any one of a thousand other thoughtful projects to provide a more pleasant home and a richer social program for the members of the Fraternity.

Over the past ten years, women's auxiliary organizations of Σ AE have been formed by our collegiate chapters known as "The Little Sisters of Minerva." The Little Sister chapters are usually composed of a select group of young women who show a deep interest in the cause of Σ AE on their respective campuses. These women are generally elected by the brothers of the active chapter. The organization is mainly honorary in nature, recognizing those young women who have shown a constant loyalty to Sigma Alpha Epsilon.

ΣΑΕ

The Little Sisters show their enthusiasm for the chapter by sponsoring an occasional social outing and by helping the chapter with its many activities such as rush, acting as "big sisters" for the new pledges, serving at fraternity receptions, to mention a few. The brothers of ΣΑΕ are proud of the fine Little Sister chapters around the country and are grateful to these girls for the part they play in promoting the name of Sigma Alpha Epsilon.

In 1949, Betty Kress, wife of Dr. George H. Kress, Ohio Epsilon, '96, of Los Angeles, graciously contributed fifty dollars to the National Fraternity for a life membership in the Chapter Nationl. She was thus the first women ever to procure a life membership, and in doing so she started a tradition that has grown during the succeeding years. Since 1949, scores of women

have been honored by similiar contributions to the Fraternity from friends and relatives. This growing circle of women has come to be called the "Golden Daughters of Minerva." In this way, they help to promote the cause of the Minerva Clubs throughout the nation.

Here is one movement in ΣΑΕ which operates without fanfare, without subsidy from the National Office, and without thought of self. What these women have done, they have done with a pure desire to help. And they have done it where the need and the ability to help were both present. Scores of ΣΑΕ chapters are enjoying more comfortable surroundings, a touch of beauty in the home, and a reputation of unaffected hospitality because these lively mothers, wives, and Little Sisters have lent a helping hand.

XX SONGS OF SIGMA

THE TRADITIONS and aspirations, the humor and seriousness, the fun and the sentiment of Σ AE are found in its songs. The Fraternity is fortunate in having many beautiful songs which are sung throughout the land. Some of these are old songs and some are relatively new; each one, however, is sung from the heart of each member, pledge and alumnus.

Three of the Fraternity's songs have a special popularity and a special meaning behind their composition. These are *Sing, Brothers, Sing*; *Violets* and *Friends*.

When Σ AE first invaded the North, it was assumed that while the Fraternity had

an excellent reputation in the South, it would not be able to compete with the old and entrenched rival organizations in the North. Pioneer members of those early Northern chapters were enthusiastic and irrepressible. The essence of their sentiment was expressed in a rousing and time-honored song of the Fraternity written by Alfred K. Nippert and George Kress, both early members of Ohio Epsilon at the University of Cincinnati, when they composed the words and music to *Sing, Brothers, Sing*. They produced a fighting march, to the melody of which Σ AE entered, met, and held at bay its rivals in the Northland.

ALPHA EPSILON

There is an aura of romance about the writing of the lovely song, *Friends*. Many years ago a student of Purdue University sat alone in the Σ AE chapter house on a Saturday night, basking in the mellow afterthoughts of a wonderful day. The University of Illinois had played football at Purdue that afternoon, and after the game several Σ AEs from Illinois had visited their brothers at Indiana Beta to strengthen the bond of friendship between these two great chapters. After a beautiful dinner by candlelight, train-time arrived, and the boys from Illinois left for the station, accompanied by most of the men from the

Purdue chapter. One lone boy, remaining behind in the empty house, could still feel the warmth and congenial fellowship that had been generated that evening. He sat down at the piano, put pencil to paper, and in forty-five minutes expressed his thoughts

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The image shows the first few measures of a handwritten musical score. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The time signature is common time (C). The music begins with a vertical bar line. In the treble staff, there are two chords: a G major chord (G-A-B) and an F major chord (F-G-A), both written as whole notes. A slur covers these two chords. In the bass staff, there are two chords: a G major chord (G-B-D) and an F major chord (F-A-C), both written as whole notes. A dynamic marking 'p. mf' is written between the two staves, centered under the first measure. The page number '173' is printed to the left of the bass staff.



O. K. Quivey

in the form of one of Σ AE's best beloved songs. This boy, Oliver K. "Ken" Quivey, later became Eminent Supreme Archon of the Fraternity, and subsequently became Σ AE's greatest songwriter. Of all the songs he composed, he loved especially *I am Yours In The Bonds*.

In 1913, H. R. Green and Harold V. Hill, both of Illinois Beta, composed a student operetta at the University of Illinois. After the operetta was produced they saved from it one song which became the best-known song that has ever been written for Σ AE—*Violets*. Perhaps no other song better expresses the sentimental attachment of a brother for his fraternity.

These same two members of Illinois Beta produced one other song which has become duly famous. On the spur of the moment Green and Hill composed the song *Hail to the Purple*, which became so enormously popular at the University of Illinois that the authorities of the school adopted the melody as its Alma Mater. Few students, even at the University of Illinois, know that *Hail to the Orange*, *Hail to the Blue* was adopted from an Σ AE song, and not the other way around.

We have included here the words to a number of Σ AE's best-known songs. It is by no means exhaustive. For the words and music to these and other songs, you may consult the latest edition of the *Songs of Σ AE*.

Violets

Chorus by Hod R. Green, Ill. Beta and Harold V. Hill, Ill. Beta
Introduction by Dick Russ and Don Nelson
Wisc. Phi

Wherever you may go
 There are flowers that you know,
 The fragrant lilacs, red rose,
 Or gardenia, white as snow;
 Each flower may bring a dream to you
 As one flower does to me,
 A dream of friendship firm and strong,
 In my fraternity.

Chorus

Violet, Violet,
 You're the fairest flower to me.
 Violet, Violet,
 Emblem of Fraternity.
 With your perfume memories come
 Of Sigma Alpha Epsilon.
 Dearest flower beneath the sun!
 My Violet.

Here's to Sigma Alpha Epsilon

Written by Camille Robert

Here's to Sigma Alpha Epsilon,
 And to the royal purple and the gold,
 And to all the brothers strong and true
 Who are gathered in the fold.
 Here's to Minerva, mother of us all
 May we e'er be faithful to her call,
 May the violet ever fragrant be,
 Σ AE, our beloved fraternity.

Hail to the Purple, Hail to the Gold!

Words by Hod R. Green, Ill. Beta
Music by Harold V. Hill, Ill. Beta

Hail to the Purple, Hail to the Gold!
 Hail to Phi Alpha, motto of old!
 Hail success Fraternity
 In years yet to come!
 Hail Sigma Alpha Epsilon.

The Pledge Song

*Words by Al F. Leue, Ohio Epsilon
Tune "Tavern in the Town"*

I'm pledged to dear old ΣAE, ΣAE,
And there's no place I'd rather be, rather
be,

Than in the dear old Chapter Hall,
With those whom brothers I will call.

Chorus

Fare thee well, for I must leave thee,
Do not let this parting grieve thee,
For I'm going to join the very best
fraternity.

Adieu, ye other frats, adieu, adieu, adieu,
I do not care to come with you, come with
you,

For I've been bid jolly ΣAE,
And that's the only frat for me.

I'll wear the purple and the gold, and the
gold
And in the ranks I'll be enrolled, be
enrolled,

And ever loyal I will be
To dear, beloved ΣAE—Chorus.

If you're a man of proper ways, proper
ways,
And wish for happy college days, college
days,
There is but one fraternity
For you to join; that's ΣAE—Chorus.

Friends

Words and Music by O.K. Quivey, Ind. Beta

The chairs all are empty
The last guest has gone.
The candles burn lower and lower
and sputter on and on,

But after the last guest's departed
Haunting the smoke laden air
There remaineth a lingering presence
The ghost of good fellowship rare.

Chorus

Friends, Friends, Friends you and I will be,
Whether in fair or in dark stormy weather
We'll stand or we'll fall together for
ΣAE; we will always be,
Our bond celebrating till death separating
Old pals from me.

Sing, Brothers, Sing

*Words and Music by George H. Kress and
Alfred K. Nippert, Ohio Epsilon*

When we came up from Dixie Land,
A score of years ago,
Our rivals met us with a band,
They thought we were a show.

Chorus

I tell you, sing, brothers, sing;
Sing, brothers, sing,
And let Phi Alpha ring,
Sing brothers, sing, sing, sing!

But they were very wrong, you know,
To do the way they did;
They were just forty times too slow,
For we got the men they bid—Chorus.

And when in future years we sit
With children on our knee,
We'll teach them that the alphabet
Begins with ΣAE—Chorus.

Oh Sigma Alpha Epsilon
And old Phi Alpha too,
Where e'er you hear these words in song
You'll find some brother true—Chorus.

Yours in the Bonds

Words and Music by O. K. Quivey, Ind. Beta

I am yours in the bonds of old ΣAE.
When your name you have signed,
These few words you will find
To all ΣAEs have a meaning for those who
sign,
These words were created for just your use
and mine.

Gathering of the Clan

*Words by Wm. C. Levere, Ill. Psi-Omega
Music by O. K. Quivey, Ind. Beta
Tune: "Maryland, My Maryland"*

Oh Brothers dear, we're gathered here,
Sigma Alpha Epsilon
With hearts alive and full of cheer,
Sigma Alpha Epsilon.
We've come far, from East and West,
From prairies and from mountains' crest,
The land has given up its best,
To Sigma Alpha Epsilon.

ΣAE Yell

Albert M. Austin, Ohio Delta

Phi Alpha Alicazee,
Phi Alpha Alicazon,
Sigma Alpha, Sigma Alpha, Sigma Alpha
Epsilon
Rah, Rah, Bon Ton, Sigma Alpha Epsilon,
Rah, Rah, Bon Ton, Sigma Alpha Epsilon,
Ruh, Rah, Ruh Rah, Ruh Rah, Ree
Ruh, Rah, Ruh, Rah, Σ A E!

ΣAE Grace

*Words by Wm. C. Levere, Ill. Psi-Omega
Music by O. K. Quivey, Ind. Beta*

Ye ancient Father of our clan
We bow our hearts to thee.
We offer thanks for bread and meat and
for our ΣAE.
Bless Brothers all we humbly pray
Tho far on land and sea,
And keep us true to high ideals
We ask for ΣAE.

Come Sing to Sigma Alpha Epsilon

Tune "Washington and Lee Swing"

Come sing to Sigma Alpha Epsilon
And to Minerva who will lead us on
And to Phi Alpha with its guiding light
And to the lion who will fight, fight, fight;
And when in years to come we'll tell our
sons
About the very best fraternity.
We'll sing of Sigma Alpha Epsilon, swing
along
With ΣAE (Repeat)

Longing

*Words by Helen B. Ledbetter
Music by George W. Clarke*

Violets blue and calling to you
And whisper a message of love.
Violets blue of ΣAE hue
Are blooming for you, just for you.

Send the light of your smile
Down our pathway awhile.
Our violet blue of Sig Alph hue
We are longing, longing, just longing for
you.

Dear ΣAE

Anonymous

Dear ΣAE, dear ΣAE,
You are my beloved fraternity.
Way down south in Dixie-land
We learned of thee.
Dearer to me than any fraternity.
I love you, say you love me.
Ever, loyal, I will be to
Sigma Alpha Alpha Epsilon
(echo) to Sigma Alpha, Alpha, Epsilon.

My Fraternity

Words and Music by James C. Burt, Pa. Zeta

My fraternity, dear old ΣAE,
It's the grandest one of old.
Friends so dear to me
In my fraternity
Of the purple and the gold
It's where good fellows meet
Old friends they greet,
And through years their friendship deepens
My fraternity, my fraternity
It's dear old ΣAE

Sigma Alpha Epsilon

*(Tune: "Moonbeam Shining" from "The Red
Mill")*

Sigma Alpha Epsilon
Old Phi Alpha too,
You're the one we dearly love
To you we'll 'ere be true.
Fate may part us, years may pass,
Future all unknown.
Still our hearts will ever be
Faithful to you alone.

Marching

Chorus by Wm. P. Roe, Ill. Theta

Chorus

We're marching one by one
In Sigma Alpha Epsilon,
Honor loyally
Her name as we go marching on;
Ever shall we stand
As brothers in our mighty band,
Phi Alpha hail to thee
And sing of dear old ΣAE.

Hail to the Purple, Hail to the Gold!
Hail to Phi Alpha motto of old.
Minerva true, the lion too,
We're loyal sons of ΣAE.

Repeat Chorus



You are the Fairest

Arrangement by Joseph R. Phister, Ind. Beta

You are the fairest of all girls to me
 You are the sweetheart of ΣAE
 The wonderful light that shines in your
 eyes
 Matches the blue of the southern skies,
 Purest of all with your heart of gold
 Tells the same story so oft retold
 I love but you, I'll e'er be true,
 Girl of my dreams, my reverie.

ΣAE Sweetheart Serenade

Blair T. Alderman, Ore. Beta

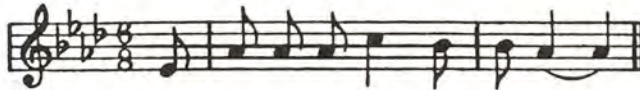
Sleep, sweetheart, sleep
 The silvery moon's above.
 Sleep, sweetheart, sleep,
 I hope you will dream of my love.
 You are the girl God gave to me
 To love and worship tenderly.
 Dream on sweetheart of ΣAE.
 I pledge you my love.

Her Loveliness

*Words by Robert Peterson, Ill. Psi-Omega
 Music by Robert Woolson, Ill. Psi-Omega*

Her loveliness, her tenderness,
 Have stolen all her dreams,
 The sight of her will always bring a thrill;
 The magic in her voice
 Is like a melody it seems;
 I love her now, I know I always will.

The sweet perfume of violets,
 The moonlight in her hair,
 With happiness around her everywhere—
 And from the start she won
 The heart of my fraternity,
 She wears the pin of ΣAE.



The Whistle

XXI

I WANT TO KNOW

Following are a number of questions commonly asked of ΣΑΕ national and province officers. Hopefully the answers given here will prove to be helpful to undergraduates.

1 How Do I Get a New Pin If I Lose Mine?

Complete an official order blank and send it to the National Office.

If an order blank is not available, write directly to the National Office requesting a badge replacement, giving your full name, chapter and badge number.

Payment (\$8.25, plus tax) should accompany the order unless the chapter is to be billed.

2 How Does Our Chapter Order Initiation Equipment?

All initiation and ritual equipment (except the ritual book) is ordered directly from the manufacturer.

Ihling Brothers Everard Company
269 East Michigan Avenue
Kalamazoo, Michigan 49006

Price lists and instructions for ordering are available from the National Office.

3 Can I Affiliate with Another Chapter of ΣAE If I Transfer to Another College or University?

See the National Laws for full details on the affiliation requirements. (Article 23, Sections 71, 72, and 73).

If you transfer to another institution where there is an ΣAE chapter, you automatically become an active member of the ΣAE chapter upon presentation of a transfer card. The transfer card may be obtained upon leaving your old chapter if you are a member in good standing.

A chapter may impose an affiliation fee

not to exceed one-half of its initiation fee. A chapter may also require that you be a student at the institution for at least 6 months, and that you meet their scholarship requirements before accepting you as an affiliate.

4 How Do I Get a List of Our Alumni?

Alumni lists should be requested from the National Office by means of the Sigma Alpha Epsilon computer output request form.

All chapters were sent copies of the request form. If the output request sheet

is not available, write to the National Office and specify the type of listing you want, indicating the sequence of the output, the members to be included, and the geographical limitations.

Note: Alumni Lists Are Not Provided For Personal, Business or Political Use.

5 How Do I Apply For a Student Loan?

The Levere Memorial Foundation has available loans of up to \$500., at 3% interest, payable over a 4 year period beginning one year after graduation. Loans are available to Junior and Senior Σ AEs in good standing. The Eminent Treasurer has the information and application forms. Write to E.S.R. Jack R. Hotaling, P.O. Box 1856, Evanston, Illinois 60204, for information.

6 How Can Our Chapter Get a Loan for a New House, or for Remodeling, or Refurnishing Our Present House?

Contact your House Corporation and have them write to the National Office for a copy of the regulations and loan forms that are issued by the National Board of Trustees who control the funds for making the loans.

7 Does Σ AE Have Financial Aid Available for Graduate Students?

The Levere Memorial Foundation has Tutor-In-Residence Fellowships available to graduate students in good standing. For full details see your chapter president or write to E.S.R. Jack Hotaling, P.O. Box 1856, Evanston, Illinois 60204.

8 How Can I Apply for the Summer Intern Program?

The Σ AE Leadership Foundation provides summer internships for undergraduates to work with adolescents and young adults. Counseling interns will work with youth offenders, public offenders, and with individuals with emotional disturbances. Depending upon the availability of the intern due to the closing time of his college classes, the Counseling Intern po-

sitions would be available from June 1 to September 1. Remuneration includes a weekly salary plus a housing stipend, travel allowance for on-the-job cases, and an allowance for round-trip summer travel. For further information and applications write to the National Office.

9 How Can Our Chapter Start a Library?

The Levere Memorial Foundation has a program that assists chapters in starting or improving basic chapter house libraries. Write to the National Office.

10 How Can I Become Active in Alumni Affairs After I Graduate?

Join an Alumni Association in your area. See *The Record* Directory for Alumni Association listings by states.

If there is not an Alumni Association in your area, you are encouraged to organize one. The National Office will provide lists of Σ AE members in your geographical area upon request.

11 To Whom do I Write for Advice on Chapter Management Problems?

There are several sources of information about chapter management. From the National Office the logical person is the Chapter Consultant for your chapter. You might wish to contact one of the members of the Leadership School Faculty who has taught the workshop on chapter management. You can always reach these brothers through the National Office.

Local people may also be able to answer questions about chapter management. First, remember your advisors; they should be your first source of information. Second, many chapters successfully call upon professors in the school of business for help with problems and planning.

12 How Do I Get an Interpretation of a National Law?

The E.S.A. is the only one entitled to interpret the National Laws. A request for an interpretation can either go to the E.S.A. directly, or to the E.S.R., who can request his interpretation.

13 What Are the Leading Interfraternity Publications?

The most useful reference book for fraternity men is *Baird's Manual of American College Fraternities*. First published in 1879, this volume has gone through seventeen editions. The most recent edition was published in 1968 under the editorship of John Robson. It can be ordered from the George Banta Company, Inc., Menasha, Wisconsin.

Each year the National Interfraternity Conference publishes a *Yearbook*, which prints a summary of the meeting of the N.I.C. It is available from the National Interfraternity Conference central office, 15 East 40th St., New York City.

There is one important interfraternity journal. It is called *Banta's Greek Exchange* and is issued quarterly by the George Banta Company, Inc., Menasha, Wisconsin. Another highly informative, if indeed controversial, publication is *The Fraternity Insider*, published by the College Survey Bureau, 1574 S. Hayworth Ave., Los Angeles, Calif. 90035.

14 Who Can Attend Leadership School and How Much Does It Cost?

Any initiate may attend Leadership School. Each chapter is entitled to one "National Delegate", whose registration fee is funded by the National Fraternity. The registration fee for Chapter Delegates is presently (1972) \$75.00. There is no limit to the number of men who may attend from any chapter unless the session is full.

Chapters may send pledges to be initiated at Leadership School, but this requires a written statement from the pledge, written approval of the chapter through the Eminent Archon, and written approval from the registrar or a personnel dean of the College. Each pledge must pay both the registration fee and the initiation fee. Alumni and chapter advisors are also encouraged to attend.

Applications for the Leadership School are sent to each chapter in the spring term. Registration fees for all except the "National Delegate" must accompany the applications in order to guarantee the reservation.

15 How Can an Undergraduate get Involved in the Affairs of the National Fraternity?

Involvement in Σ AE on a national level can take place through the National Convention, the Leadership School and the Collegiate Council.

The Collegiate Council was formed after the 1969 National Convention in order to provide a forum for undergraduate expression on issues facing the fraternity. Each chapter elects a representative to the Province Collegiate Council, and the province in turn elects a representative to the National Collegiate Council. The National Collegiate Council meets annually in Evanston, Illinois.

16 Who Can Attend a National Convention?

Any initiated Σ AE in good standing can attend a National Convention. Each chapter in good standing may send one official delegate and one alternate. Each Alumni Association in good standing may send one official delegate. For detailed information see Section 39 of the National Laws.

17 How Do We Submit Articles for Publication in *The Record*, *Phi Alpha*, and *The Hustler*?

Send news items about chapter activities, houses, community projects achievements, etc. with pictures if you have them. Items should be of wide interest. Individual member's accomplishments in all fields are welcome. Send to:

Mrs. Evelyn L. Grimsley
Publications Coordinator
Sigma Alpha Epsilon
P.O. Box 1856
Evanston, Illinois 60204

Send news items, announcements of Province meetings, etc. for *Phi Alpha* to:

Jack R. Hotaling, E.S.R.
Sigma Alpha Epsilon
P.O. Box 1856
Evanston, Illinois 60204

18 How Do We Get a Speaker for Founders' Day or Other Chapter Events?

If your chapter desires a speaker for any event from either the Supreme Council or National Office, write to the E.S.R. well in advance. He will check their availability and reply.

19 How Can I Apply to be a Chapter Consultant?

Chapter Consultants are appointed by the Supreme Council upon recommendation of the Eminent Supreme Recorder. For an application and full details on the qualifications needed, write to the Director of Chapter Services in the National Office.

The chapter consultants assist the E.S.R. in the supervision and visitation of the undergraduate chapters.

20 What Reports Does the National Fraternity Require of its Chapters, and When are they Due?

Listed below are the reports required, when due and by whom:

Form A—Initiation report, ten days after initiation: Treasurer.

Form B—Semi-annual report, November 15 & March 15: Correspondent.

Form D—Election report, due immediately after election: Correspondent.

Form P—Pledging report, due immediately after pledging: Treasurer.

Annual Budget—October 15: Treasurer.

Monthly financial report (MFR)—20th of month, following reporting period (monthly): Treasurer.

E.A.'s report—(given to chapter with copy to National Office), due upon completion of term of office: President (Eminent Archon).

A Calendar of due dates is sent to each chapter at the beginning of the school year.

21 How Can Our Chapter Start a Little Sisters of Minerva Chapter?

Chapters interested in starting a women's auxiliary or Little Sisters of Minerva chapter should contact their chapter consultant through the National Office. Your Chapter Consultant can refer you to chapters who already have an auxiliary. You can then write to several chapters and get their ideas and philosophies on Little Sisters. The National Office can supply Little Sisters pins.

22 How Can We Start a Minerva Club (Mothers Club)?

In order to start a Minerva Club chapter, write to Mrs. Ruth O'Malley c/o the National Office. Include the date founded, name of the club, and place of organization, and you will receive a charter, membership cards, model by-laws and constitution free of charge. An initiation ceremony is also available.

23 How Can We Order an Σ AE Flag?

Flags can be ordered directly from: Ihling Brothers Everard Co., 269 East Michigan Avenue., Kalamazoo, Michigan 49006.

24 Who Can Use the Insignia of Σ AE?

The National Laws title XII, Article 61, Sections 204, 205, 206; and Article 72, Sec. 226 provides detailed information on this question. The membership badge is loaned to each initiate and may be worn only by a brother in good standing. The use of the membership badge, or its design, upon any article of jewelry is forbidden, except by authorization of the Supreme Council. The official pledge badge shall be of the form and design in the Pledge ritual. Pledges shall not be per-



mitted to wear or display the coat-of-arms of the fraternity.

25 How Can We Submit Amendments for the National Laws?

Any member in good standing can submit an amendment. It must be in writing and submitted to the E.S.R. at least six months prior to the National Convention at which it will be considered.

See National Laws Article 66, Sec. 215.

26 What Requirements Must Pledges Fulfil Before They Can be Initiated?

For detailed information on pledge requirements see the National Laws, Article 22, sections 66 through 69. Basically, Σ AE requires a minimum pledge period of four weeks during which a complete course of education prescribed by his chapter shall take place.

The National Laws simply state that the education should include orientation on the history, laws, and traditions of Σ AE on both national and local levels. Also included is instruction as to standards, culture and gentlemanliness which are expected of a member of Σ AE.

The National Laws do not require any written or oral examinations at any time during, before, or after pledgship.

27 How Can We Get Material on the National Fraternity for Making a Display for Rush?

Write to the National Office for color photos of the badge, coat of arms, *Record* cover photos of chapter houses, and the Temple Brochure showing interior scenes of the temple in color. Photos of Council members are available. Lists of prominent Σ AEs are available on request. Many of these men will send photos to your chapter if you write and ask for them.

Any time a member of your chapter attends a National Convention, Leadership

School, or province meeting, have him take pictures for your display. Also, use pictures and articles from national publications.

28 What is the Difference Between a House Corporation and an Alumni Association?

The House Corporation is a corporation, (incorporated under the laws of the state in which it is located) which has vested ownership and responsibility for the chapter house. The House Corporation may be composed of Σ AE and non- Σ AE alumni and active members of the chapter. The members may or may not live in the area where the chapter is located.

The Alumni Association is an organization of brothers who live within a certain area. They meet together for social reasons, to continue fraternity friendships, and to make new acquaintances among Σ AEs. They also aid any chapters in their area.

29 What is an Alumni Commission?

An Alumni Commission is a group of alumni formed to assist a chapter when it fails to accept the responsibility for maintaining the good name and high standing of the fraternity. Upon recommendation of the province archon, the Supreme Council appoints a group of local alumni and transfers to them the authority necessary to return the chapter to good standing in operations, scholarship and attitude. When it is clear that the chapter is entirely capable of directing its own affairs with the proper leadership and concern for the entire group, the Alumni Commission upon recommendation of the province archon is removed by the Supreme Council.

30 Where Can we Get Information for Revising our Chapter By-Laws?

The National Office has outlines of those articles which should be included in your chapter by-laws.

