



## CHAPTER I — INTRO, FRIENDSHIP, AND YOUR COMMITMENT TO CHI PSI

**J**OINING AN ALPHA OF CHI PSI AT ONE OF THE FINEST COLLEGES OR UNIVERSITIES in America, you are entering a crucial stage in your on-going personal and professional development. By recruiting you for their ranks, the Brothers in your Alpha recognized that you are someone disposed to spurn “the stern dictates of selfishness” in favor of the development of your full potential and your “advancement in intellectual, moral, and social life.” By absorbing the Fraternity history and traditions set forth in *The Chi Psi Story* and entering fully into your fraternity’s affairs and its programs, you are building the bonds of fellowship and common experience with other actives and pledges that are essential for your role in Chi Psi during the next few years and beyond.

*The full Introduction and Chapter One of the newest edition of The Chi Psi Story follows.*

*Historian David McCullough has talked about history being a larger way of looking at life. It is about who we are and what we stand for ... and it is essential to our understanding of what our role should be in our future.*

*Part of our collective history and what we stand for is our Chi Psi legacy. It is our individual responsibility to nurture it and protect it ... both as undergraduates and as alumni.*

*— Verne Istock, E'62,  
#7, 2014-2019*

**CHI PSI CENTRAL OFFICE**  
Jeffrey Hall • 45 Rutledge Street  
Nashville, Tennessee 37210  
Phone: 615-736-2520

*The First Fraternity on the Web*  
co@chipsi.org • www.chipsi.org



*Can you number the gems on that Chi of Gold?  
Or fathom the secrets those gems unfold?  
Then count them. Though strange, you'll find it true,  
Two meanings in one, and one in two.*

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College*, (© 1946, 1952, 1956, 1981, 1988), published by the above Chi Psi entities.

# THE CHI PSI STORY

## A HANDBOOK ON FRATERNITY

Created & Designed by  
Bill Hattendorf

ΑΔ'69, Σ'82, Η'83, ΖΔ'19  
#21, #22, #7

Dr. Daniel B. Ahlberg, Ν'67, former #7, coordinated the gathering of updated histories for each Alpha, and he took on the final proof-reading for this printed book. Alpha stories might have been part of this volume, but the resulting book size would have been way too unwieldy. Our Alpha histories feel more fluid and seem in need of more frequent updating, so they are/will be available (and printable) in pdf format at [www.chipsi.org](http://www.chipsi.org). (See Dan's note on page 333.)



*The Ex Libris book plate from early editions of The Purple and Gold*

## DEDICATION

*“Once a Chi Psi,  
always a Chi Psi!”  
At its core, this classic  
statement reminds us  
that we have all taken  
a solemn oath and  
promise: our lifelong  
commitment to the  
fraternal experience.  
Where Chi Psi provides  
a learning experience  
for our undergraduates,  
it also provides many  
opportunities for our  
alumni to participate in  
the teaching experience  
and to pass along things  
that they have learned  
in hopes of bettering  
someone else’s life.  
In the end, the lifelong  
experience is in the  
shared experience  
between Brothers –  
both undergraduates  
and alumni.*

– Dr. Dan Ahlberg, N°67

**T**HIS EDITION OF *THE CHI PSI STORY* is dedicated (as was the last one) with much appreciation and affection to Chi Psi’s Past #7 Dr. Daniel B. Ahlberg, N°67. Brother Ahlberg’s long-standing commitment to the personal development of our new Brothers has not only improved the curriculum for the new member education program, but also enabled us to publish this new edition of Chi Psi’s rich history and traditions, including the story of each Alpha. Dr. Dan didn’t just provide financial backing and moral support, he dug in and managed one of the most difficult pieces of the overall project: securing an updated history from each Alpha. On top of that, he did a final read-through and proof-reading of the entire book (no small task).

Since his initiation more than fifty years ago at Alpha Nu at the University of Minnesota, Dr. Dan has been one of the most committed and involved Chi Psis. Before he was elected as Chi Psi’s 25th National President (#7) in 2004, Dr. Dan had chaired the Education Committee as a Trustee of

The Chi Psi Educational Trust, Inc. When he was the 93rd recipient of Chi Psi’s Distinguished Service Award, he was the youngest-ever person to be so honored. From his days in college, when he served as #4 (Treasurer) of Alpha Nu at Minnesota, he has worked to ensure that the Chi Psi experience will be as rich and rewarding for succeeding generations of young men as the experience has been for him.

Dr. Dan is a retired neurosurgeon from Minneapolis, living mostly in southwest Florida these days. He and his late wife, Linda, had two sons, both Chi Psis, Ryan Herbert, E’03, N°06, (a recipient of the 2004 Stanley J. Birge Award) and Braden Daniel, I’06, N°07. Dan coached ice hockey and served as scoutmaster for a local Troop. Both sons followed Dan as Eagle Scouts, and Dan was awarded the BSA “National Silver Beaver” award for “distinguished service to youth.” Now as past President of Chi Psi, Dr. Dan continues to spend significant time engaging undergraduates and alumni at Alphas across the country. Pictured below are Dan, his wife Christine, and sons Ryan and Brady.



*Dr. Daniel B. Ahlberg, N°67, with his wife, Christine, and his sons Ryan and Brady at the 175th Chi Psi Convention in Colonial Williamsburg in 2016. Left, Ryan with his wife, Anna, and their son, Alexander.*



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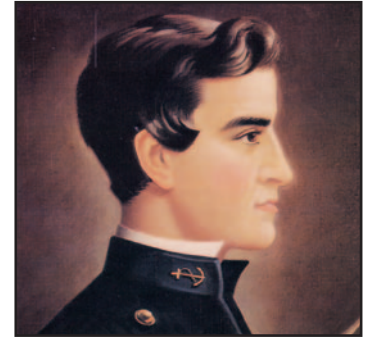
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# THE ALPHAS

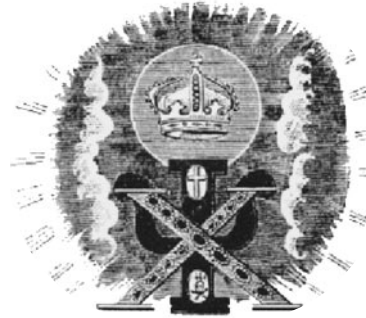


ALPHA • HOST INSTITUTION, COLLEGE OR UNIVERSITY TOWN	ORIGINAL FOUNDING	ACTIVE OR DORMANT SINCE
Pi • Union College, Schenectady, New York	20 May 1841-1879, 1892-2006, 2008	
Theta • Williams College, Williamstown, Massachusetts	16 July 1842-1872, 1874-1963	
Mu • Middlebury College, Middlebury, Vermont	16 November 1843-1992	
Alpha • Wesleyan University, Middletown, Connecticut	8 April 1844-1863, 1876-2001, 2012	
Eta • Bowdoin College, Brunswick, Maine	11 October 1844-1869, 1876-1997	
Phi • Hamilton College, Clinton, New York	March 1845	
Epsilon • The University of Michigan, Ann Arbor, Michigan	December 1845-2016	
Zeta • Columbia University, New York, New York	Fall 1846-1857, 1858-1885	
Delta • Princeton University, Princeton, New Jersey	22 October 1851-1859	
Sigma • The University of North Carolina, Chapel Hill, North Carolina	18 November 1855-1860, 1928	
Kappa • College of the City of New York	27 November 1857-1873	
Upsilon • Furman University, Greenville, South Carolina	3 March 1858-1861, 1865-1891	
Beta • The University of South Carolina, Columbia, South Carolina	3 May 1858-61, 1867-73, 1883-98, 1958	
Gamma • The University of Mississippi, Oxford, Mississippi	27 September 1858-61, 1865-91, 1970-2007, 2013	
Omicron • The University of Virginia, Charlottesville, Virginia	April 1860-1861, 1865-1869, 1949-2008, 2015	
Lambda • Brown University, Providence, Rhode Island	5 October 1860-1870	
Chi • Amherst College, Amherst, Massachusetts	11 November 1864-1980, 1986-2017	
Psi • Cornell University, Ithaca, New York	2 April 1869-1870, 1885-2014, 2017	
Tau • Wofford College, Spartanburg, South Carolina	20 May 1869-1906	
Nu • The University of Minnesota, Minneapolis, Minnesota	6 May 1874	
Iota • The University of Wisconsin, Madison, Wisconsin	8 November 1878	
Rho • Rutgers, The State University of New Jersey, New Brunswick, New Jersey	14 March 1879-1999, 2005	
Xi • Stevens Institute of Technology, Hoboken, New Jersey	14 February 1883	
Omega • The University of Rochester, Rochester, New York	1884-1889	
Alpha Delta • The University of Georgia, Athens, Georgia	3 May 1890	
Beta Delta • Lehigh University, Bethlehem, Pennsylvania	18 May 1894	
Gamma Delta • Stanford University, Stanford, California	24 April 1895-1971	
Delta Delta • The University of California, Berkeley, California	1 November 1895	
Epsilon Delta • The University of Chicago, Chicago, Illinois	25 November 1898-1941	
Epsilon Delta • Northwestern University, Evanston, Illinois	2 April 1947-2012	
Zeta Delta • The University of Illinois, Champaign, Illinois	25 May 1912	
Psi Delta • The University of Colorado, Boulder, Colorado	18 December 1920-2004, 2011	
Eta Delta • The University of Oregon, Eugene, Oregon	1 January 1921	
Theta Delta • The University of Washington, Seattle, Washington	4 June 1921	
Iota Delta • Georgia Institute of Technology, Atlanta, Georgia	15 December 1923	
Kappa Delta • Yale University, New Haven, Connecticut	15 December 1924-1963, 2013	
Lambda Delta • The University of California, Los Angeles, California	19 February 1949-1956	
Lambda Delta • The University of California, Irvine, California	20 May 1967-1994	
Tau Delta • The University of the South, Seawee, Tennessee	4 June 1964	
Chi Delta • Clemson University, Clemson, South Carolina	8 January 1972	
Omicron Delta • Washington and Lee University, Lexington, Virginia	15 March 1977	
Mu Delta • Rollins College, Winter Park, Florida	23 April 1977	
Xi Delta • Texas Tech University, Lubbock, Texas	18 September 1983-1995, 2000	
Upsilon Delta • Wake Forest University, Winston-Salem, North Carolina	22 February 1986	
Sigma Delta • Duke University, Durham, North Carolina	21 January 1989	
Nu Delta • Penn State University, State College, Pennsylvania	19 April 1997-2004	
Pi Delta • North Carolina State University, Town, North Carolina	12 January 2002	
Omega Delta • George Mason University, Fairfax, Virginia	15 November 2003	
Rho Delta • Miami University, Miami, Ohio	15 September 2005	
Phi Delta • The University of Kentucky, Lexington, Kentucky	29 October 2016	

*Italics in a date indicates dormancy; re/founding is in plain text. Individual Alpha histories are available at [chipsi.org](http://chipsi.org). Call or write the Central Office for assistance.*

# PREAMBLE

to the Constitution of Chi Psi Fraternity, dating from 1842.



“A few forsake the thron’g ... and seek  
retirement for its proper use.”

— William Cowper

The cultivation of an elevated and refined friendship is so liable to be retarded by the petty jealousies and misunderstandings which assail frail human nature, the silver cord which binds together kindred hearts so easily severed, that we can but lament that there is no sufficient antidote against the poisonous infusion of envy – no Aeolian cave in which to confine the whirlwind of sudden passion.

The stern dictates of selfishness will rule with iron sway when no cherished bond of union leads to conciliation and teaches mutual concession and forbearance to those whom the routine of life brings into familiar contact.

For the cultivation of true friendship, then, for mutual protection and advancement in intellectual, moral, and social life, keeping always in view that liberality of sentiment due to our fellow students and to all humankind, we do, individually and collectively, electing and elected, form ourselves into a fraternity, whose transactions, hallowed by an exalted friendship, shall be veiled from the rude gaze of public scrutiny, and we do mutually pledge our sacred honor to keep the spirit and letter of the following Constitution.

*Being able to recite our Constitution’s Preamble from memory is something most Chi Psis have had in common since the 1840s. Such recitation usually begins with the quoted words of William Cowper [pronounced “Cooper”] and then the three sentences. Never recite the words of place or date or quotation author’s name. In usual settings, the #1 or other leader alone will say the words of the quotation, and then the whole group joins in with the three sentences. (The Cowper quote at the top is taken from his epic poem “Retirement,” published in 1782, using separate lines 161 and 171, connected by the ellipsis and the added word “and.”)*

The Preamble to our Constitution, written in about 1842 and confirmed at the Fraternity’s 1845 Convention, eloquently states Chi Psi’s reason for being. Traditionally, the Preamble is recited at the beginning of many Chi Psi meetings.

Our Preamble sets out the reasons the Fraternity was organized and some of the values upon which we build our foundation of brotherhood. The Constitution, including its Preamble, was once a secret document, since it contained our

secret ritual. In the 1970s, the ritual was separated from the governing and membership articles to show college administrators and the general public how Chi Psi was organized and that we have no restrictive membership policies. Thereafter, the non-ritual sections were made public. (A number of national groups did prohibit people of some religions or races from admission, but Chi Psi’s only qualification has always been that a prospective member should be considered a gentleman.)

**Fellowship:** For hundreds of years, a fellowship was understood (J.R.R. Tolkien-style) to be a collection of humans engaged in mutual support. (Think of it as a plural term for friendship). What a challenging, reassuring, and productive term, and all at once.

*To be part of an organized fellowship is a responsibility and also the chance to leap forward. Join the others, people like you, eager to see and to be seen, and to be of service. (It’s worth noting that the word fellow is not gender-specific and in fact is used in the Old Testament/Torah in reference to women.)*

*Nowadays, a more common meaning of the word describes a sort of prize, an academic honor, perhaps with money attached: something to put on your resume. Missing is the original magic, the idea that others are there with you, side by side, in mutual support and a shared journey.*

*Fraternity is the original sort of fellowship. It’s more a fragile gift than a cash prize. It’s a sacred friendship with all for one and one for all.*

## PREFACE

*In all human affairs, there are efforts and there are results; and the strength of the effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort. They are thoughts completed, objects accomplished, visions realized. The vision that you glorify in your mind, the ideal that you enthrone in your heart – this you will build your life by; this you will become.*

– James Allen from his book  
*"As a Man Thinketh"*

*The fraternity is one of the most skillfully devised institutions ever, where a boy disorganized is brought into an institution of kindred spirits who believe in him and thereby help him to find himself.*

– Dr. Norman Vincent Peale

**F**OR THE NEWEST MEMBERS OF THE Fraternity, *The Chi Psi Story* is the chief written element of our new member education program in The Program for Excellence. Other "P4E" units will assist you as time goes by, but the focus for now is on preparing you to become a full and responsible citizen of your fraternity and community. Only a few sections might be critical for reading now, but we urge you to read the rest of the stories, especially chapters 1-4, when you can. The whole book is for your enjoyment and reference, and we hope you'll keep your copy long after graduation.

For our older Brothers, we would wish this new, expanded version of *The Chi Psi Story* to be a source of information and inspiration to stimulate your continued loyalty to the Fraternity and its ideals.

Whatever your age or your seniority in Chi Psi, please consider this as a "Handbook on Fraternity." We think of many of these stories as a supplement to our Preamble [page 7] and to Chi Psi ritual, articulating a set of values and expectations for us as Chi Psis – precepts to live our lives by.

The original *Chi Psi Story* was published in 1951, made from history excerpts from the 1941 *Centennial Catalogue*, published a decade earlier. Then *The Man and His College* was printed in 1952 after many years of research by Clarence B. "Pete" Piper, Ψ 1905. It was not a history but rather a primer on college and life, full of thoughts on studying, personality traits, and the future (getting a job), designed for college student on perhaps his first time away from home. In the 1950s and '60s, Chi Psi provided all new members both of these volumes.

In a sense, this new edition of *The Chi Psi Story* provides the functional equivalent of those two books in an approach that feels right for today's Chi Psis. The sections on Friendship, Gentleman, Scholar, and Brother take on the whole notion of masculinity and what it means to be a gentleman in today's changing society. In Chapter 2 we begin at the very beginning with the Big Bang. Our notion of how life began and developed on our fragile earth keeps changing with new discoveries all the time – from physical evidence of a gigantic asteroid that crashed at Mexico's Yucatán Peninsula (causing a long global winter, killing off dinosaurs and most life on the planet) – to the discovery of a fossilized skull in China that seems to

be a new species of ancient human (*Homo lingi* or *Dragon Man*) that appears closer to our own species than the Neanderthal. Only recently have we begun to understand how trees and other plants communicate with each other for health and protection.

This book also updates the Chi Psi history that was part of our Centennial and Sesquicentennial Catalogues of 1941 and 1991. The nature of stories building on and entwining with one another for more than 180 years makes scholarly citation of all sources or extensive footnoting impossible, but a bibliography is included (page 334-5) to cover most of our more recent source materials. If we had complete source referencing, past issues of *The Purple and Gold* would be the most frequently cited source.

From early days, Chi Psi produced a Catalogue about every ten years, with some limited history preceding a biographical listing of every Brother ever initiated. (The last two such Catalogues were produced for our 100th and our 150th anniversaries). A simpler directory of living members was produced about every five years for most of the last century.

While this volume is on the scale of our 100th and 150th catalogues, biographical entries seem less useful these days, as our mobile society makes them outdated very quickly, and it is relatively easy to access information about any Brother through the Central Office or one's own web browser. A separate project is underway to gather stories from individual Brothers: *The Gentleman's Journey* is an alumni/undergraduate-led podcast series created to share unique Chi Psi stories and experiences, successes, and words of wisdom with all Brothers.

It is important to acknowledge the substantive work of previous authors/editors of the Catalogs, *The Chi Psi Story*, and *The Man and His College*, as we have used their works as original source documents: Hiram L. Kennicott, EA 1913, H. Seger "Slip" Slifer, E 1912; Clarence B. Piper, Ψ 1905; George W. Ray, A 1954; Dr. Dale B. J. Randall, ΣΔ 1951; Joseph Hughes, B 1984; and this editor's own previous efforts stretching from 1968 (a first new member education manual at Georgia) through the present day. When I edited the 150th Catalogue in 1991, I could not have guessed that I'd be putting together another, even larger history nearly 30 years later, with other and varied publications in between.



Older Brothers will recognize familiar stories, with new information inserted here and there. Like rocks emerging from New England soil, new historical details keep finding their way to the surface in surprising ways, and we've worked them in where it seemed appropriate (like the recently-found letter from Philip Spencer's father to the Hobart president, or #23 Sam Bessey's search for the final resting places of the Founders). In this edition, there's not a single story that isn't new, updated, expanded, or renewed. Without the work of many volunteers and staff over the years, much of Chi Psi's history would be forever shrouded from anyone's scrutiny.

Chance and fortune have played a part in the selection of material and pictures for this volume. I apologize right now if we missed that best picture of you or your favorite story. Using the available, we likely missed the important; voids are unavoidable. Early days may have more space and weight to seize the passing era before it vanishes. Our successors can do better justice to present days from a distant view.

The story here is no mere chronology. Weaving a thread here and a thread there, we have attempted to design a tapestry, or patch-work quilt. We hope you'll overlook crafting flaws and understand that a certain naivete and informality is intentional and as befitting this fraternity book as a family scrapbook. We hope that you'll excuse our telling some of the story (especially the national history section) "with warts and all" when the history was not always as nice as we'd have wished. Honesty seemed the best policy, but history of this sort is a bit subjective, too.

My first awareness of Chi Psi came long before I joined the Fraternity, when quarterly copies of *The Purple and Gold* arrived at our house as I was growing up. I remember being aware of the great friends our parents seemed to have when a bunch would gather at our house in suburban Chicago. It was years later before I understood how many of those men were Dad's Chi Psi Brothers from the University of Illinois. A generation later, our own kids grew up with many Chi Psis as regular visitors to our house too.

I was initiated into the Bonds in early 1966 by Stanley J. Birge, X 1908, I 1914, our 14th President. The experience changed my life. I still remember the way he greeted me; how he owned all the language. He was not a young man then, but I was privileged to have his friendship for the next two decades, from being roommates at Convention – to regular visits at Stan and Jane's St. Louis home and their vacation spot in northern Michigan – to weekly phone calls, especially when I was #23. Stanley stood for the best of Chi Psi, and he personified our Fraternity values.

Our Fraternity is made up of all its Alphas, and in these pages (and in the local histories on line) the flags of the dormant Alphas are once more unfurled



to fly proudly with those of active Alphas. Our Fraternity is made up of all who have worn its Badge, and the lives of those who have passed on and those still living are considered to be of equal significance here. "Once a Chi Psi, Always a Chi Psi!"

A note about some of the prose in the margins: We humans have been collecting little sayings about how to live since the beginning of recorded history. Such sayings are carved in the rock of the Temple of Apollo and etched as graffiti on the walls of Pompeii. You can find them in the plays of Shakespeare, in the witticisms of Mark Twain, and on the walls of dungeons the world over. They're called epigrams or aphorisms, and they usually cram a lot into a few words. Samuel Taylor Coleridge described an epigram as a "dwarfish whole; brevity its body, and wit its soul." We hope the ones included in this book will add enjoyment to your reading.

If you spot any errors in the history, stories, and lists, please contact the Central Office with updates.

Thanks to the Central Office staff for all their work on this project, especially Sam Bessey, HA'97, and Donald Beeson. Former #7 Dr. Daniel Ahlberg, N'67, led efforts to obtain updated Alpha histories (a work-in-process to publish on-line – see page 333), and Dan has been most generous in providing inspiration and resources (and even proof-reading) to see this book completed for Chi Psi's newest generation. Finally, special thanks to my wife, Sheila, and to our family for all their love, patience, and support.

Yours in the Bonds of Chi Psi,

*Bill Hattendorf*

Bill Hattendorf, AA'69, Σ'82, H'83, ZΔ'19  
#21, #22, #7 (Editor, Historian, National President)

*Your editor and his family at the wedding of son Spencer. Pictured (l-r) are Kelsey and her husband Michael with Mira, Spencer and his wife, Haley, Sheila and Bill, and Wesley (E'08) and his wife, McKenzie. (An updated photo would now include Kelsey and Michael's youngest, Wendell, Spencer & Haley's Harriet, and Wesley and McKenzie's Saoirse.)*

*You are the books you read,  
the movies you watch,  
the music you listen to, the  
people you spend time with,  
the conversations you engage  
in. Choose wisely what you  
feed your brain.*

*Never regret anything that  
has happened in your life.  
It cannot be changed, undone,  
or forgotten. So take it as a  
lesson learned and move on.*

*Sorrow can be alleviated  
by a good sleep, a bath,  
and a glass of wine.*

– Thomas Aquinas



*Then-#7 Verne Istock, E'62, visiting with Brothers of Alpha Xi on the front porch of the Stevens Lodge in Hoboken for coffee and conversation after supper.*



## CHAPTER I — FRIENDSHIP AND YOUR COMMITMENT TO CHI PSI

**J**OINING AN ALPHA OF CHI PSI AT ONE OF THE FINEST colleges or universities in America, you are entering a crucial stage in your on-going personal and professional development. By recruiting you for their ranks, the Brothers in your Alpha recognized that you are someone disposed to spurn “the stern dictates of selfishness” in favor of the development of your full potential and your “advancement in intellectual, moral, and social life.”

As Franklin B. Hussey, X<sup>1882</sup>, said more than a century ago in words resonant with truth today, “Chi Psi wants not parts of men but men of parts ... Chi Psi chooses her men not merely for college days but for life.”

Less than four years from now you’ll be making your exit from the stage of collegiate life to play more lasting roles upon the larger stages of your chosen profession, family, community, and country. By absorbing the Fraternity history and traditions set forth in *The Chi Psi Story* and entering fully into your fraternity’s affairs and its programs, you are building the bonds of fellowship and common experience with other actives and pledges that are essential for your role in Chi Psi during the next few years and beyond.

Beyond the acquisition of knowledge, many vital experiences in human relationships lie ahead of you – gaining in social poise, abiding by a code of mature behavior, accepting responsibility. Your sense of human relations will be developed, for the most part, by your out-of-class associations, especially in your college home, the Chi Psi Lodge, if your Alpha has one, and wherever your Brothers gather.

*A mystic bond  
of brotherhood  
makes all men one.*

– Thomas Carlyle

*There is a law which  
brings men together  
in groups. It acts like  
the law of gravity,  
and regardless what  
is done to divert it,  
it holds true.*

*Thus we have the  
college fraternity.*

– Charles Wesley Flint

*The ideal Chi Psi is “a gentleman who, unselfish, thoughtful, and sympathetic, goes through life ever forgetting self in never-ending service to his fellow beings. At college, he is the man who slaves the hardest for his Alma Mater and his Alpha. He is the man who gives his best efforts to his studies and his best spirits to his Brothers. Not degrading himself with coarse associations, yet he appreciates the trials and temptations of campus life and does not scorn those who show less will power than himself.”*

– Roger Hawthorne, H 1928

*Birge Award Recipient Peter Anderson, EA’00, and Chi Psi Educational Trust Advisor and frequent program facilitator Phil Gillingham, ΘΔ’00, MA’10.*

Fraternity is a very personal thing. Perhaps it would be better to say it is a very personal abstract. It defies description, dares demonstration, and challenges the imagination.

Your own experience in Chi Psi can be just as rewarding as you want it to be. As in any endeavor, the more work and effort you put into something, the more benefits will likely result. This general fact holds true in academics and athletics and in life in general. The old adage may be trite, but it still holds true that you only get out of something what you put into it.

A key facet of brotherhood is having our shared

tradition. The basic material you are being asked to read deals with the history and traditions of Chi Psi Fraternity and its members. It is important that you have a sound knowledge of the organization you are joining. We ask that you put forth the effort to learn about Chi Psi and its heritage.

During the next few years, you will have an opportunity to live and work with a group of men in the Fraternity. Many of these same men will probably become your closest friends and associates throughout life. Experiences that you share with these men now will help to form the basis of many future interactions.

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## IN PURSUIT OF EXCELLENCE

**I**N ALMOST EVERY CLASS, YOU’LL NOTICE both eager and apathetic students. There is a Chinese proverb that says, “To be fond of learning is to be at the gate of knowledge.” It is almost impossible to prevent the interested student from learning. He meets the professor more than halfway – all the way if necessary. He seeks out situations in which he can learn. He *gets* an education in the most active sense of that term.

On the other hand, the apathetic student, if he is at all affected by schooling, merely *receives* an education. To say that teachers must meet him more than halfway understates the case. They must block all exits to trap him into learning. Every professor has observed what Thomas Lounsbury described

as “the infinite capacity of the human mind to resist the intrusion of knowledge.”

Human beings are motivated to do things for a variety of reasons. The king in the fairy tale who required that suitors for his daughter’s hand pass through a series of heroic tests not only ended up with a brave, clever (and lucky) son-in-law, but he also ended up with a highly motivated son-in-law. Not bad state policy.

The English author and statesman Thomas B. Macaulay asserted that the main reason Athenian orators were the greatest the world had ever seen was that in Athens “oratory received such encouragement as it has never since obtained.” High performance normally takes place in a framework of high expectation. If achievement is expected, it will often occur. If there are no expectations, there will be little high performance.

Another ingredient in high performance is morale – or confidence. Excellence is not achieved by demoralized or hopeless individuals. This does not mean that those who achieve excellence are more cheerful or optimistic or carefree. They may suffer, they may have moments of despair, or they may even lack assurance in some dimensions of their lives. But deep within them, they have a hard core of conviction and self-trust that makes their high level of achievement possible.

Former #7 (National President) Oliver Rowe, Sigma ’25, traveled across the country during his tenure, speaking often to Alphas and groups of alumni, sharing his vision of excellence for the Fraternity. He suggested that excellence was “doing what you know you really ought to do” – and doing the best you are capable of doing. Chi Psi expects nothing less of our members.



# OUR SEARCH FOR MEANING

**A**N INDIVIDUAL OR AN ORGANIZATION that does not believe in anything will never achieve excellence. What is it that Chi Psi believe in? Part of the answer to that question will come with the formal initiation ritual, where you will learn more completely about Chi Psi's core system of values as expressed by our founders. But some of the basic concepts are found in the Preamble to our Constitution, and in the later restatements of principles and values.

Chi Psi believe in an "elevated and refined friendship." We believe in a sense of purpose larger than one's self, cultivated through simple, unselfish acts, conciliation of dispute, and thoughtful awareness of the total needs of others.

We believe in pursuing excellence in all things: excellence in academics, athletics, campus and

community activities, and all other aspects of college life. John W. Gardner, in his classic book *Excellence* said that when we raise our sights, strive for excellence, dedicate ourselves to the highest goals of [fraternity] and society, we're enrolling in an ancient and meaningful cause: the age-old struggle of human beings to realize the best that is in them.

Reaching toward the most exalted goals we can conceive, striving impatiently and restlessly for excellence, we have created great works of art, penetrated secrets of the universe, and set standards of conduct which give meaning to the phrase "the dignity of humankind." As the English essayist William Hazlitt wrote, "The homo sapien is the only animal that laughs and weeps, for he is the only animal that is struck with the difference between what things are and what they ought to be."

## VIKTOR FRANKL AND "MAN'S SEARCH FOR MEANING"

**I**N THE BOOK *MAN'S SEARCH FOR MEANING*, psychiatrist and neurologist Viktor E. Frankl (1905-97) wrote about his ordeal as a concentration camp inmate during the Second World War. Surprisingly, perhaps, he found that those who survived longest in the camps were not those who were physically strong, but those who retained a sense of control over their environment. He said: "We who lived in the camps can remember the men who walked through the huts comforting others, giving away their last bit of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of human freedoms – to choose one's own attitude in any given set of circumstances – to choose one's own way."

Frankl believed that when we are no longer able to change a situation, we are challenged to change ourselves. In some ways suffering ceases to be suffering at the moment it finds a meaning, such as the meaning of a sacrifice. He suggested that those who have a "why" to live, can bear with almost any "how."

Viktor's message is ultimately one of hope: even in the most absurd, painful, dispiriting of circumstances, life can be given a meaning, and so too can suffering. Life in the concentration camp taught Frankl that our main drive or motivation in life is

neither pleasure, as Freud had believed, nor power, as Adler had believed, but meaning. For the real meaning of life is to give life meaning.

And meaning, according to Frankl, can be found through: (1) Experiencing reality by interacting authentically with the environment and with others; (2) Giving something back to the world through creativity and self-expression; and (3) Changing our attitude when faced with a situation or circumstance that we cannot change.

After his release, Frankl founded the school of logotherapy (from the Greek logos, meaning 'reason' or 'logic' or 'principle'), which is sometimes referred to as the 'Third Viennese School of Psychotherapy' – after those of Freud and Adler. Logotherapy's aim is to carry out an existential analysis of the person, and, in so doing, to help him uncover or discover meaning for his life.

Frankl believed that life is never made unbearable by circumstances, but only by lack of meaning and purpose. The world may be in a bad state, but everything will become still worse unless each of us does his best. The point is not what we expect from life, but rather what life expects from us.



*Frankl was a visiting professor at Harvard in the 1950s and '60s, along with Erik Erikson and other internationally-known psychologists. They worked closely with those who created the Behavioral Science Institute in Cambridge, Massachusetts, creating Chi Psi's Program for Self Development. Abraham Maslow (who developed the "Hierarchy of Needs" theory) taught at nearby Brandeis University during those years, and was an intimate part of that circle as well; his theories were also integral to the PSD.*

*Everything can be taken from us but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way. When we are no longer able to change a situation, we are challenged to change ourselves. Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.*

- Viktor Frankl

*We all want meaning in our lives. But some are more successful at that than others, as in the fantastical Broadway musical Assassins, by authors John Weidman and Stephen Sondheim, where they write for John Wilkes Booth to say to Lee Harvey Oswald:*

*"You want what everybody wants – to be appreciated, to be valued, to be in other people's thoughts, for them to think of you and smile; you want someone to love you. Isn't that right?"*

*Oswald: "... Yes."*

*Booth: "Forget it."*

*Oswald: "What?"*

*Booth: "It's never going to happen."*

*There will always be someone smarter than you.  
There will always be someone faster than you.  
There will always be someone stronger than you.  
That means that your only real job is to be the best at connecting with other people.*

– Julien Smith

*Ultimately, a man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life. To life, he can only respond by being responsible.*

– Viktor Frankl

## DEVELOPING FRIENDSHIPS

**Y**OU HAVE A CHOICE IN THE NUMBER of friends you have and in the warmth of support you receive. There is no need to struggle through school or life being alone.

(Loneliness becomes an even bigger issue for huge parts of the population as we get older.) But the fact that you pledged yourself to Chi Psi already means that you have a desire to reach out to others.

Having friends is not just a matter of luck or wealth or personality. Friendships between people take work, both in and outside the Fraternity. Knowing friends in circles outside the Fraternity benefits both you and the Fraternity. Consider these points to help you meet your needs for friendship:

- Put yourself in new situations where you will meet people. Engage in activities in which you have genuine interest. In so doing you will be more likely to meet people you are interested in meeting, people with whom you have something in common.
- Give of yourself. What can you do for another that will make their life better? Mother was right; you have to be a friend to have a friend.
- Make use of campus resources. Find out about other organizations and activities on campus, from clubs and churches to part time jobs and volunteer work. Ask for ideas from someone who has been around longer than you have.
- Work at developing your social skills. Practice getting to know others and letting them know you.
- Dare to let down your defenses. Be the real you. The greatest gift you can give to others is you.
- Don't judge new people on the basis of past relationships. Look at each person you meet from a fresh

perspective. Be accepting. Just because someone is different from you doesn't mean you can't find common ground on which to build a firm friendship. Go outside your "zone" for friends.

- Intimate friendships develop gradually as people learn to share their inner feelings. Avoid rushing into intimate friendships by sharing too quickly or expecting that others will. Let the process develop naturally.

- Value all of your friendships and their unique characteristics rather than believing that only a romantic relationship will relieve your loneliness.

- In doing the things you ordinarily do in the course of your daily schedule, look for ways to get involved with people: eat with a different group, sit with new people in class, or find an exercise partner.

- Encourage others. Kind words for others are a balm for their soul. Spread them liberally.

- Be interesting and enriching. Cultivate yourself so you have something to share with others. A true friend adds value to others by having a lifestyle of value. Read. Travel. Learn.

- Be loyal, dependable, and supportive. Through thick and thin, be loyal to your friend. From their best moments to their worst, stick by your friend's side. Don't let your friends down. Ever.

- Appreciate. Tell your friends how much they mean to you. You may think they know this, but a verbal affirmation every so often makes sure they do.

- Understand. Seek first to understand your friend. Then you can help them understand you.

- Be direct. If misunderstandings arise, tackle them head-on with gentle honesty. Never let a disagreement fester and damage a friendship.

- Be honest and respectful. Your likes and dislikes may not be the same in people, politics, or passions. Respect the differences. When a friend's actions or decisions scare you, share your heart in a non-judgmental way.

- Be considerate. Give your friends space and be accepting of their time with family and other friends.

- Cheer friends on when they "win," cry with them when they "lose," and laugh with them when either one of you does something stupid.

Cultivating lasting, loving friendships takes time and effort. The investment in friends, in both good times and bad is so important. If you're authentic and are willing to open yourself up to others, you'll find that many people are looking for a good friend. Take the time to invest in friendships. They may be your lifelines one day, and you may be one for them.



# CAN REAL MEN HAVE CLOSE FRIENDSHIPS?

**P**SYCHOLOGIST MATTHEW LIEBERMAN'S research in social neuroscience argues that our need to connect with other people is even more fundamental, more basic, than our need for food or shelter. Lieberman's book, *Social*, argues that our need to reach out to and connect with others is a primary driver behind our behavior. His new research shows that our brains react to social pain and pleasure in much the same way as to physical pain and pleasure. Fortunately, the brain has evolved sophisticated mechanisms for securing our place in the social world.

Lieberman's findings have important real-world implications. Schools and businesses, for example, sometimes attempt to minimize social distractions. But this can discourage engagement and learning, and it shuts down the social brain, leaving powerful neuro-cognitive resources untapped.

There's a common misconception myth out there that men don't value friendship as much as their female counterparts, and that men just don't need or want friends like women do. But therapist, researcher, and writer Geoffrey Greif (author of *Buddy System*), in his study of male friendships, argues that that assumption is wrong. He suggests that most adult men very much want good friends but just don't know how to make them or keep them. Male friendships look different from female ones, and the quality of men's friendships should not be judged against the style of women's friendships.

Greif suggests that men have four types of friendships: must, trust, just, and rust friendships.

- A **must** friend is the best friend a man absolutely must call with earthshaking news.
- A **trust** friend is liked and trusted but not necessarily held as close as a must friend.
- A **just** friend is a casual acquaintances, perhaps one you play sports with or see at the local pub.
- A **rust** friend has a long history with you and both of you can drift in and out of each other's lives, essentially picking up where you last left off.

Understanding the role each of these types of friends play across men's lives reveals fascinating developmental patterns, such as how men cope with stress and conflict and how they make and maintain friendships, and how their friends keep them active and happy. For so many men, friendship is really an untapped resource.

Men can have friendships of many varieties, intensities, and length, although men are less likely to talk about their friendships than are women. In

fact, the average man doesn't spend much time thinking about his friendships, doesn't examine them, and may not appreciate what they are.

The very idea of what it means to be a man comes into play here. Manliness comes with a host of expectations on how you should act and feel and think, and this (as summarized in "The Man Box" in the next chapter) can seem to contradict the whole idea of close, personal friendship.

It is important to our survival that we understand friendships and improve them if they seem unfulfilling. Studies have shown that friendships help us live longer and healthier lives. Men generally don't live as long as women. A factor in this seems to be that men don't tend to ask for help when they need it and try to fix problems on their own. They wait too long to seek medical assistance when there is an issue. Isolation is not healthy. Women are much more likely to ask for help, and they live almost five years longer than men.

In his writing about friendships, the Greek philosopher Aristotle said that friendship is such a wonderful state of affairs and should be held in such high esteem that one really can't have too many friends. And the data supports the obvious, perhaps, that people with large networks of friends live longer, healthier lives.

**THE LONELINESS FACTOR:** In spite of the rise in social media accounts, it appears that people are connecting less often with friends than ever before. Robert Putnam, in *Bowling Alone*, writes of increasing separation between Americans, while networks that used to bring us together – like bridge

*Men should be allowed to have close emotional connections without qualifications, to love one another platonically.*

*They can even express that love with a kiss on the cheek or forehead, the same way you kiss family on the cheek or forehead; that isn't sexual.*

*Many men are desperate for deep, emotional connections with other men. They've been socialized to believe that they don't need that, or if they do they must be gay or feminine; this is ridiculous. We're all human. Humans need deep connections. We need platonic love and understanding.*

- Zachary Lane

## WHAT FRIENDSHIP & FRIEND MEAN

In an extensive study by therapist and researcher Geoffrey Grief, people were asked "What is friendship and what does a friend mean to you?" Though no universal definition of friend exists, for the men in the study, friendships include the ability to communicate with and be understood by another person. Trustworthiness, loyalty, and dependability are also essential. Respondents used remarkably similar words: Sharing, honesty, and a level of mutual acceptance had to be present for a friendship to exist. The men in the study gave the following responses:

- Being understood (communicating, sharing, caring, not being judged, and includes having the friend give feedback) . . . . . 57%
- Trust and Loyalty . . . . . 50%
- Dependability (have someone to rely on, someone to count on, etc.) . . . . . 42%
- Doing things with/Hanging out with . . . . . 24%
- Commonality (are similar in important ways) . . . . . 18%
- Demonstrates friendship with complete acts (moving, money loan, etc.) . . . . . 2%



## **Hugging**

*is perhaps the most beautiful form of communication – it allows people to know beyond a doubt that they matter.*

*Hugging is one of the most amazing things we can give one another. Hugging is a form of therapy in itself.*

*Receiving hugs gives us a sense of comfort, care, love, understanding, and many other indescribable feelings.*

*There is more to hugging than the surface appearance of it all. There is an actual science that happens within us when we are receiving or giving a hug. The physiological changes we experience could be described as one of the ultimate forms of being human and alive.*

*Hugs can reduce your stress levels, relax your body, improve your heart health by decreasing your heart rate, balance your nervous system, and put you in a better overall mood.*

*So hug people every day for better mental and physical health and to make each of you so much happier.*

clubs, veterans groups, and religious institutions – dwindle in membership. In our neighborhoods, we spend less time chatting off the front porch, and we know our neighbors less. The urban or suburban front porch or stoop that was open to neighbors was replaced many decades ago with back porches and air conditioning, helping make us more centered inside our homes and away from others outside our family. A recent survey found Americans today have fewer confidants, an average of about two, than 20 years earlier, when the average was about three.

Bill Rawlins, author of *Friendship Matters*, makes the point that the transition to college is one of the loneliest times in one's entire life course. Across all of young adulthood you're constantly refining who you are, figuring out what to do for a living, deciding what romance means to you, and doing it all away from home, in an unencumbered way. It's bitter-sweet. We count on our friends to help us make a lot of decisions. Perhaps the fewer close friends you have, the harder all that is.

Drs. Jacqueline Olds and Richard S. Schwartz wrote in *The Lonely American* that it seems to be more acceptable to be depressed than to be lonely – yet loneliness appears as an inevitable by-product of our frenetic contemporary lifestyle. They uncovered ripple effects of loneliness in areas as varied as physical health, children's emotional problems, substance abuse, and even global warming.

They describe the American "cult of busy-ness" in which people seem to gain more deference and respect the busier their lives become. Over-scheduling and over-working has led to individual exhaustion and alienated families, they argue, and to communities where neighbors are afraid to drop in on other neighbors for fear of disturbing them.

Looking at the role technology plays in interpersonal relationships, they argue that new technologies work best when used to **extend** rather than **replace** social interaction. Humans still need face-to-face contact with others, they argue, to correctly read emotional cues and to feel close to other people. Technology is no substitute.

**THE RISKS:** In 2017, former U.S. Surgeon General Vivek Murthy identified the biggest threat to public health as – not heart disease, diabetes, cancer, or drunk driving – but **loneliness**. In the *Harvard Business Review*, he wrote that isolation and weak social connection reduces one's life span just like smoking 15 cigarettes a day. Loneliness is also associated with a greater risk of cardiovascular disease, dementia, depression, and anxiety. He says that we are in the midst of a loneliness epidemic:

"We live in the most technologically connected age in the history of civilization, yet rates of loneliness have doubled since the 1980s. Traditionally, anything related to our mental or psychological state has been looked at as a choice. And this is a real challenge. Mental illness isn't something people choose. Substance use isn't always a path people choose. And we know loneliness isn't always a state people choose. When people have diabetes we don't say, 'Why do you need medication? Why do you need to see a doctor? You should be able to suck it up and deal on your own.' These are collective problems we need to solve with collective solutions."

You can feel lonely when you're alone. But you can also feel just as lonely in a crowd. No matter how loneliness arrives, its consequences can be terrible. Just name a health problem that you don't want (Alzheimer's, heart disease, cancer, diabetes, obesity), and there are studies linking it to loneliness.

In *Psychology Today*, Dr. Frank McAndrew argues that "Rejection by others psychologically wounds us more deeply than almost anything else, and research by neuroscientists reveals that ostracism can lead to feeling actual physical pain." In addition, the amount of stress that loneliness creates can have serious mental health implications.

**THE HAPPINESS FACTOR:** Each year the United Nations puts out a world happiness report. For 2017 and 2018, the entire final chapter was devoted to the United States. In analyzing our slide toward unhappiness. Despite our wealth, the U.S. ranks 18th (down from 14th a few years before).

In the UK, they've started a campaign to combat loneliness, even creating a cabinet position (in 2017) for the Minister of Loneliness. It seems that there is a malaise.

According to self-determination theory (SDT), human beings require three things to be content: to feel competent at what they do, to feel authentic in their lives, and to feel connected to others. Loneliness is an ancient feeling, but modern life brings new dangers to the front. Our tribal ancestors were rarely alone. They saw the same people every day. They knew everyone and everyone knew them. The quality of their connections (as with ours today) is directly related to how much time is spent with one another.

Self-determination theory (SDT) suggests that people are motivated to grow and change by three innate and universal psychological needs. This theory says that people are able to become self-determined when their needs for competence, connection, and autonomy are fulfilled.

Primarily, SDT focuses on basic psychological



needs while Abraham Maslow's also focuses on others, such as physiological needs ... While Maslow sees self-actualization as a need, SDT sees self-actualization as a description of what happens when the three basic needs are met.

In David McClelland's 1961 book, "The Achieving Society," he identified three motivators that he believed we all have: a need for achievement, a need for affiliation, and a need for power.

Dunbar's Number (150) - According to Oxford anthropologist Robin Dunbar, the "magic number" is 150. Dunbar became convinced that there was a ratio between brain sizes and group sizes through his studies of non-human primates. 150 was not so much a theory but a calculation of the size of the neocortex / In studies of primates and other mammals in the 1980s, Dunbar found that the ratio between the neocortex and the volume of the total brain could accurately predict the size of the animal's social group. When he applied that math to the neocortex of the homo sapiens, he came to the number 150. Dunbar argued that human intelligence evolved primarily as a means of surviving and reproducing in a large group. The habits of behavior we inherited from our ancestors have been molded from this long-game of survival of the fittest, just as much as the bodies they're housed in. We're born with rules that guide us. Dunbar proposed that every person had their own social fingerprint, but in general but that most people had a group of 150 that broke down thus: 5 very close friends (plus romantic partner if you had one), 10 close friends (which combine with very close to form your sympathy group — people who always come to your birthday and cry at your funeral), 35 middle ground folks, and about 100 other acquaintances. We all know far more people than that, and put names to faces of about 1500 people. But we can manage about 150 "friends." Keeping up with that many required humans to make giant leaps in how we handled social grooming. In non-human primates, grooming is done one-on-one through physical touch (which is inefficient). Humans developed music and dance and story-telling and laughter as ways to connect with more than one person at a time, in sync. We can groom many people at once through dancing, and Dunbar found laughter to be exceptionally potent, delivering an endorphin three times as potent as physical grooming. He also found the optimal laughter group as three people; for conversation, the number is four. By putting numbers on fluid social actions, he was practically daring people to prove him wrong, but still, more often not, people find anecdotal evidence

pointing to 150, from the size of military companies to the average size of a clan in surviving hunter-gatherer societies.

How big is a human tribe? By definition, a band was a small, egalitarian, kin-based group of perhaps 10–50 people, while a tribe comprised a number of bands that were politically integrated (often through a council of elders or other leaders) and shared a language, religious beliefs, and other aspects of culture. That tribe was about 150.

What's the role of social media in friendship and loneliness? There were studies that showed those who felt lonely or isolated spent more time on-line than those who did not. A 2017 study in the American Journal of Preventive Medicine found that young adults who use social media the most (more than 50 visits a week) triple the odds that they'd feel socially isolated. But there's a chicken and egg problem with such research: whether social media made people feel lonely or if the already lonely went to social media looking for connection.

**THE FRATERNITY'S ROLE:** What does all this mean for fraternity? Can we be an answer to this epidemic of loneliness? Or are we just a club where people gather to escape loneliness? Remember, it's about the quality and authenticity of relationships that matter. Sure, we should be open to individuals seeking connection and wanting to live in community with others. But, how do we foster those connections in a fulfilling and meaningful way?

Fraternities and sororities exist to create brotherhood and sisterhood, and those are the types of relationships that fight feelings of isolation and loneliness. Fraternity is rooted in our shared values

*Comic actor, filmmaker, and composer Charlie Chaplin left us these four statements:*

- 1. Nothing is forever in this world, not even our problems.*
- 2. I love walking in the rain so no one can see my tears.*
- 3. The most lost day in life is the day we don't laugh.*
- 4. The best doctors in the world are ... sun, rest, exercise, diet, self-respect, and friends.*

*Stick to them at all stages of your life and enjoy a healthy life...*

*Life is just a journey!*

*Therefore, live today!*

*Tomorrow may not be.*

*~Charlie Chaplin*



*Everyone says love hurts,  
but that is not true.  
Loneliness hurts.  
Rejection hurts.  
Losing someone hurts.  
Envy hurts. Everyone  
gets these things confused  
with love, but in reality  
love is the only thing in  
this world that covers  
up all pain and makes  
someone feel wonderful  
again. Love is the only  
thing in this world  
that does not hurt.*

– Liam Neeson

*Happiness and freedom  
begin with a clear  
understanding of one  
principle. Some things  
are within your control;  
some things are not.*

– Epictetus

*Many organizations focus  
on men's health, but most  
seem to have forgotten  
about friendship – though  
the consequences of the  
lack of deep male bonding  
in a man's life are many.  
When adolescent boys  
stop sharing their intimate  
feelings with their peers,  
we see an alarming  
increase in their rates of  
depression and suicide.*

that we speak and live together. It's not just about occupying the same building or wearing the same Greek letters. It's based on what we pledged to do together, often while standing shoulder to shoulder.

Fraternities and sororities are completely relevant institutions in these modern times because of the deep connections made there. And the better the fraternal experience in college, the more likely the connections will stay strong long after college is over.

Chi Psi Fraternity is not just for college. Beyond the undergraduate experience, fraternity can help solve the epidemic of loneliness by putting increased emphasis on alumni and how they can reconnect

## WHY FRATERNITY?

**F**RATERNITY MEANS FRIENDSHIP AND fellowship and belonging. A fraternity begins with a group of college men who have, by their own selection, banded themselves together as brothers for life. They are guided by laws, rituals, and traditions. They aid one another, and they work to educate their members in those areas that the college leaves unattended. In the process of “building men,” they benefit themselves, their alma maters, and society as a whole.

A college fraternity is based on the premise that we are social animals and generally want to associate with our fellow human beings. There is no way for anyone to associate equally with all fellow humans, or even with very many of them, but one may enjoy a close, personal association with some of them.

Chi Psi seeks to take that close, personal association a step farther – to the level of an “elevated and refined friendship.” It is a deeper commitment to life shared with others. A brotherhood of men confident in their relationships with one another. A collection of men who know themselves well enough to share themselves with others, understanding that in knowing these others they can know themselves even better.

Becoming a Chi Psi may begin with a hearty handshake used to cover the inner hesitancy at a first rush function. It takes its course through an introductory knowledge of background and interests that lead to common ground for the future. It grows through shared experiences – successes and failures, happiness and despair, acceptance and rejection – before and long after initiation. And it is fulfilled in those moments (perhaps after weeks or even years of sharing) that the innermost confidence is given without a hesitation in the full knowledge of complete acceptance and understanding and in the

with the values and the brotherhood they once experienced daily. Involved alumni tend to focus their efforts on supporting the undergraduates, but undergraduates can help alumni continue building human connections at a time when they need it too.

Part of the beauty of the fraternal experience is the closeness it can provide. We may be more aware than anyone else about mental and emotional states of those around us. We need to stay observant to signs of struggle and be willing to talk with each other. If we can emerge from our fraternity experience with increased comfort in talking with friends about their struggles, then we will have earned a

freedom of broken inhibitions and total selflessness.

“America’s Historian” Stephen Ambrose, I’57, suggested to Chi Psi’s 150th Convention Banquet, “What fraternities do provide is the opportunity to go beyond the comradeship of sports or the battlefield, beyond the relationships of business and the professions, to form and enrich and sustain true friendship. Friendship can come at any stage in life, but there is a preciousness to friendships formed in one’s youth that is special. I have friends in this room from our days together at the Lodge at Alpha Iota, men from whom I have no secrets . . . from whom I want nothing but love, men to whom I willingly and freely give of myself, as they to me.”

Membership in a college fraternity offers many experiences that complement the undergraduate learning experience. Most Greek organizations provide opportunities for members to learn practical leadership and self-governance skills, serve the community, and develop skills necessary to succeed in today’s world.

The North American Interfraternity Conference reports that a high percentage of fraternity men score above the all-men’s scholastic average on university campuses across the nation. Studies show that 80% of our nation’s senators, 85% of Fortune 500 executives, and 71% of men listed in *Who’s Who in America* have been fraternity men. All but two U.S. Presidents and Vice Presidents since 1825 and 63% of the U.S. President’s Cabinet members since 1900 have been fraternity men. A government study shows that 71% of all fraternity men will graduate, while just over 50% of non-fraternity men will do so.

A fraternity will help you develop your interpersonal skills. You will learn how to get along better with other people. One of the most difficult situations you will face in your college life is how to

get along socially when you move away from the group you have grown up with and known since high school. By interacting with a group of men who have a commonality of purpose, a fraternity will help you make new friendships and learn how to grow socially in a new environment. Each fraternity generally assigns its new members a big brother, who see to it that the new member is keeping his grades up, spending his time constructively, and adjusting to college life.

A fraternity can help you develop good character traits. The principles a fraternity man accepts and practices when he becomes a member emphasizes the development of strong values. These acts of service to others, of honor and truth, influence a fraternity man. He is also indirectly affected by the lives of other members who accept and practice the same



values. Furthermore, fraternity life teaches you to respect the opinions of others and assume your part of the group's obligations. You will develop initiative, tact, and judgment through the leadership opportunities a fraternity offers you.

*Just do the right thing.  
The rest doesn't matter.*

— Marcus Aurelius

## PLEDGING YOURSELF TO CHI PSI

**B**Y PLEDGING YOURSELF TO CHI PSI, you have pledged yourself to a way of life that only begins with your pre-initiation association with this fraternity. You have accepted a group of men whose friendship you value, men whom you want to become a part of your life. You have indicated a desire to link yourself in the ties of brotherhood to men whose character will help you develop your own. You have chosen to participate in an experiment in group living which will demand of you every ability you now possess, and more you have not yet acquired.

Chi Psi is a way of life, complemented and built upon by others; but it is also a life which others will in turn build upon. The great thing about this building process is that no one is asked to shoulder an

undue burden, for all Chi Psis contribute to the betterment of the group. Chi Psi is life shared with others. It begins with your first days with the Fraternity, but it grows as you grow and develops as you develop.

You have done more than join Chi Psi. You have pledged yourself to Chi Psi. When you pledge yourself, you pledge everything you have. You have agreed to conduct yourself at all times as a gentleman and to bring only the best of criticism upon the group. You have accepted the responsibility to develop the characteristics of manhood that the Fraternity sponsors. You have committed yourself to excellence in all your endeavors. And the other members of the Fraternity are pledged to be there for you whenever needed.

## WHAT TO EXPECT?

*When you pledge yourself to Chi Psi Fraternity, you should expect:*

- *To be treated with dignity by all undergraduate and alumni members.*
- *To be held accountable for your words and actions and treated fairly by all members.*
- *To be supported in your academic and leadership endeavors, and in your growth as an individual.*
- *To make lifelong friendships both now and in your future life as a Chi Psi.*

## CHI PSI'S COMMITMENT TO YOU

**J**UST AS YOU HAVE COMMITTED YOURSELF to the Fraternity, Chi Psi pledges its commitment to you, to do its part in providing you with guidance and direction. Chi Psi will provide leadership opportunities, with a safe, stimulating environment for your intellectual, moral, and social life, and with fellowship and close, personal friendships to last a lifetime.

Just as you have a commitment to Fraternity,

Fraternity has a commitment to you: to expect the very best from you, to provide a framework for enhancing your college education, to cultivate a truly elevated and refined friendship within the circle of members. Chi Psi wants to ensure that we add something of value to the life of each man who passes through its portals. Chi Psi strives not just to make better fraternity men, but to make better human beings.