

# Alpha Delta Phi Society



## Pledge Manual

NAME: \_\_\_\_\_

CHAPTER: \_\_\_\_\_

**For use only as part of the pledge education  
program of the Alpha Delta Phi Society**

*<http://www.adps.org>*

**Would You Know?  
H.C. Chapman, Bowdoin, 1866**

Would you know the lights that  
    fairest  
Deck the azure sky?  
They're the star and silv'ry Crescent  
Of our A. D. Phi.

Window lights in heaven's bright  
    mansions  
Gleaming through the night,  
Their soft rays o'er Alpha Delta  
Shed a golden light.

*Chorus:*  
Beam o'er us,  
Star and Crescent.  
Guide us till we die,  
Each a Brother loving truly  
Alpha Delta Phi.

Would you kneel around an altar  
Whence ascends on high  
Friendship's incense? It is burning  
In our A. D. Phi.

Ever bright the fires are glowing,  
And the sweet perfume  
Of that holy friendship lingers  
'Round each Brother's tomb.

*Chorus*

Would you join a band of Brothers  
Where each beaming eye  
Tells of pleasures never ceasing?  
Join our A. D. Phi.

Hand to hand we stand united,  
And from heart to heart  
Runs a bond of friendship plighted  
Time can never part.

*Chorus*

**When the Evening Shadows Gather**

**by Murray Davis, Kenyon, 1861**

**(Tune: "Rain Upon the Roof")**

When the evening shadows gather  
Over Kenyon's silent halls,  
Bells are hushed and lights are twinkling,  
Dreamily along the walls.

Oh, how sweet to steal in quiet,  
Out beneath the winter sky,  
Wend our way beyond the campus,  
To thy temple, A. D. Phi!

From the swelling vault above us  
Every star that gems the night  
Whispers: "In the field of action  
Let each sun dispense thy light."

And our Crescent's softened radiance  
Has a voice that will not die:  
"Ever bright, be ever modest,  
True to Alpha Delta Phi!"

Treasuring up these sacred lessons,  
Taught by nature to the heart,  
In thy service we are chastened  
To perform a nobler part.

When around the shrine we circle,  
Every manly, sparkling eye  
Tells of pure ambition strengthened  
By thy symbols, A. D. Phi.

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**SOCIETY MOTTO**

*Manus Multae Cor Unum*  
(Many hands, one heart)



**Vive la Compagnie**  
**F.S., Bowdoin, 1858**

Come all ye good Alpha Delts, tune up your throats, Vive la compagnie.  
And lustily sing to the jolly old notes, Vive la compagnie.

*Chorus:*

Vive la, vive la, vive la va!  
Vive la, vive la, vive la va!  
Vive la va, hop sa sa,  
Vive la compagnie!

Away with the musty old books of the sages, Vive la compagnie.  
For warm hearts and loving need no printed pages, Vive la compagnie.

*Chorus*

So a health to each other let's drink one and all, Vive la compagnie.  
In friendship together, whate'er may befall, Vive la compagnie.

*Chorus*

And a health to our symbols, the Crescent and Star, Vive la compagnie.  
And a health to their bearers, wherever they are, Vive la compagnie.

*Chorus*

And last to herself (ourselves), our (the) old A. D. Phi, Vive la compagnie.  
With a joyful shout and a goblet filled high, Vive la compagnie.

*Chorus*

### **Silver Moonlight Memories (Sweetheart Song)**

Silver moonlight memories, haunting me every day.  
Eyes that promise beauty, in every tender way.  
The kiss from your lips still lingers,  
The thrill will last 'til I die.  
You'll have my love forever,  
Here in A. D. Phi.

The Alpha Delta Phi Society compiled this reference at the request of its chapter members during the Third Convention of the Society in October 1997. The Society developed this manual from the individual pledge manuals of the society and fraternity chapters of the Alpha Delta Phi.

This reference contains a core of information that the Alpha Delta Phi Society expects each initiated member of the Society to know, as well as additional material that each chapter may use as part of its pledge education. The common core of required knowledge includes the sections entitled “The Structure of the Alpha Delta Phi,” “Ideals of Brotherhood,” “Biography of Samuel Eells in Outline Form,” “The Founding of Alpha Delta Phi,” “History of Coeducation in the Alpha Delta Phi,” “The Literary Aspect of Alpha Delta Phi,” and “Symbols and Insignia.” Every initiated member should also know all the Society chapters and the order of their founding, their chapter’s executive board or committee, and the six songs “Χαίρε Αλφά Δελτα Φι,” “There’s Beauty,” “Heaven Bless,” “A Gay, Gallant Ship,” “Another Busy Week Has Passed,” and “Vive La Compagnie.” The Society expects pledges to learn this core material throughout the pledging process.

The Society reference in itself is not an all-encompassing text for the Alpha Delta Phi Society. Each chapter has its own set of traditions in addition to those of the Society. Each chapter may supplement this text with information specific to the chapter. Some chapter-specific supplements may duplicate the common reference material. In this circumstance, the individual chapters determine which sections should be studied in more depth.

## INTRODUCTION TO ALPHA DELTA PHI

Samuel Eells, the provident founder of Alpha Delta Phi, most eloquently expressed the principal purpose of Alpha Delta Phi. It was his intent that "this new association, with a true philosophical spirit, looking to the entire man, develop his whole being - moral, social, and intellectual." Since its beginning at Hamilton College in 1832, Alpha Delta Phi has sought to provide a comprehensive growth experience for members of communities at leading universities and colleges in the United States and Canada.

As lifelong members of a brotherhood, siblings unite to participate in an atmosphere of energetic and concerted interaction where the moral, social and intellectual aspects of each person's character may grow and flourish. Special importance is attached to five areas: enhancing personal self esteem; promoting constructive respect and caring for others with diverse backgrounds and personalities; developing leadership qualities and self discipline; improving scholastic and literary skills; and serving the university and community.

Involvement in Alpha Delta Phi is characterized by undertaking responsibilities within a group of peers while at the same time having contact with interested graduates. This process enhances individual self respect and fosters responsible concern for others within the chapter. Alpha Delta Phi upholds a tradition of seeking members from a broad spectrum of backgrounds, interests, and skills. In this climate, each sibling develops an appreciation of those different from oneself, and comes to understand how the viewpoints of others can enrich one's life.

The formulation and pursuit of group goals requires the active and disciplined participation of all siblings. Responsible involvement in managing the chapter programs and physical plan extends the leadership and team skills of the members.

Standards of behavior and achievement are not rigidly imposed; however, excellence is strongly encouraged. Moreover, there is a strong emphasis on brotherhood and blending one's personal

## SONGS OF ALPHA DELTA PHI

Come, fill your glasses up  
To Williams, to Williams, to Williams!  
Come, fill your loving cup  
To Williams, to Williams, to Williams!

I want to go back to Dartmouth,  
To Dartmouth on the hill,  
Way up top of Dudley's bus,  
Away from all the noise and the fuss;

I want to go back to Dartmouth,  
To Dartmouth on the hill,  
I wanna go back, I wanna go back to Dartmouth.

I'm a Brown man born, I'm a Brown man bred,  
And when I die I'll be a Brown man dead.  
So it's rah, rah, Bru-no-ni-onia,  
Rah, rah, Bru-no-ni-onia,  
Rah, rah, Bru-no-ni-onia,  
Brown! Brown! Brown!

And then we'll fight for old Wesleyan,  
Keep fighting, never give in;  
Fight 'til the end boys, might and right shall win.  
So keep on fighting 'till victory,  
'Till victory crowns every man.

And then it's fight, fight,  
Fight, fight! For Wesleyan -- Go Wes!!

**The Marching Song (We Come)**  
**C.S. Smith, Amherst, 1874**  
**(Tune: "Ubi Bene")**

We come, we come, we come with a shout and a song,  
Singing always as we go marching on,  
We are a merry, happy-go-lucky throng  
In Alpha Delta Phi.

We're the chosen band,  
United by true friendship's tie.  
Swell the joyous strain  
To meet the echoes from on high.

Listen to the song  
We sing as we go marching by.  
We'll give a cheer for <school/chapter name>  
And for Alpha Delta Phi.

**The Old College Medley**

Oh, Lord Jeffrey Amherst was a soldier of the king,  
And he came from across the sea.  
To the Frenchmen and the Indians he didn't do a thing  
In the wilds of this wild country,  
In the wilds of this wild country;

And for his Royal Majesty he fought with all his might,  
For he was a soldier loyal and true,  
And he conquered all the enemies that came within his sight,  
And he looked around for more when he was through.

Oh Amherst, brave Amherst,  
'Twas a name known to fame in days of yore;  
May it ever be glorious  
'Til the sun shall climb the heavens no more.

interests with those of the chapter. Alpha Delta Phi has many programs and activities directed toward helping chapters and individual siblings set objectives and realize their goals.

In addition to chapter-oriented activities, siblings are encouraged to undertake projects which benefit the university and the community. Along with the additional growth in group skills, each member comes to appreciate the personal and societal rewards associated with contributing to a larger community.

## INTRODUCTION TO PLEDGING

The pledging process has been constructed to help you discover the value of belonging to a coeducational society, particularly the unique benefits of Alpha Delta Phi. This process of discovery is the essence of pledging. Learning about Alpha Delta Phi during the pledging period will enable you to make an informed decision about initiating.

A society is only as strong as the common bonds between its members. Those bonds are made by sharing experiences. If you are going to feel those bonds and thereby understand the society, it is necessary to take part in sharing the experiences of pledging. Therefore, full participation in the pledge program is essential.

Pledging is a mutual endeavor: it is a time for you and the Society to choose each other. The pledging process is the time during which the membership tries to convey to you the indescribable feeling of being a brother or sister within the Society. Through the pledging process, the siblings are able to give back some of what they have received since becoming siblings. This give-and-take is central to the nature of Alpha Delta Phi.

### **Manus Multae, Cor Unum** **Samuel P. Butler, Amherst, 1871** **(Tune: "Maid of Athens")**

- |   |   |  |   |
|---|---|--|---|
| 1 | Alpha Delta, blessed Queen,<br>On thy golden field is seen<br>Many a star whose constant light<br>Sheds a ray of lustre bright.     | Brightening every chapter home,<br>Manus multae, cor unum,<br>Brightening every chapter home,<br>Manus multae, cor unum. |   |
|   | Joined in love our every home,<br>Manus multae, cor unum,<br>Joined in love our every home,<br>Manus multae, cor unum.              |  |   |
| 2 | Yes! Beneath thy magic wand<br>Time shall guard our faithful band,<br>Bound by every tender tie,<br>Alma Mater – A. D. Phi.         | 4  | Every cloud that fills the sky<br>Of our Alpha Delta Phi<br>Leaves behind it warmer hearts<br>And a stronger bond imparts.              |
|   | Joined around one common home,<br>Manus multae, cor unum.<br>Joined around one common home,<br>Manus multae, cor unum.              |  | Gather Brothers, 'round our home,<br>Manus multae, cor unum,<br>Gather Brothers, 'round our home,<br>Manus multae, cor unum.            |
| 3 | Hail the Crescent far and near,<br>Symbol of our love sincere!<br>Shine the Star! in darkest night,<br>Blessings on her holy light. | 5  | Alpha Delta, at thy feet<br>Future time shall vows repeat,<br>Brothers joined thy love we greet<br>Till our hearts shall cease to beat. |
|   |   |  | Sworn to conquer or to die<br>'Round our Alpha Delta Phi.<br>Sworn to conquer or to die<br>'Round our Alpha Delta Phi.                  |

## Hither, Brothers, Come to Sing

W.E. Curtis, Hudson, 1871

Hither, brothers, come to sing;  
Hither sweetest music bring;  
Hither join the rising cry —  
Shout for Alpha Delta Phi

Years can never loose the band  
That has bound us hand to hand;  
Time can never tear apart  
Ties that bind us heart to heart

### *Chorus:*

Hear us, hear us, Alpha Delta Phi,  
Hear us, pledge that we'll be true,  
Each to each, and all to you.  
Hear us, hear us, A. D. Phi.

### *Chorus*

Emerald star so bright above,  
Be our guiding light of love!  
Crescent moon, our guardian be,  
All our hopes are hung on thee.

By those ties we cannot break,  
By the vows we'll ne'er forsake,  
By the clasp we oft have given,  
By our emblems bright in heaven.

Hear us, hear us, Alpha Delta Phi,  
Hear us, hear us, Alpha Delta Phi,  
At thy shrine we're suppliants now,  
Hear and trust our proffered vow.

### *Chorus*

## I Am a Pledge

Rebecca Rush, Bowdoin, 1994

(Tune: "When the Saints Go Marching In")

I am a Pledge,  
I am a Pledge,  
I am a Pledge of A. D. Phi.  
And I would love to be a member  
And wear the green and white with pride.

I won't forget,  
I won't forget,  
I won't forget the crescent and star.  
And I will honor my new Brothers  
Whether they are near or far (Or they will hit me with a bar/car).

## THE STRUCTURE OF THE ALPHA DELTA PHI

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The Alpha Delta Phi is unique among American fraternities. The Alpha Delta Phi is now composed of four organizations, each with a separate function. They are the Alpha Delta Phi International, Inc., the Alpha Delta Phi Foundation, the Alpha Delta Phi Fraternity, and the Alpha Delta Phi Society.

The Alpha Delta Phi International, Inc. is the "title owner of all rights, capable of ownership, to use of the signs, symbols, marks, and literature associated with the Alpha Delta Phi..." (The Fraternity-Society Agreement, Article XI). These proprietary materials include the rights to the use of the name and trademarks of "Alpha Delta Phi," the crest, and the badge. The International holds these rights in trust for the benefit of the Alpha Delta Phi Fraternity and the Alpha Delta Phi Society.

The Alpha Delta Phi Foundation is a non-profit organization that provides funds for the Seward Scholarships and the prizes in the Alpha Delta Phi Literary Competition. The Seward Scholarship, named for Clarence A. Seward, Geneva 1848, is based on considerations of academic achievement and contributions made to the sibling's chapter, and awards range from five hundred to a thousand dollars. The Literary Competition awards a Grand prize of a thousand dollars for an original literary composition in one of three main areas: fiction, nonfiction, or poetry. There are also three first prizes awarded, one for each category, worth a hundred dollars each. Contributions to the Foundation are tax deductible. The Foundation also makes grants to chapters in support of literary endeavors, which may include honoraria to bring speakers to campus or support for a campus literary contest or a house literary magazine.

The Alpha Delta Phi Fraternity is the unincorporated association founded by Samuel Eells in 1832. Members of the Fraternity will often refer to the Fraternity as the "International." The International and the Fraternity were historically separate organizations, but the distinction between the two was often not made clear.

The Alpha Delta Phi Society separated from the Fraternity in 1992. There are six coed chapters in the Society, five of which currently have undergraduate chapters. The Fraternity and the Society have similar governmental structures.

The supreme authority of each organization rests with its respective Convention. Except when interrupted by the Civil War and the two World Wars, the Alpha Delta Phi has held Conventions annually since 1853. The first Fraternity Convention was called in 1836. The Convention is composed of one undergraduate delegate from each Chapter and one graduate delegate from each Graduate Organization. The Convention approves the budget, decides constitutional questions, and elects a Board of Governors to oversee the day-to-day operations.

The first Society Convention was held in 1993, and conventions have been held on a biennial basis since. The Society Board of Governors is composed of nine graduate members, who are elected for three-year terms, and two undergraduates, who serve for staggered one-year terms.

Every Chapter of the Alpha Delta Phi Fraternity and Society is unique. Each Chapter has its own “personality,” which is reflected in its special interests, literary traditions, house activities, and how it conducts its internal affairs. At the same time, the Chapters of the Alpha Delta Phi share a name, songs, symbols, and a common history, heritage, and tradition that dates back to Samuel Eells’ days as an undergraduate at Hamilton College.

**Here's to Alpha Delta  
M. Marble, Rochester, 1855  
(Tune: “Drink it Down”)**

Here's to Alpha Delta, Drink it down, drink it down!  
Here's to Alpha Delta, Drink it down, drink it down!  
Here's to Alpha Delta, In triumphant strains exalt her!  
Drink it down! Drink it down! Drink it down, down, down!

Here's to Alma Mater, Drink it down, drink it down!  
Here's to Alma Mater, Drink it down, drink it down!  
Here's to Alma Mater, And to each true hearted Frater!  
Drink it down! Drink it down! Drink it down, down, down!

Here's to the emerald Star, Drink it down, drink it down!  
Here's to the emerald Star, Drink it down, drink it down!  
Here's to the emerald Star, Shedding radiance near and far!  
Drink it down! Drink it down! Drink it down, down, down!

Here's to the shining Crescent, Drink it down, drink it down!  
Here's to the shining Crescent, Drink it down, drink it down!  
Here's to the shining Crescent, In our sky it's ever present!  
Drink it down! Drink it down! Drink it down, down, down!

Once more to Alpha Delta, Drink it down, drink it down!  
Once more to Alpha Delta, Drink it down, drink it down!  
Once more to Alpha Delta, And in louder strains exalt her!  
Drink it down! Drink it down! Drink it down, down, down!

**Hail to Thee**  
**C.R. Palmer, Yale, 1855**  
**(Tune: “Araby’s Daughter”)**

Hail to thee, hail to thee, fair Alpha Delta,  
Our hearts' best affections are plighted to thee.  
Never was troubadour's lady-love fairer,  
Nymph of the forest nor maid of the sea.

*Chorus:*

Around thee we'll gather, while enemies threaten,  
Thy sons shall defend thee when danger is nigh;  
And far distant shores shall re-echo the paean,  
Long live Alma Mater and old A. D. Phi.  
Long live Alma Mater and old A. D. Phi.

Although the world knows not the tie that unites us,  
And sees but the casket enclosing the gem;  
All honor the goddess whose tie so unites us,  
And envy the pleasures forbidden to them.

*Chorus*

We'll cherish thee fondly till life's latest hour,  
And on our heart's altar thine image enshrine;  
Sweet mem'ries of thee will by age gather power  
Like the sparkling nectar of Italy's vine.

*Chorus*

**IDEALS OF BROTHERHOOD**

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**Commitment**

*A commitment to the following ideals and to your participation in the Brotherhood is what determines the value of being a Sibling.*

**Respect**

*When you come to respect each member of the Alpha Delta Phi, both as an individual and as a Sibling, and when you feel the return of this same respect, then a strong bond is formed among all individuals and throughout the whole.*

Brotherhood is a serious matter, and you must learn to respect your fellow pledges as well as Siblings. You also learn to respect what this Brotherhood means and what it stands for; this respect is something that you should actively strive to attain throughout the pledge process. Remember that your activities as a pledge are less important than the attitudes and commitments that you will develop and express through your activities.

**Caring**

*The bond of Brotherhood expresses itself most poignantly through the strong sense of caring among all members of the house, a caring which means that every person will willingly go out of his or her way to help others, realizing that the common support among the individuals will lead to the greatest good for all.*

Through the course of the pledge process you must strive to become close to each other and to the members of this Society. You must learn to care for each other and for the Society as a whole. As a Sibling you will have a special opportunity to help any member of this Society who needs you at any time. Likewise, someone will at all times be there to offer you the same support. This caring is the center of the strong and lifelong bond of Brotherhood.

Trust

*Our bond of mutual caring and respect gives each of us the trust that we have for the Brotherhood and for each of our Siblings. This trust is the strength of Brotherhood.*

If we respect our Siblings and if we know that they care for us as we care for them, then we trust our Siblings implicitly in every respect. This trust gives strength to the bond of Brotherhood and gives each the freedom that flows from the knowledge that we will always have our Siblings' support.

**The Grad's Reverie**  
**Willard H. Lawton, Chicago, 1887**

As I sit tonight by the red firelight,  
Watching the embers glow,  
Now far, now near, I seem to hear  
The Voices of long ago.

In triumphant strain that old refrain  
Rings out on the midnight clear,  
And hand in hand once more I stand,  
With brothers and comrades dear.

*Chorus:*

Oh, Alpha Delta Phi,  
Dear Alpha Delta Phi,  
To thy fame and glory bright,  
Sing we again our song tonight.  
The Crescent and the Star,  
Our emblems, shine afar,  
And we'll love them till we die,  
Oh, Alpha Delta Phi.

The world knows not how strong the tie  
That binds us one and all,  
But deems the link is broken soon  
As we leave our college hall.

In vain they scoff and sneer,  
They learn as years go by,  
No pow'r can break the tie that binds  
In Alpha Delta Phi.

*Chorus*

**Gather Daughters, Gather Sons (The Co-Ed Song)**  
**Dan Wulf, Middletown, 1992, and David McMahon,**  
**Middletown, 1993**

Gather daughters, Gather sons,  
Of Alpha Delta Phi!  
Let us drink and pledge our faith  
Until the Day we die!

*Chorus:*  
Alpha Delt, we pledge to thee  
And raise our glasses high,  
Long may stand our ideals in the A.D.Phi!

Toast your sister, toast your brother,  
Toast to Samuel Eells!

**Samuel Eells, 1810-1842**  
by Claude M. Fuess, Amherst, 1905

Samuel Eells, the inspired Hamilton College graduate who founded Alpha Delta Phi and determined its ideals, must always be a source of interest to later brothers. We should like to have detailed information as to how he lived, what books he preferred, what daily routine he followed, how his motives and ambitions developed, indeed all that stirred in his restless brain during the tumultuous heyday of Jacksonian Democracy. Unfortunately, the materials for an intimate biography are not extensive. A few of his letters and formal addresses throw light on his unusual character. He left behind a brief account of the circumstances leading to the inception of the Fraternity. A memorial volume of the current conventional type was edited by his brother, James, in 1873, more than thirty years after his death. The only existing portrait, while attractive enough, has little distinctive individuality; and we lack descriptions of him by classmates and friends.



In an unpublished account of his family genealogy, Eells imagines some future descendant pursuing his memorandum and then placing his hand thoughtfully on his brow and wondering what manner of man was this Samuel Eells who thus meditated and wrote in the early nineteenth century, who practiced law in Cincinnati and was graduated at Hamilton College. Although I am not his kinsman, this is precisely what I am trying to do in this

sketch of the Founder. The vague and indiscriminating eulogies left by his contemporaries offer no help in recreating a flesh-and-blood figure. When we are told that, as a child, he showed no tendencies towards "vicious habits," or that, as a collegian, "he had not an enemy among his fellow students," we long for anecdotes which, however trivial, would transform this colourless paragon into the very human personality that he must have been. We do, however, possess the evidence which proves him to have been the tragic victim of a dynamic turbulent mind in a feeble body, endowed with exceptional talent which, except in the founding of Alpha Delta Phi, never came to full fruition. Only the Fraternity, established when he was but twenty-two years old, has endured through more than a century of rapidly evolving American society as the continuing symbol of his greatness.

In the document already mentioned, Eells says of his forbear, "I believe there are few families in this country who can trace the genealogy through so many links of the ascending chain and find cause to congratulate themselves on being descendants of a nobler or better ancestry." Of supreme importance in Eells' development was his Puritan inheritance from his earliest colonial ancestor, John Eells, through an almost unbroken line of Congregational clergyman - men whom he calls "pious and educated progenitors." In nearly every paragraph Samuel wrote or spoke was a strong, sincere emphasis on morality and religion. His father, the missionary pastor of a church in Westmoreland, then a frontier hamlet in the Mohawk Valley, often took long and lonely horseback journeys through the wilderness, labouring for the Western Educational Society. Samuel, the second son in a family of five boys and one girl who grew to maturity, was born on May 18, 1810, and brought up in an atmosphere of simple culture and piety, like that in The Vicar of Wakefield. His education, begun at his mother's knee with the Bible as a textbook, was animated by seriousness of purpose. This seriousness lasted all his life.

### **Come Troll a Stave and Drink a Measure** **James Weber Lynn, Chicago, 1897**

Come troll a stave and drink a measure,  
For unto him the world is fair,  
Who holdeth in his heart the treasure  
The Alpha Delt has hidden there.

For come the storm or pleasant weather,  
Our Star and Crescent line the sky  
As we live merrily together,  
Who live in Alpha Delta Phi.

Her praises who grows tired of singing?  
Her envied sons who do not know?  
For round her altars proudly clinging  
Our laurels 'round her shrine we'll throw.

A glass to every jolly fellow,  
Gay shall we live until we die.  
For life is always rich and mellow  
For us in Alpha Delta Phi.

### **Fight Song** **by Jonathan Bines, Brunonian, 1990**

Fight Alpha Delta, fight, fight, fight, on to victory.  
Fight Alpha Delta, green and white,  
Pride and glory ours forever more.  
And when we shout, and take the field,  
Our hapless foes are quick to yield, to yield the field,  
So fight Alpha Delta, fight, fight, fight,  
Glorious alway'.

**Another Busy Week Has Passed (Litoria)****Henry F. Colby, Brunonian, 1852****(Tune: "Litoria")**

Another busy week has passed, Swee dee la wee bum bum  
 This meeting night has come at last, Swee dee la wee bum bum  
 Then Brothers lay their studies by, Swee dee la wee tchu-ho-ra-si  
 And shout for Alpha Delta Phi, Swee dee la wee bum bum.

*Chorus:*

Litoria, Litoria, Swee dee la wee tchu-ho-ra-si,  
 Litoria, Litoria, Swee dee la wee bum bum.

The evening Star sheds beams of peace, Swee dee la wee bum bum  
 The Crescent's silver horns increase, Swee dee la wee bum bum  
 And would you know the reason why? Swee dee la wee tchu-ho-ra-si  
 They're signs of Alpha Delta Phi, Swee dee la wee bum bum.

*Chorus*

What wealth is there in any land, Swee dee la wee bum bum  
 What gems upon the ocean sand, Swee dee la wee bum bum  
 That could with all their beauty buy, Swee dee la wee tchu-ho-ra-si  
 Our hearts from Alpha Delta Phi, Swee dee la wee bum bum.

*Chorus*

Even as a youngster Samuel was not physically robust, and the grim symptoms of pulmonary tuberculosis - then known as consumption - showed themselves very early. When he was barely fifteen, confinement to his studies broke down his health; and his observant father placed him during the warm summer months on a farm so that he could get fresh air and exercise. By 1826, he had recovered sufficiently to attend Clinton Academy, probably the best school in Oneida County, where he displayed a precocious ability in writing and public speaking and was prepared acceptably for Hamilton College. Once again, however, his vitality was unequal to the nervous strain, and he was obliged to leave almost immediately. Still only a boy he was ill and without money. In those days physicians were not agreed on the proper therapy for tuberculosis, but Eells decided for himself that his only hope lay in an outdoor existence. A sea voyage seemed to offer what he instinctively wanted. Consequently, with no companion and almost no financial resources, he set out on foot for New Haven, carrying his bag over his shoulders.

For almost a year the youth spent most of his time on sailing vessels, not in a luxurious passenger's cabin but as a hard-working seaman. Gradually his vigor and resistance returned, and he even held his own with the tough crew of a fishing vessel off the Newfoundland Banks. Reinvigorated and ambitious, he returned to Westmoreland in November, 1828, and immediately matriculated at Hamilton as a Freshman, being certainly the most mature and experienced member of his class. The progress of his ailment had been temporarily retarded, and he was ready for the arduous study which always brought him happiness.

Samuel Eells' father had been one of the committee of three who organized and opened Hamilton College in 1812, secured its charter from the State of New York, and formulated its curriculum and general policies. For this reason, as well as because of its convenient location not far from Westmoreland, it

was natural that Samuel should go there. In 1828, however, the young and small college was apparently moribund. The President was at odds with the Trustees, who had rashly spent on building the income and capital which should have been appropriated for salaries. The disgruntled faculty were, at the same moment, engaged in a controversy with the Trustees over a matter of undergraduate discipline. In 1829, ten Trustees had resigned in disgust, the faculty consisted only of the President and one Professor, and the student body had shrunk to nine. It did not seem likely that the institution could keep from disintegrating completely.

No classes were graduated in 1829 or 1830, but the few undergraduates were loyal, new teachers were secured, and by Eells' Junior year a respectable number of students were enrolled. With his prestige and intelligence he was quickly recognized as a leader; and his skill in guiding others was soon demonstrated in a remarkable way. It was a period when literary societies of an exclusive and secret nature were being formed in American colleges. The origins of this movement are not easy to trace, partly because the records are not available and partly because the members could not disclose some of the "mysteries;" but Baird's Manual of American College Fraternities presents the bare facts. Eells himself was no innovator. Kappa Alpha, founded at Union College in the autumn of 1825, is "the oldest secret brotherhood of a social and literary character which has had a continuous existence in American colleges," and is called by Baird "the parent of the present vast system of American college fraternities." It was closely followed at Union by two rivals - Sigma Phi (March 4, 1827) and Delta Phi (November 18, 1827). Baird suggests that the model for all three was Phi Beta Kappa, established on December 5, 1776, at the College of William and Mary, in Williamsburg, Virginia. Originally Phi Beta Kappa, like the Masonic Order, was esoteric, with a badge, a grip, an oath of fidelity, a ritual, and an idealistic and spiritual purpose; but neither Baird nor anybody else has explained how these features

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### Alpha Delta Phi Is a Lifelong Experience

An old man, going a lone highway,  
Came at the evening, cold and gray,  
To a chasm, vast, deep, and wide,  
Through which was flowing a sullen tide.  
The old man crossed in the twilight dim;  
The sullen stream had no fears for him;  
But he turned, when safe on the other side,  
And built a bridge to span the divide.  
'Ole man,' said a fellow pilgrim near,  
'You are wasting strength with building here;  
You never again must pass this way;  
Why build you the bridge at eventide?'  
The builder lifted his grey old head;  
'Good friend, in the path I have come,' he said,  
'There followeth after me today  
A youth, whose feet must pass this way,  
This chasm, that has been naught for me,  
To that fair haired youth may a pitfall be,  
He, too, must cross in the twighlight dim;  
Good friend, I am building this bridge for him.'

**A Gay, Gallant Ship**

**A.B. Judson, Brunonian, 1859**

**Third verse by Angela Pellegrino, Middletown, 1998**

**(Tune: "One Friday Morning We Set Sail")**

A gay, gallant ship with a well-trying crew  
Is the Alpha Delta Phi.  
With form so fair and timbers true  
And a flag that floats on high.

*Chorus:*

So call all hands and spread all sail, the roaring gale defy!  
The Moon and the Star will ne'er grow pale  
O'er the flag of the Alpha Delta A-D-Phi,  
O'er the flag of the Alpha Delta Phi.

We fear not the gale, we fear not the foe,  
The storm king's might we'll try.  
With flashing guns we'll scare from the seas  
All the foes of the Alpha Delta Phi.

*Chorus*

Unconquered and sailing fearlessly  
O'er friendly winds we'll fly.  
O'er land and sea all souls know that we  
Sail the proud ship the Alpha Delta Phi.

*Chorus*

happened to develop at Williamsburg in the midst of the Revolutionary War. At any rate, Phi Beta Kappa soon changed to an honorary scholarship society, as it is today; while the three later fraternities at Union - the so-called "Union Triad" - furnished the pattern for the unique American college-fraternity system as it exists in the twentieth century.

In his own account of what happened, Eells declared that, when he arrived on the Hamilton campus, he found there two literary societies - the Phoenix and the Philopeuthian - the latter of which he rather reluctantly joined; but, discovering these rival groups indulged in recruiting tactics little short of unscrupulous, he was led by his moral sense to consider the creation of a new fraternity which would, as a positive policy, disavow what he regarded as jealous and unsavory competition. In the autumn of 1830, while these ideas were germinating in his fertile mind, a deputation from the Union Chapter of Kappa Alpha visited Hamilton with the intention, frankly disclosed, of establishing there a new chapter of their fraternity. Eells, who had his own theories and desires, and who was also not without the instincts of a politician, defeated these alien plans, and then proposed to selected members of both Phoenix and Philopeuthian that they found a new society, based on the loftiest of intellectual and moral ideals - a society which, within a limited community and membership, would have some of the aspects and influence of a religion.

The first meeting of this select group, held on a winter's evening in Eells' room, Number 15, Back Middle, Kirkland Hall, was attended by five students. Three of them were Seniors: Eells himself, Lorenzo Latham, who died in 1860 in New Orleans; and John Underwood, who died in 1873 in Richmond, Virginia. The two Juniors were Oliver Andrew Morse, who died in 1870, in New York City, and Henry Lemuel Storrs, of a famous clerical family, who later became a distinguished clergyman and died prematurely, in 1852 in Yonkers, New York. Most of the actual planning was evidently carried through by Eells, who had an

orderly as well as imaginative mind. According to his own testimony, he drew up the Constitution, and he and Latham together devised the emblems and the symbols. Later in the year 1832 other members were added, and the mother chapter of Alpha Delta Phi was thus in full operation at the time of Eells' graduation.

As if endowed with some prophetic quality, Samuel Eells, in a statement prepared some years later, left behind him his conception of what Alpha Delta Phi intended to be and to do. It comes down to us as an authentic expression of the Founder's design:

"In the first place, the new association must differ from others, in all points necessary to the exclusion of that jealousy and angry competition which I have always felt to be the bane of college life. In the second place, it must be built on a more comprehensive scale than other societies, in regard to its intellectual proportions, providing for every variety of taste and talent, and embracing every department of literature and science. In the third place, it must be national and universal in its adaptations, so as not merely to cultivate a taste for literature or furnish the mind with knowledge; but with a true philosophical spirit looking to the entire man, so as to develop his whole being - moral, social, and intellectual. In the fourth place, it must be made a living, growing, self-perpetuating institution, which can be done only by stamping its whole character and arrangements with a great and manifest superiority to other societies, and by attaching its members to it, by an indissoluble bond of union and binding them to real and personal interests in its welfare. Finally, its actual visible organization must be deferred till the general plan can be thoroughly matured, every preliminary settled, every influence secured, that may enable the enterprise to command assurance of success."

**There's Beauty**  
**D.P. Eells, Hamilton, 1846**

There's beauty in yon crescent moon,  
There's beauty in yon star.  
But unseen beauty symbol'd there  
Outshines them both by far.

The mystic tie that binds us here  
Shall bind us till we die,  
And ever will we rally 'round  
Our Alpha Delta Phi.

Our Alpha Delta Phi,  
And ever will we rally 'round  
Our Alpha Delta Phi.

**Heaven Bless (Doxology)**  
**Written at Yale, 1855**

**(Tune: "God Save the Queen," "My Country, 'Tis of Thee")**

Heaven bless thee A-D-Phi,  
Heaven save thee A-D-Phi,  
Guard thee for aye.  
Keep thee harmonious, happy and glorious,  
O'er all victorious,  
Prosper'd alway'.

**English translation by  
Richard L. Green,  
Rochester, 1925**

Hail to Alpha Delta Phi,  
Through the ages glorious;  
Ever may her might increase,  
Over all victorious.

**Chorus:**

Now Selene lights the star  
And the crescent o'er us;  
Let us praise Euphrosyne  
With a joyful chorus.

Hither comes Calliope  
With her sister Muses,  
Dwells in perfect harmony  
Ours the home she chooses.

**Chorus**

Temple of the fair and good,  
Through the years unshaken,  
Still the glory of thy name  
Shall our praise awaken.

**Chorus**

**English translation by  
William H. Lindemuth,  
Brunonian, 1886**

Hail to Alpha Delta Phi!  
Prosp'ring as the years go by;  
Ever may thy power increase,  
Over all victorious.

**Chorus:**

The Crescent takes its place on high,  
The Star is gleaming in the sky,  
With a cheerful note we'll homage  
pay,  
And sing for thee a joyful lay.

Hither dwells Calliope,  
Dwells in perfect harmony,  
Dwells with all the Muses.  
Gently she turns toward us.

**Chorus**

Temple of the fair and good,  
Through the ages thou hast stood.  
We will love thy hallowed name,  
And revere thy lasting fame.

**Chorus**

Obviously, this is the conception of a thoughtful, far sighted mind, insistent on sketching the design before raising the structure. All the essential preliminaries were pondered and settled before that crucial first meeting was held. The intellectual basis was, of course, unmistakable. Members were to associate with one another because of a need for extending their knowledge and sharpening their wits. The whole fraternity movement in its early stages was in part an attempt by scholarly young men to provide for themselves the acquaintance with English literature which college courses did not then supply. It was also affected by the intense interest in debating and public speaking aroused by the Revolutionary orators and later by the "God-like Dan!" Webster himself. Judging by Samuel Eells' own oratorical efforts, he must have admired and tried to imitate Webster, whose masterly addresses at Plymouth and Bunker Hill were already being disclaimed by collegiate prize seekers and whose Reply to Hayne was delivered while Eells was still an undergraduate. The literary background of Alpha Delta Phi was manifest and significant, wholly natural in the light of earlier experiments in undergraduate group organization. But Eells deliberately undertook to go beyond this and link the members together in their devotion to something deeper. Although he was, as we have seen, intuitively and persistently a scholar, his vibrant and comprehensive imagination transcended the narrow bounds of mere knowledge derived from books.

Something of his philosophy was revealed in his Valedictory Address to his classmates - an address which, because of a prevailing epidemic of cholera, was never delivered. From this I shall quote only the passage in which he suggests that it is the duty of all his hearers to prepare for "another and happier state of being...by the faithful and conscientious discharge of our duties to God and our fellow men." I am sure that the spiritual significance of the Fraternity meant much to him. He wove his own personal

ideals, his religious faith, into the warp and woof of Alpha Delta Phi.

It is a pity that we cannot more clearly visualize this young Hamilton graduate, the brightest member of the Class of 1832. His portrait, painted some years later, shows him with a resolute, almost stern, expression, like some belated Cotton Mather or Jonathan Edwards. He was tall, with raven hair, high cheek bones and pointed chin, and a piercing gleam in his dark eyes - eyes which might have been those of a crusader. His contemporaries stressed his pallor and the emaciation accompanying his disease. The effect which he produced as an orator was long remembered by those who heard him. Never flippant or cynical and seldom humorous, he was impressive because of his rich voice and his overwhelming sincerity. He could not have been painfully sanctimonious, for he owned copies of Smollet and Fielding, but he had no time or inclination for levity. Altogether he was a man to be reckoned with - a man who, but for the probability of recurring illness, was certain of a bright future.

Leaving behind him his Fraternity fully formed, Eells set out after Commencement in 1832 to join his father, who had moved some months before to Ohio. As he said "Good-bye!" to one of his Alpha Delta Phi brethren, he did not expect to live more than ten years longer, but he intended to crowd a maximum of achievement into that decade. As a matter of fact, his career was almost terminated before it was even started. The dreaded cholera had spread everywhere that summer and after Eells had boarded the boat at Buffalo for Cleveland, he was attacked by the infection. The frightened passengers fled from him as soon as they discovered the situation and insisted that he should be set ashore at the first landing. Only one, less timid or more sympathetic than the others, brought him some calomel and tendered a little assistance. At Dunkirk, in spite of his protests, he was deposited on the wharf in an abandoned shed and left to his fate. Here again no Good Samaritan, not even a physician

**Χαιρε Αλφα Δελτα Φι  
(Kaire Alpha Delta Phi)  
G.S. Bishop, Amherst, 1858**

Note: In the phonetic transcription, the following pronunciations hold:  
"Ai" should be pronounced with a long "i" as the "y" in "sky."  
"Oh" should be pronounced with a long "o" as in "tone."  
"Oo" should be pronounced with a long "u" as in "tune."  
"On" at the end of a word should be pronounced with a long "o" as in "tone."  
"Ah" should be pronounced with a short "o" as in "top."

Χαιρε Αλφα Δελτα Φι!	Kaire Alpha Delta Phi!
Εις αιωνα θαλλων.	Ace ai-oh-nah thallahn.
Αυξυνοιο δυναμει,	Owk-sah-noi-oh doonamai,
Καθ απαντα νικων.	Kath hapantah neekahn.
<i>Chorus:</i>	<i>Chorus:</i>
Σελeneη τικτομενη,	Selenay tik-toh-menay,
Αστρον και μαρμαιρον,	Astron kai marmairon,
Μελψομεν Ευφροσενη,	Melpsomen yoo-froh-zoo-nay,
Υμιν ασμα φαιδρον.	Hoomin azmah faidron.
Ενθαδε Καλλιοπη,	Entheday kah-lee-oh-pay,
Συν πασαις Μουσαων,	Soon pasais moo-sah-ahn,
Ναιεται εν συναφη,	Nai-eh-tai en soo-nah-fay,
Ημας πραως τρεφων.	Haymas prah-ohs treffahn.
<i>Chorus</i>	<i>Chorus</i>
Ναος καλου καγαθου,	Nah-ohs kahloo kah-gah-thoo,
Εις αιωνα στησων,	Ace ai-oh-nah staysahn,
Εραωμεν σου ιρου	Erah-oh-men soo hiroo
Εραωμεν κιδων.	Erah-oh-men koodahn.
<i>Chorus</i>	<i>Chorus</i>

One of Alpha Delta Phi's most long-standing and honored traditions is that of song. We sing during pledging, parties, graduate weekends, house events, and almost any other time the mood strikes us. These songs celebrate the bonds and experiences we share through Alpha Delta Phi. They are also our connection to the history of Alpha Delta Phi and to all of our Siblings, past and present.

The pages you find here contain only a handful of the many songs and poems written over the years in celebration of the Fraternity and the Society. But of all our songs, perhaps the most revered is the Χοῖρε. Sung in Greek, the Χοῖρε is the signature song of Alpha Delta Phi, sung in praise of our Greek tradition and our ties to one another. It may be sung with Brothers and Sisters whenever we feel inspired.

ventured near him, but he ultimately persuaded two small boys to bring him some hot water and more medicine. There the Founder of Alpha Delta Phi lay for a week alone, unfed, even unattended, on the verge of death. Then miraculously he rallied and proceeded to his destination. This adventure did nothing to strengthen his none too sturdy constitution.

It would have been natural for Samuel to follow his ancestors into the Christian ministry, and he would have been well fitted for that calling. Instead, however, he turned to the law - perhaps in emulation of Daniel Webster - and like him also he used teaching as a crutch to support himself while he was studying. Before long, he was in Springfield, Ohio, soliciting pupils for his school. Beginning with only two children, he soon had a full classroom, doing all the administration and instruction himself. Meanwhile, in his evenings and on Sundays he busied himself in the traditional fashion, reading Blackstone under the direction of a local attorney. As usual, he was alert and industrious, but he was constantly taxing his feeble body more than it could endure. Somehow the months passed, and in February, 1835, he was admitted to the Ohio Bar, turned over his now prosperous school to other hands, and hung out his shingle in Cincinnati. Although clients came only slowly, his quality was soon recognized and before the close of that year he accepted a partnership with Salmon P. Chase, later Lincoln's Secretary of the Treasury and Chief Justice of the United States. During this period, labouring with his habitual tenacity, he built up a substantial reputation in that section of Ohio.

At the close of 1837, with characteristic ambition, Eells withdrew from his firm and opened his own office, but his health was getting even more precarious and his prospects were accordingly dismal. In various ways he sought rest and diversion, but on each occasion when he returned to his desk he was unable to meet the responsibilities of his practice. His case, as he well knew, was hopeless. In sheer desperation he spent several months with his

father at Amherst, Ohio; and during the winter of 1839-40 he sailed to a warmer climate in Cuba. In September, 1840, when he had given the law one more unsuccessful trial, he broke down completely and resigned himself to death. Entertaining himself by preparing a history of his family for one of his younger relatives, he ended:

"And now, my beloved kinsman, farewell till thou reachest thy home on the other side of the gulf. I will be there on the shore to meet thee! Till then God bless thee, and - Farewell!"

This brave but pathetic manuscript is dated August 16, 1841. As he grew weaker, he was taken into the home of one of his Cincinnati friends, Seth W. Pomeroy. There on Sunday morning, March 13, 1842, he died quite peacefully. He had not yet completed his thirty-second year.

Eells' friends might well have placed on his tombstone Hamlet's words to his father's ghost, "Rest, rest, perturbed spirit!" But he was not allowed to be quiet even in his grave. He was interred in the City Cemetery of Cincinnati, but seventeen years later the casket, for some family reason, was moved to a vault in Cleveland, Ohio. In 1929, when the new Chapter House at Hamilton was occupied, the remains were transferred to the Samuel Eells Memorial Hall on the campus which he loved and where his best work was done.

To the Fraternity, which was so largely his own creation, Samuel Eells never wavered in his loyalty. Busy though he was professionally, he found time to found a second chapter of Alpha Delta Phi, in 1835, at Miami University, in Oxford, Ohio. Before his death, and in several instances through his instigation, chapters were also established in Columbia (1836), in Amherst (1836), in Brown (1836), in Harvard (1837), in Geneva (1840), and in Bowdoin (1841). Of special interest to Eells was the formation of the Hudson Chapter, at Western Reserve College in

*James Russell Lowell*, Harvard 1838 — Author

*Henry R. Luce*, Yale 1920 — Publisher of Time and Life magazines

*Robert Ludlum*, Middletown 1951 — Author

*Thomas Merton*, Columbia 1937 — Catholic Theologist and Author

*Daniel Pearl*, Stanford 1985 — Journalist

*Hilary Price*, Stanford 1991 — "Rhymes with Orange" Cartoonist

*George Templeton Strong*, Columbia 1838 — Diarist

*Thornton Wilder*, Yale 1920 — Author, Playwright

*Owen Wister*, Harvard 1882 — Author of The Virginian

### *Science & Engineering*

*Dr. Frederick M. Allen*, California 1902 — Pioneer in Diabetes

*Sir High L. Callender*, McGill 1885 — Scientist

*Farrington Daniels*, Minnesota 1910 — Pioneer in Solar Energy;  
Chairman of Chemistry at the University of Wisconsin

*Dr. Hans Lisser*, California, 1907 — Pioneer in Gland Disorders

*William H. Masters*, Hamilton, 1938 — Researcher in Human Sexuality

*Dr. Robert T. Morris*, Cornell, 1880 — Physician, Surgeon

*Thomas Mott Osborne*, Harvard, 1884 — Sociologist, Warden of Sing Sing Prison

*Louis Nicot Ridenour*, Chicago, 1932 — Member of the Atomic Energy Commission

### *Law & Judiciary*

**Samuel Blatchford**, Columbia 1837 — Justice of the U.S. Supreme Court

**Henry B. Brown**, Yale 1856 — Justice of the U.S. Supreme Court

**Salmon P. Chase**, Dartmouth 1826 — Chief Justice of the U.S.  
Supreme Court

**William R. Day**, Peninsular 1870 — Justice of the U.S. Supreme Court

**Oliver Wendell Holmes**, Harvard 1861 — Justice of the U.S.  
Supreme Court

**Robert M. Morgenthau**, Amherst 1941 — U.S. Attorney, New York

**Dana H. Porter**, Toronto 1921 — Chief Justice of Ontario

**William B. Scott**, McGill 1912 — Chief Justice of the Superior Court  
of Quebec

**George Shiras, Jr.**, Yale 1853 — Justice of the U.S. Supreme Court

**Harlan F. Stone**, Amherst 1894 — Chief Justice of the U.S.  
Supreme Court

### *Literature & Journalism*

**Samuel Hopkins Adams**, Hamilton 1891 — Author

**Philip Barry**, Yale 1918 — Author

**Stephen Vincent Benet**, Yale 1919 — Poet

**Richard G. Eberhart**, Minnesota 1926 — Poet

**John Farrar**, Yale 1918 — Poet, Publisher

**Edward Everett Hale**, Harvard 1839 — Author

Northern Ohio; and although he was then desperately ill, he managed to take the trip to Hudson and there on July 1, 1841, took part in the first initiation ceremonies. By the time of his death, Alpha Delta Phi was broad and varied in its scope, with several flourishing chapters and rapidly mounting prestige. Eells held the position of national President from 1832 until 1836, when at his request, he was succeeded by his friend, Charles Kilbourn, Hamilton, 1833. It is Eells' own jeweled badge which the International President, by tradition, is privileged to wear during his term of office.

After examining attentively what others wrote about him and what he said about himself, I have the impression that he was unavoidably a lonely man. We hear nothing of any love affair. Probably his awareness of malady and explicable unwillingness to transmit it to children would have prevented him from marrying, even if he had had any such impulse. But it is significant that in his memoir not one woman, with the exception of his mother, is mentioned; and all his close relationships seem to have been with his own sex. He had many devoted male friends, as we have seen, but he was uncomforted by a woman's sympathy or affection.

Eells' biographer emphasized three attributes of his which seemed to him worth special mention: his extraordinary personal magnetism, which all his life assured him a position of leadership among those with whom he was associated; his "ease in conversation," which made him "the center and life of any circle in which he might be;" and his "unostentatious yet avowed and controlling piety," which destined him to be an "intelligent and true servant of God." Doubtless much more could have been said about these and other characteristic traits. I should like, however, to stress particularly his accomplishments as an orator. Although he enjoyed no small success as a practicing attorney, he confessed that the law was for him an unsatisfying profession. It involved, he said, "severe and incessant labour," and he was disturbed

because it introduced him "to a very dark part of human nature." Such distinction as he achieved was due largely to his fondness for public speaking. Indeed, had his health been more normal he might have gone far in either politics or preaching, for he loved to talk on his feet. Some addresses of his have been preserved - one at Miami University on "The Study of Classics," one before the College of Teachers in Cincinnati, and one just before his death to City Bible Society of the same city - make it unquestionable that he was a cogent and persuasive orator, serious in manner, logical in his thought and skilled in rhetorical phrasing. He had studied with profit his Demosthenes and Cicero, his Burke and Webster, and he did have opportunities to follow their methods in his pleading before court.

Eells was President of the Biennial Convention of the Alpha Delta Phi Society held at New Haven, Connecticut, on August 15, 1839, and delivered there his best-known oration, under the title "On the Law and Means of Social Advancement." Published in a pamphlet of sixty-nine pages, it was 24,000 words in length and must have taken at least two and one-half hours to deliver! Very few addresses, even in that voluble period, could have tested more painfully the endurance of an audience or the physical energy of the speaker!

Eells could, in an emergency, gather his powers for such an ordeal. Nevertheless, he was seldom really well, and the most important factor in his career was his disease, from the fatiguing symptoms of which he could not escape and which made it seem as if he were trapped by circumstances. Repeatedly checked in his aspirations, often unable to carry through what he had started, he could hardly be buoyant or jocular; and it is not strange that he regarded life and its problems with accelerating sobriety. If we get the impression of a rather somber personality, it is because he had little to make him cheerful.

### *Government*

**John B. Aird**, Toronto 1935 — Canadian Senator

**Perkins Bass**, Dartmouth 1934 — Congressman, New Hampshire

**Joseph Campbell**, Columbia 1923 — Comptroller General of U.S., 1954-1965

**Joshua L. Chamberlain**, Bowdoin 1852 — Governor of Maine; President of Bowdoin College; Winner of Congressional Medal of Honor for valor at Battle of Gettysburg

**Salmon P. Chase**, Dartmouth 1826 — Secretary of the Treasury

**Joseph H. Choate**, Harvard 1852 — Ambassador to Great Britain

**Bainbridge Colby**, Williams 1890 — Secretary of State; Founder of Progressive Party

**Chester R. Davis**, Illinois 1921 — Assistant Secretary of the Army

**Dwight F. Davis**, Harvard 1900 — Secretary of War

**William R. Day**, Peninsular 1870 — Secretary of State

**William Denison**, Miami 1835 — Governor of Ohio

**Charles S. Fairchild**, Harvard 1863 — Secretary of the Treasury

**James R. Garfield**, Williams 1885 — Secretary of the Interior

**Frederick H. Gillett**, Amherst 1874 — Speaker of the House of Representatives

**Frank O. Horton**, Chicago 1903 — U.S. Senator; Governor of Wyoming

**John Jay**, Columbia 1836 — Ambassador to the Netherlands

**Otto Kerner, Jr.**, Brunonian 1930 — Governor of Illinois

**James Russell Lowell**, Harvard 1838 — Ambassador to Great Britain

**Warren Olney III**, California 1925 — Assistant U.S. Attorney General

**Charles H. Percy**, Chicago 1941 — United States Senator

**George E. Pugh**, Miami 1840 — United States Senator

**Franklin D. Roosevelt**, Harvard 1904 — President of the United States

**Theodore Roosevelt**, Harvard 1880 — President of the United States

***Clergy***

**Henry D. Aves**, Kenyon 1878 — Bishop

**Frederick Burgess**, Brunonian 1873 — Bishop

**Sheldon M. Griswold**, Union 1882 — Bishop

**John M. Kendrick**, Kenyon 1859 — Bishop

**Theodore B. Lyman**, Hamilton 1837 — Bishop

**H. Clifford Northcott**, Northwestern 1919 — Bishop

**Lyman C. Ogilby**, Hamilton 1943 — Bishop

**Lauriston L. Scaife**, Phi Kappa 1931 — Bishop

**Herbert Shipman**, Columbia 1890 — Bishop

**Dudley S. Stark**, Phi Kappa 1917 — Bishop

***Education***

**Charles W. Eliot**, Harvard, 1853 — President of Harvard University,  
Developed Undergraduate Elective System

**Henry Clay Folger**, Amherst, 1879 — Founder, Folger Shakespeare  
Library

**G. Keith Funston**, Phi Kappa, 1932 — President of Trinity College

**Walter Gallhorn**, Amherst, 1927 — Law Professor, Columbia University

**Roger Howell**, Bowdoin, 1958 — President of Bowdoin College;  
First American Professor of British History at Oxford

**Robert M. Hutchins**, Yale, 1921 — President of the University of  
Chicago, Director of Encyclopedia Britannica

**Eugene V. Rostow**, Yale, 1933 — Dean of the Yale School of Law,  
Advisor to State Department

**Thomas B. Rudd**, Hamilton, 1921 — President of Hamilton College

**David B. Truman**, Amherst, 1935 — Dean of Columbia College

**John B. Whitton**, California, 1916 — Professor of International Law at  
Princeton University

Above all Samuel Eells left on his contemporaries the impression of a Christian gentleman of heroic stature. All the evidence, interpreted through our modern eyes, indicates that his life was virtuous, not because of lack of temptation but because of positive moral decision. His career had both philosophy and pattern. In the rough-and-tumble of a Gloucester-fisherman's daily routine he commanded respect. He battled defiantly against a debilitating disease. He competed on even terms and without complaint against his rival in a most exciting profession, giving up the fight only when he was too much exhausted to struggle any longer. Finally, he conceived and created a fraternal order, which has persisted through changing generations and, even now, after more than a century and a quarter, claims the devotion of its members.

## More About the Founder

by Charles P. Eells, Hamilton, 1874

As his nearest living kinsman I am asked to tell something new of Samuel Eells. We have a biography of him written by my Father, his brother, and many published sketches, from all of which we may fairly picture him to ourselves in his habit as he lived, but something still is left to tell of his antecedents and the surroundings by which the man we love was moulded.

His first American ancestor bearing the family name was John Eells, who migrated to Massachusetts Bay Colony from the West of England three hundred years ago in 1632, settled in Dorchester, Massachusetts, was a freeman of the Colony and a prosperous farmer, but when the Long Parliament met in England in 1640, John Eells, that stern old Puritan, sniffed the coming battle from afar, sold all he owned for whatever price it would bring, and sailed back to England to take up arms for his religion, carrying with him his son Samuel, then a "suckling child" a few weeks old. John never returned to America, but his son Samuel (from whom our Samuel was named) came back to his native Colony in 1661, and soon displayed marked ability and energy. He practiced "the notable profession of the law," and moreover was merchant, miller, selectman, Town Clerk, and often a Deputy in the General Court of Connecticut, as well as "a Major in the Regiment," fighting with distinction against the Indians in King Philip's War. From him our Samuel loved to trace his descent through an unbroken line of four clergymen from father to son, each a graduate of Harvard or Yale. Three ruled New England parishes piously and well, but the fourth, Samuel's father, glowed with missionary zeal, and followed the call of duty into the wilderness to Westmoreland in this County of Oneida, where he was pastor of the Congregational Church. There our Samuel was born on Saturday, May 18, 1810, the second son in a family of five sons and one daughter, another daughter having died in infancy. He was born into a harsh world which it is hard to

## *Business & Finance*

- C.F.W. Bruce**, Toronto 1926 — President of Aluminum Company of Canada
- Harry S. Ferguson**, Amherst 1923 — Chairman of Allied Chemicals Co.
- Burdette E. Ford**, Chicago 1921 — President of Hiram Walker Limited
- G. Keith Funston**, Phi Kappa 1932 — President of the New York Stock Exchange
- William R. Grace**, Columbia 1900 — W.R. Grace & Company
- Arthur B. Homer**, Brunonian 1917 — President of Bethlehem Steel Co.
- Frank Keehn**, Hamilton 1921 — President of Equitable Life Insurance
- Robert S. MacFarlane**, Brunonian 1920 — President of the Northern Pacific Railroad
- Birny Mason Jr.**, Cornell 1931 — President of Union Carbide Corporation
- David Packard**, Stanford 1934 — Founder of Hewlett-Packard
- Charles H. Percy**, Chicago 1941 — Chairman of Bell & Howell Corporation
- Phillip W. Pillsbury**, Yale 1924 — President of the Pillsbury Company
- Clifford A. Randall**, Dartmouth 1927 — President of National Council of Boy Scouts of America
- John D. Rockefeller, Jr.**, Brunonian 1897 — Financier, Philanthropist
- Elwyn L. Smith**, Cornell 1917 — President of Smith-Corona Typewriter Co.
- Allan Sproul**, California 1919 — Director of Kaiser Aluminum
- Grant Tinker**, Dartmouth 1949 — President of the National Broadcasting Corporation
- William Vanderbilt, Jr.**, Harvard 1901 — Financier
- Frederick K. Weyerhaeuser**, Yale, 1917 — Chairman, Weyerhaeuser Co.

Alpha Delta Phi, as has been said before, is an ever-changing institution. Obviously, a current undergraduate is likely to be very different from an graduate from 1937. Each member, however, whether undergraduate or graduate, is a link in a strong chain of shared beliefs and experiences. Were there not such an active network of graduates, each chapter would also lack the house, funds, and most especially the continual support necessary to anchor itself strongly. Graduates have begun to organize a career network, providing names and connections in any field of interest. This is just one example of the interest graduates take in the future of the undergraduate membership.

One of the most wonderful facets of the relationship between undergrads and graduates is the potential to share in the fascinating history of the House. Graduates share stories about how the chapter has changed and about the facets that remain the same. They tell us about parties and events from the past. They bring memory of campus events. They share information about traditions that may have been lost. In a society with such a rich history we should treasure the time we spend with our graduates.

The following individuals are among the most prominent graduate members of Alpha Delta Phi. The list includes past and present activities and is in no sense all-inclusive.

### *Arts*

*MacDonald Carey*, Wisconsin 1935 — Actor

*Stephen W. Collins*, Amherst 1969 — Actor

*Frederick March*, Wisconsin 1920 — Actor

*Ben Stein*, Columbia 1966 — Entertainer, Author

*Franchot Tone*, Cornell 1927 — Actor

*Monte Woolley*, Yale 1911 — Actor

imagine in these luxurious days, although it was here less than three generations ago. Central New York was then the frontier, and Samuel's home in Westmoreland knew only log-cabins, home-spun linsey-woolsey and tow-linen, flint and steel instead of matches, tallow-dips for lighting, rude make-shift furniture, the plainest of all home-grown, few books beside the *Bible*, *Pilgrim's Progress*, and *Foxe's Book of Martyrs*, and those read only on Sunday which began at sunset Saturday night, every member of the family, large or small, being constantly busied on week days in endless household labors; the Mohawk stage road to Albany the only link with the outside world; the preacher's stipend a mere pittance of money, eked out by cordwood and by such contributions of necessary food as the parishioners could spare from their own scanty store.

In such surroundings Samuel spent his childhood, and although the family was united and loving, the unavoidable hardships undermined his health. There was nothing unusual in this. Infant mortality was high in those pioneering days of large families and few survivors; tuberculosis from which he suffered was especially rampant; and such conditions were general and inevitable. In spite of them Samuel passed a happy boyhood amid warm family affection, and was taught at home by his parents. Meantime his missionary father while faithfully performing the duties of his small parish was actively engaged in wider religious and educational work. He encouraged and promoted the evolution of Hamilton College from its original Indian school. When it was chartered by the State of New York he was one of the committee of three trustees who organized and opened the College and drew up its curriculum. Then as the frontier receded he pursued it by becoming the District Secretary of the Western Educational Society, whose duties required long and frequent horseback journeys everywhere through the forests and clearings of Western New York. During these absences Samuel's education continued under his mother's tuition, or perhaps under some village schoolmaster, for we are told that he "was confined strictly to study since he was four years of age." He was already leading his

boyish companions by his force of character, his keen intelligence, his affectionate disposition, and by that richest and rarest of human gifts which we awkwardly term "personal magnetism."

In his fifteenth year Samuel's health broke down, and his wise father took him from his books and procured farm work for him for two seasons. In 1826, he attended the Clinton Academy where he displayed unsuspected talent in declamation and in literary composition. In the summer of the following year 1827 he entered the freshman class at Hamilton, but a recurrence of his malady forced him to leave College almost immediately, and he decided to try a sea-voyage to benefit his health. This does not mean for him a deck-chair on an ocean-liner as it might now-a-days, nor even a snug cabin in a packet vessel of the period, but a sailor's hammock swung in the forecastle of any craft which would hire him. He had no money; his father could spare him none, so he must work his passage. He made his way to New Haven with great effort in his weakened condition, most of the way on foot, and there he shipped on a coasting schooner to Chesapeake Bay, but he found the voyage too short for much improvement in his health. Looking for another ship which would take on such a sickly young landlubber he followed the coast north through New York and half the harbors of New England until in New Bedford he succeeded in getting a berth on a fishing smack for the Banks of Newfoundland by agreeing to pay the skipper half the fish he might catch. On his return he utilized the strength and skill gained in those former cruises by shipping again to the coast of Nova Scotia. At last in November 1828 he came home to Westmoreland, having supported himself entirely by his own exertions during his absence, and richer by a new wardrobe, regained strength for a time at least, and the discipline of his varied experiences as a man among men.

Without delay he entered Hamilton again as a freshman, this time in the class of 1832, having lost a college year by his absence. He found the college at the lowest ebb in its history, torn by a bitter

## Rules Governing Use of the Insignia

### **General:**

No insignia shall be used on articles ordinarily passed from hand to hand, such as novelties and luggage. (117<sup>th</sup> Convention)

### **Badge:**

- The design or replica of the Badge shall be used only as specifically directed by the Fraternity or Convention. (117<sup>th</sup> Convention)
- The Badge shall be worn only on such occasions when [formal attire is] worn. It shall not be worn on T-shirts, fatigue clothes, etc. The Badge is properly worn over the heart with the horns of the Crescent pointing over the right shoulder. (121<sup>st</sup> Convention)
- The Badge shall be worn on semi-formal or formal attire as close to the heart as is respectfully possible, with the horns of the crescent pointing over the right shoulder. (4<sup>th</sup>/167<sup>th</sup> Society Convention)

### **Crest:**

- The Crest shall be used on certain articles generally in use in the chapter houses, such as chinaware, silverware, stationery, and beer mugs. (117<sup>th</sup> Convention)
- The Crest may be used on articles of personal use, such as rings, tie clasps, and cufflinks. (120<sup>th</sup> and 121<sup>st</sup> Conventions)

### **Greek Letters:**

The Greek letters Alpha Delta Phi may be used on the following:

- Personal articles such as T-shirts, pipes, pennants and the like
- Chapter effects such as flags and banners
- Decals such as automobile window stickers (117<sup>th</sup> Convention)

nimbus of very fine stars around the outer perimeter of the lower nimbus. Beneath the scroll is the date "1832."

### Colors, Flower, and Pledge Pin

The Fraternity and Society colors are emerald green and white with black and gold as subsidiaries.

The Fraternity and Society flower is the lily of the valley, the leaf representing the emerald green of the Badge and the blossoms representing the pearls.

The pledge pin is a shield divided vertically, half green, half white.

### The Brothers-in-Arms Statue

The "Brothers-in-Arms" statue is a unique memorial to the 2,300 Alpha Delts of Canada and the United States who served in World War I, and especially for the 93 Brothers who made the supreme sacrifice.



The 88<sup>th</sup> Convention authorized Captain Robert Aiken to create the memorial. Captain Aiken's monuments and statues may still be seen in many cities throughout the United States, but his major work was the nine-figured sculpture on the front of the Supreme Court building in Washington D.C. The sum of \$25,000 was raised by subscription to cover the cost of the

memorials, which were placed in the twenty-six chapters then active.

The memorial is a statue in bronze representing two young officers, one an American and the other a Canadian, wounded and helping each other through the fire of battle. They symbolize brotherhood, service, leadership, and sacrifice and are intended for all time to remind the rising generations of Alpha Delts of the great ideals of the Fraternity and Society.

controversy between the student body and all the powers that were. The Board of Trustees had spent the permanent funds of the endowment in erecting college buildings which were still far from completion, so that hardly any money was left to pay instructors. The Board had also interfered with management and discipline by the Faculty in a case of student wrong doing, which had enraged and alienated the undergraduates. In consequence, as we learn from President North's half-century letter, in Samuel's Sophomore year ten trustees had resigned, only two permanent officers of the college remained, namely President Davis and the professor of Chemistry and of the students only nine were left, all of them being members of the two lower classes. President North records the names of these "immortal nine" as he calls them, among them being Samuel Eells, and it is worthy of note that each of the nine in after life became distinguished in one way or another. The tide quickly turned, necessary funds were raised, the Faculty was reconstituted and although no students were graduated in the classes of 1829 and 1830 the ranks of the remaining classes were steadily recruited. Samuel's sea-faring life had been a useful preparation for his four years of driving under bare poles in this stormy college course. He naturally took the lead there as always. The radiant boy impressed his inspiring personality upon his fellows, and in his senior year he immortalized himself among the college men of America by evoking from that welter of conflict the Alpha Delta Phi Fraternity, instinct with his character and his ideals. I shall not dwell upon the founding of the Society, which is more or less familiar to us all. Misfortune still attended him at graduation, for although he was appointed valedictorian of his class there were no Commencement exercises in 1832, owing to a terrible epidemic of cholera which forbade all public gatherings. Samuel's father had removed to Ohio the year before, and Samuel set out to follow him thither upon his graduation, intending to join his elder brother in establishing an academy at Worthington in that State. He had long known that consumption held him in its grip, and before leaving Clinton he told a friend prophetically that he did not expect to live longer than ten years, and that he intended to crowd those years as full as possible. He had got as

far as Buffalo on his journey and had boarded a boat there bound for Ohio when cholera attacked him, and before sailing far he was prostrated by the disease. The panic-stricken passengers all fled from him and insisted that he be put ashore at once. Of all on board only one young man ventured near enough to speak with him, and Samuel persuaded him to bring some calomel, of which he took as much as he dared. At midnight they put him off at Dunkirk, leaving him to die in a shed on the wharf. No one came near him, not even the village doctor, except two young men who peeped through the door, actuated apparently by morbid curiosity. Even to that extremity his magnetic appeal induced them to bring him some hot water and the rest of his calomel. That done, they waited to see him die, but he rallied instead, and after a week of misery he staggered from his shed and resumed his solitary journey. Somehow, he reached his father's house at Worthington, where he soon decided that the proposed academy at Worthington could not succeed, and that plan was abandoned.

Leaving his family there Samuel went alone to Springfield, Ohio, without money, friends, influence, or health, intending to study law there and to support himself meanwhile by creating a school and teaching in it. His school began with only two scholars, but grew rapidly to as many as he could handle, while he read more law than candidates usually did, and in addition delivered courses of public lectures on such subjects as Astronomy and Geology. During these exhausting labors his disease made fearful progress. In one of his letters written at that time he says: "For the last six weeks I have been very low and failing rapidly," but adds: "Perhaps you wonder that I am not alarmed for myself in these circumstances. I answer, No! I am willing to suffer, to spend and be spent in this way, if such is the will of God." Undaunted, he was admitted to the Ohio Bar in February, 1835, and went forthwith to Cincinnati to undertake the practice of the law. Of his prospects he wrote in another letter: "I am entering on the duties of an arduous and crowded profession with no experience, dependent on it for my daily bread, with a host of competitors all interested in holding me under water, poor, friendless, a stranger

fastened, to two chains meeting in the center of the Star. On the reverse of the Crescent the members' names would be engraved. We were not entirely satisfied with this Badge but it was the best that suggested itself at the time and would answer our present necessity. It was therefore adopted and for a year or more was worn as a pendant on the left breast, attached either to a guard chain or a narrow ribbon. Just before I left college in 1832 it was changed to the present form of a breast pin."

### The Crest



In 1948 the 116<sup>th</sup> Convention requested the Executive Council to determine a device which would be suitable for use on chinaware, silverware, and stationery. The following year the 117<sup>th</sup> Convention adopted as a general design the Crest submitted by the Council.

The Crest, which is our coat of arms, consists of the shield or escutcheon divided vertically in equal parts of green and white. It is bordered in black and studded with pearls. There is a small gold line between the centerpart of the shield and the border which has no particular significance except as a line of partition. On the shield in honor point are three Greek letters, horizontally aligned, alpha, delta, and phi in gold. Above the shield is an esquire's helmet in profile facing left with visor closed. Behind the shield is a sword and a spear both pointing upwards and crossed saltirewise. Flanking the shield and issuing from the scroll on either side are two gold sprays of laurel leafed in gold.

Beneath the escutcheon is a motto ribbon bearing the Latin phrase "*Manus Multae Cor Unum*," meaning "many hands, one heart." The whole escutcheon is radiant, meaning that rays emanate from the top between the Spearpoint and Sword and base. There is a

The word "Symbols" is used to denote the Star and Crescent, Sword, Spear, and Monument. The word "Badge" is used to denote the Society pin worn by all Siblings, and the word "Crest" is used to denote the coat of arms adopted by the 117<sup>th</sup> Convention.

### The Badge



The modern Badge is an oblong slab with rounded corners, displaying on a shield of black enamel a white Crescent bearing the letters Alpha Delta Phi; above the Crescent is a green Star with a gold center, and below is the date 1832 in gold. On the back is engraved a Monument with crossed Sword and Spear. This Badge was partly superseded for some years by a jeweled Crescent displaying the letters Alpha Delta Phi and holding a Star between its horns, which was first used as a graduate

symbol only. In 1912 the Fraternity adopted a standard slab Badge and restricted the wearing of its insignia to the standard slab Badge for undergraduates and to a Badge or Pendant in the case of graduates.

The origin of the Badge and its Symbols is explained by Samuel Eells, our founder:

"We also reported a number of devices for a badge but none seemed to give entire satisfaction and we were instructed to report again. In the second report, I submitted several models, among which was the Star and Crescent. They were to be made of fine gold. On the front of the Star were to be the letters Alpha Delta Phi and on the reverse a Monument and a Sword and Spear crossing each other and laying over the Monument with the edge and point turning upward. On each horn of the Crescent, a delicate chain was to be

in a strange place, doomed to hard work and little or no pay for a time at least. But I am a young man free as the wind, with tolerable education, inured to hard study by long habit, and capable of bringing to the work not great talents but what will supply their place, namely great diligence, exclusive devotion to the duties I attempt, a prompt and unswerving self-sacrifice, and withal a free high spirit of unconquerable independence that bows to nothing but God!" There speaks a heroic soul! He does not even mention among his handicaps the disease which was crushing him.

For several months he found no clients, but when opportunities began to present themselves he made the most of every one to such effect that before the close of his first year at the Bar he was offered a junior partnership by Salmon P. Chase, then a lawyer in established practice in Cincinnati, afterward to become Chief Justice of the United States. Samuel gladly accepted this new association, which gave him at once abundant work and opportunity to display his legal attainments and his remarkable eloquence. He remained with Mr. Chase about two years, during which time his professional standing became so assured that notwithstanding his failing health he resigned his partnership and opened an office of his own at the end of 1837, less than three years after his admission to the Bar. His business speedily grew beyond his strength. Once more he was stricken down, this time never to recover. He took in a partner to maintain his office, and rode on horseback slowly and painfully to his father's house which was then at Amherst, in Ohio. There he passed the summer of 1838, gaining some relief, and in the autumn he returned to his office, hoping to continue his practice in some measure, but he found himself too weak, although he kept up an intermittent struggle for a few months longer. He spent the winter of 1840 in Cuba, and the following summer with his father. In September he once more tried desperately to resume his office work, but collapsed at once and then resigned himself to waiting for the inevitable end. His many friends did all in their power to lighten his sufferings of mind and body, and it was in the home of one of

them, Mr. S.W. Pomeroy of Cincinnati, that the close of his long martyrdom came peacefully on Sunday morning, March 13, 1842, before he had completed his thirty-second year.

His body was buried in the City Cemetery of Cincinnati, but was removed in 1859 to the family plot in Woodland Cemetery in Cleveland, and in recent years it has been entombed in a vault of the Alpha Delta Phi Chapter house on the Campus of Hamilton College, where his spirit has so long dwelt. There may it rest forever!

Throughout his lingering agony Samuel Eells was sustained and soothed by an unwavering Christian faith. He was at all times deeply and sincerely religious, but we must not think of him as sanctimonious or bigoted. There was nothing narrow-minded about him. He bequeathed to his brother James some of his books which have come down to me. Burton's *Anatomy of Melancholy*, Shelley, Keats, Campbell, and a half dozen minor poets. Such a selection shows a broad and tolerant mind.

We mentioned his ancestry as one of the determining factors in moulding his character, and it became so not merely passively by descent but actively by adoption and study. He gave much loving thought to it, and during that last sad summer of 1841 at his father's house in Amherst he wrote out his genealogy as fully as the sources in his reach would permit, closing that labor of love with an exhortation to kinsmen who would follow him. He left no descendants of his body but if he could have foreseen this great family of his sons in the spirit he would surely have addressed these last words of his to them. No greeting from him could be more characteristic or appropriate, and I venture to read a portion of it to you now as his dying message to each one of us.

"Perhaps in the lapse of generations, when I who am now making these reflections, this present Samuel Eells who now sits at his table and pens these lines, shall be but a handful of dust sleeping in an unknown grave, - then perhaps some

undergraduate. We also agree that athletic or other campus activities are necessary to the man who will get the greatest benefits out of his college years. It does not seem to us that any fraternity activity should be allowed to encroach upon these two most vital aims. But isn't it equally true - in college as in business - that the most successful man is the one who always seems to find time for anything worth his attention? And isn't it human nature to be able to find time to do the things we want to do, and to be "too busy" to do what we would rather put off till tomorrow or next week or next month or next year?

The Alpha Delta Phi Society cannot demand interest in literary activities where none exists or is dormant, nor can we arouse desire by fiat or order. Such desire can spring only from the hearts, the minds, and the wills of the members of the active Chapter themselves. It can flower and prosper only if nurtured by the continuing interest and genuine enthusiasm. The final answer rests with the present and future active members of this organization.

Each year, the Alpha Delta Phi Foundation conducts a literary competition (inclusive of and open to all initiated members of the Fraternity and Society). The categories include fiction, non-fiction, poetry, and photography. Cash prizes are awarded in each of the categories and for an outstanding entry.

(Edited September 1999)

newspapers and book publishing - the stage, the movies - the field for the productive use of creative talent has multiplied a hundred-fold since 1832. None of these modern media for the dissemination of knowledge and entertainment are considered as stuffy or long-haired by the public. They are among the most influential and dynamic forces of our civilization. Why then should acquiring the background necessary to the use and understanding of these forces be thought of as a waste of time or as the pursuit of scholars only, not worth the interest of vigorous red-blooded men? What sort of narrow nonsense is it which says, "I am studying chemistry today - I will be a chemist tomorrow - I will always be a chemist - I have no interest in anything but chemistry - I will be happy to die a chemist, and nothing more?" Quite apart from editors, writers, critics or publishers - the best chemists, the best builders, the best engineers - the best doctors or lawyers - the top men - the top executives in any field - those who command the highest salaries and wield the greatest power - are those men who read for themselves, talk for themselves, write and think for themselves - and who have learned through their studies in varied fields how to bring a broad perspective and philosophical, realistic understanding to the many problems which confront them.

It is our belief that the values inherent in the conception of this Society's literary programs - the values which can and do accrue to all participating members - are of incalculable benefit in whatever walk of life is chosen, whatever profession is entered after graduation and along whatever paths are followed in the years ahead.

Another argument against the literary program has cropped up frequently enough to deserve mention. It is the argument that the college curricula and the extra-curricular activities so necessary to a good and full college life demand so much time nowadays that no time is left over for anything else. We agree that no intrusive element should be allowed to detract from the time necessary for study and that good grades must be the first aim of the

noble and ingenious youth just starting full of hope and vigor in the great race of life will peruse this record, and when he has finished will lay his hand thoughtfully on his brow and wonder what manner of man was that other Samuel Eells who practiced law in Milford, Connecticut, was a 'Major in the Regiment,' and died at Hingham in the Massachusetts Colony. If any such person shall ever in the time to come take this record in his hands to him I would introduce myself, and even across the gulf of time which divides us claim with him acquaintance and kindred. Step forward, young man! Let me look into thy face and take thy hand! Tarry with me a little, for I have somewhat to say unto thee. Life is before thee, an unexplored immeasurable sea, and thou art now just launching out upon the eventful voyage. This voyage thou canst never take but once. The shores which thou leavest now thou wilt never see again and if thou but shapest thy course aright, unspeakable is the prize that awaits thee at the distant port. Hast thou well-considered the peril of thy adventure? Hast thou carefully studied the great chart by which thou must keep thy reckoning? Hast thou observed those beacon lights where thy fellow mariners have been shipwrecked? And hast thou noted all the shoals and whirlpools, the narrow passages and sunken rocks that beset thy way? Art thou well provided for tempests, and is thy bark in all respects well trimmed and seaworthy? Hast thou taken on board that unerring Pilot who alone can conduct thee to port? If thou hast such an outfit, launch away, and fear nothing. Spread all thy canvas to the breeze, and God speed thee on thy way! Life I say is before thee; what wilt thou do with it? To live merely is nothing. This prerogative thou hast in common with brutes. But to live in good actions, to live seeing Him who is invisible; to reform thy heart and benefit thy kind; to prepare thyself for immortality, this is thy supreme good, thy chief end, the proper study and true glory of thy being. Therefore let me counsel thee to be faithful to thyself. Inspect the motives of thy actions. Cherish every noble and virtuous sentiment, and scorn the very thought of a mean or

dishonorable action. Speak what thou believest. Abhor all dissembling and always practice entire truthfulness. So shalt thou never fear the face of man, and shall evermore be at peace with thy conscience and thy God. In thy intercourse with the world let all thy actions be measured by the Golden Rule. Let thy voice ever be heard on the side of liberty and human rights, and hate every sort of oppression with all thy heart. Make no compromise with injustice, and defend the injured and oppressed even at the peril of thy life. And now, my beloved kinsman, farewell till thou reachest thy home on the other side of the gulf. I will be there on the shore to meet thee. Till then, God bless thee! and - Farewell!"

Let us make this parting message from him to our hearts, and love the self-forgetting dying man who could so salute us, and whose own clear soul shines out in every line. Throughout those gloomy months of mental and physical torture, as his mind went sorrowing back, he must have been more than human if he did not silently grieve over his blighted aspirations, his promising career nipped in the bud, his hopes of useful service all blasted, his name and memory writ in water. How those haunting griefs would have banished if some power had granted him a vision of these coming days, to show his name honored and cherished by thousands of brothers in his dear Fraternity, his memory kept green after a hundred years, and more than all such selfish consolations his own inspiring ideals and purposes embodied forever in the genius of Alpha Delta Phi, conquering and to conquer. What nobler earthly immortality could he have dreamed than that!

thereafter, in their literary and personal offices, they will inform, quicken, and broaden the lives of their associates in connection with the department chosen."

Today, about half of the Chapters are maintaining this tradition nobly, and to them it is a strong and vigorous part of their college life. To the other half of the Chapters - and to those of you who are preparing for active membership in the Alpha Delta Phi - we urge a thorough soul-searching and an open-minded examination of the problem.

The argument that "We are scientists, engineers and therefore have no interest in literary matters" does not represent a valid, nor even a mature excuse for lack of interest. It is the rankest kind of self-delusion, a take-out from weakness, a parrot phrase, which betrays no true knowledge of the facts or of the realities of life after graduation. The very fact of a group's purely scientific curriculum points up the group's need for extracurricular interests in other fields to fulfill the conception of well-rounded men. There is no station in life - engineer, scientist, builder, chemist - where an adequate acquaintance with literature, the ability to think logically and creatively and the ability to express one's self originally and clearly are not very great advantages. And there is no station in life where the inability to do these things does not militate against a man in his career and in his social life.

It is true that the scientific student is at a disadvantage in a literary competition against an arts student. Yet this should not be an excuse for no activity or interest whatever. How many first-place winners, how many champions are crowned in any competition? And oftentimes those who win no prizes will have gained more experience, more individual benefits from their program than the man who is publicly acclaimed the winner.

There are many lucrative fields of creative writing and endeavor today which are and will always be in need of "new, informed" and able talent. Advertising, radio, television - the magazines, the

those Chapters whose literary programs are honestly regarded as a means of exchanging ideas, of engendering original, logical thinking and of producing creative writing.

Today all Chapters seem well aware of our heritage. Most appear willing to carry on and maintain the tradition though the degree to which these desires are put into practice varies from complete passive inactivity in some chapters to programs which are a delight and inspiration in others. The degree to which a chapter carries out a literary program is generally in direct proportion to how much that chapter thinks of the literary tradition. In other words, a Chapter which thinks highly of the fraternity's heritage and original *raison d'etre* usually has a good literary program and vice versa.

The purpose of the literary tradition, the benefits and results to be expected from it are a heightening and a quickening of interest and enthusiasm in the arts and sciences, in literature and in all fields of creative endeavor. If, through the members' attention to the many opportunities offered by the literary program they may learn to think more interestingly and to speak more convincingly whether in conversation or before groups, if they may increase their ability to judge as individuals and to express themselves as individuals rather than parroting the conventional catch-phrases always prevalent on any current topic, if they may be aided in developing inquiring minds, in broadening their own, then our founder's aim of "...looking to the *entire* man so as to develop his whole being - moral, social, and intellectual" may be approached.

Article I, Section 7 of the Constitution of the Alpha Delta Phi Society reads as follows:

"The literary plan of the Society shall embrace the various departments of the arts and sciences. And, in order to perform reasonable service of scholarship in the world, by the due concentration of culture, all Members shall choose a department in which their work will most avail, and

- ◆ Samuel Eells in childhood
  - Born May 18, 1810 in Westmoreland, located in Oneida County in upstate New York
  - Father was a missionary pastor in the Mohawk Valley village where Eells was born
  - Eells' family consisted of five boys and one girl plus Eells' mother; another girl had died in infancy
  - Early in life he was not healthy and showed symptoms of pulmonary tuberculosis
    - When Samuel was fifteen his health deteriorated so that his father placed him on a farm where he could be employed as a farmer while benefiting from the outdoor environment.
    - By 1826 (age 16) he was well enough to attend Clinton Academy, where as a student he studied to prepare for Hamilton College.
  
- ◆ Eells as a Hamilton student
  - By 1827 Samuel was ready to enter Hamilton College.
  - Just after entering Hamilton, Eells was forced to leave school because of sickness.
    - Samuel went on a sea voyage to benefit his health.
      - To New Haven, Connecticut, mostly on foot
      - To the Chesapeake Bay, Virginia, on a coasting schooner
      - To New York and through New England until he reached New Bedford, Massachusetts, on foot, following the coast
      - To the banks of Newfoundland, Canada, berth on a fishing smack
      - To the coast of Nova Scotia, by ship
      - Home to Westmoreland, New York
  - By 1828 he was well enough to reenter Hamilton College.
  - By Eells' junior year, he was recognized as a leader among his fellow students.
    - Hamilton had two literary societies, the Phoenix and the Philopethian, the second of which Eells joined.
    - Eells did not like the recruiting tactics of either group, nor did he like the lack of morality. Therefore, he decided by the fall of 1830 to form a new fraternity from select members of both groups. Thus, in 1832, on the

eve of October 29, Alpha Delta Phi was formed.

- Eells graduated in the spring of 1832 as valedictorian.
- ◆ After graduation, Eells set out to join his father, who had moved to Ohio the prior year.
  - On the way he contracted cholera on a boat from Buffalo to Cleveland.
    - Frightened passengers would not come near him and he was put ashore at Dunkirk where he persuaded two boys to bring him medicine. Inside a shed where he was left alone, he recovered within a week.
- ◆ Rather than follow his ancestors into the ministry, Eells studied law.
  - In February of 1835 he was admitted to the Ohio Bar.
    - At the end of the first year, Eells was offered a partnership with Salmon P. Chase, who later became Lincoln's Secretary of the Treasury and Chief Justice of the United States.
    - Eells accepted the offer and became highly successful while his health continued to worsen.
    - By 1837, he opened his own office and started his own law practice.
- ◆ The last years of Samuel Eells' life
  - His business grew beyond his strength and again he was stricken down.
  - In 1838 he went back to live with his father for the summer.
  - In the autumn he gave his law practice another try but he was too weak.
  - He spent the winter of 1840 in Cuba and the following summer with his father.
  - He died at the home of one of his friends, Mr. Seth W. Pomeroy, on March 13, 1842.
  - He was buried in the City Cemetery in Cincinnati.
  - In 1859, his body was moved to Cleveland and placed in the family plot in the Woodland Cemetery.
  - In recent years, he has been entombed in the Alpha Delta Phi house at Hamilton College.
  - Now moved to a plot in the cemetery to Hamilton College.

By John M. Young, Cornell, 1928

In the early days of the Fraternity, Alpha Delta Phi sought students of decided literary tastes. As a result it soon acquired a distinctive literary tradition, which, in a great measure, it has retained.

It is unfortunate that the word *literary* is so often interpreted in a narrow, restricted sense. To many, it seems to call up only the shades of Emerson, Charles Lamb, Water Pater and other writers whose works are not today among the best sellers. To many, the word *literary* connotes a tiresome, boring pedantism - alien to the tempo of twentieth-century living.

Actually, the word means more than this. It was never intended to connote narrowness or restrictions by Samuel Eells, who made his statement regarding the founding of Alpha Delta Phi, "In the first place, the new association must differ from others, in all points necessary to the exclusion of that jealousy and angry competition which I had always felt to be the bane of college life. In the second place, it must be built on a more comprehensive scale than other societies, in regard to its intellectual proportions; providing for every variety of taste and talent, and embracing every department of literature and science. In the third place, it must be national and universal in its adaptations, so as not merely to cultivate a taste for literature or furnish the mind with knowledge; but, with a true philosophical spirit, looking to the entire man, so as to develop his whole being - moral, social, and intellectual."

If a word, such as Creative - or a combination of words as, Intellectual Advancement and Creative Expression, would better describe the field of human endeavor herein embraced, one would gladly recommend their adoption or inclusion. However, the word *literary*, freed from its restricting connotations, adequately describes the intellectually stimulating and broadening force envisioned by our founders. This is particularly true today in

modifications concerning women members and home rule. The Constitution was ratified by the Chapters of the Society in 1998.

### Expansion and Colonization Within the Society

In 1993, a group of twenty-four students from Middlebury College in Vermont was dissatisfied with the current coed houses on their campus. They looked for a coed national organization to sponsor their group. As a result, Middlebury became an affiliate member of the Alpha Delta Phi Society. Middlebury received its Charter to become the sixth chapter of the Society at the Second Society Convention, held in August 1995 at the Brunonian Chapter in Providence, Rhode Island.

Harvard, the first American college and prototype for the entire American college system, was patterned after the colleges of England. Harvard copied every English custom it was possible to copy: the dormitory (or commons) system of living, the classical curriculum, the degree requirements, and the strict student discipline. If Harvard had been patterned after the continental universities, which had no resident students, there might never have been a reason for establishing fraternities.

The rigid discipline of the early American colleges eventually led to the need for fraternities. Most students were quite young, the average age of one freshman class in 1753 being fifteen years and five months. One boy was twelve. And these youngsters were subjected to a stern and unbending routine of strict rules and regulations for every minute of the twenty-four hours. Punishment for infractions was harsh and included whippings. The disciplinary excesses of the English schools, so vividly described in *David Copperfield*, were carried wholesale into the American colleges. Pages and pages of laws for students were enforced at most schools until well after 1800.

The curriculum was just as rigid: Greek, Latin, lots and lots of religion, some mathematics, a little philosophy, and geography. There was no room for originality of thought.

Put these very young students into the bleak and austere dormitory of the day, in inadequately heated rooms with poor light. Feed them meager rations of bad foods, burden them with hundreds of rules, punish them, force them into a lockstep curriculum, then supervise them with a police force of teachers who watched them like hawks for twenty-four hours a day - and you have all the elements of a powder keg ready to blow.

And blow it did. School after school had riots, most of which were called "Bread and Butter Rebellions" because they were in protest against bad food. A spectacular outbreak at Harvard in 1766 was led by Asa Dunbar, the grandfather of Henry David

Thoreau, who rallied the student body with the cry, "Behold, our butter stinketh!" Most of the student body of 155 boys was expelled. One suspects, however, that any reason was used as an excuse for riot. One violent protest at Yale was called the Conic Section Rebellion, which started over a change in the method of teaching mathematics.

Wholesale expulsions were common. There was no commencement at the University of Alabama in 1837 or at Indiana Asbury (now DePauw) in 1857 because the entire senior class at each of these institutions were expelled.

Fights and rebellions took place at every school. In fact, the era prior to the Civil War was generally known as "the age of rowdies, riots, and rebellions."

Every freshman class was subjected to extensive hazing, of a degree of brutality that can be described as barbaric. Severe injuries were common, and occasionally a boy was killed. Naturally, the freshmen fought back, and formalized class battles gradually arose, some of which raged for days. These class fights were called "rushing." This may be the origin of the fraternity word "rush."

The result of these class battles was that each class was united against every other class, and the classes were united against the faculty - the authority figures who enforced the rules. The spirit of camaraderie among the students was a driving force toward the creation of the more dedicated, more devoted, and more idealistic personal friendships in those smaller groups that would be called fraternities.

In this period of political upheaval and social change, the students were deeply interested in what was going on. It is understandable that they wanted to discuss ideas and events, despite the stern discipline imposed upon them. And since they had no opportunity, under the rules of the college, to talk openly and

Immediately after the ratification of the agreement, the Brunonian, Columbia, Middletown, and Stanford chapters signed on as members of the Society. The Bowdoin Chapter had been forced to separate from the Fraternity because of restrictions placed on it by the College. In 1993, Middletown was host to the First Society Convention, at which time the Bowdoin Chapter was inducted into the Society.

### The Agreement and the Society Today

The Agreement between the Fraternity and the Society is a complex document that does not even pretend to define all of the interactions possible between the two groups. Instead, both sides recognize it as a general definition of the type of relationship that should exist between the two organizations. It grants both groups perpetual use of all proprietary and intellectual materials, including the name Alpha Delta Phi and the secrets, rituals, and songs associated with it. Where feasible, the Society is required to attach the word "Society" to the Alpha Delta Phi name. The agreement places limitations on the regions to which the Society can expand, and requires that each organization notify the other when it chooses to colonize. Finally, the Agreement includes provisions mandating certain levels of mutual respect, courtesy, and good faith on the part of both groups.

The Society is structured very much like the Fraternity. Its ruling body is the biennial Convention of one delegate from each undergraduate chapter and one from each graduate chapter, and its executive power is vested in a Board of Governors, consisting of nine graduate governors and two undergraduate governors.

In October 1997, the Third Society Convention held at the Bowdoin Chapter in Brunswick, Maine approved a Constitution for the Society. Based on the Fraternity Constitution, it contains

the Constitutional all-male restriction, the Resolution (passed 38-17) rekindled interest in a permanent solution to coeducation.

In 1989, the idea evolved to split Alpha Delta Phi into two separate but parallel organizations. This option became more and more appealing in light of the coed chapters' insistence on admitting women, and the all-male chapters' patent refusal to co-exist with the coed chapters.

### The Creation of the Society

At the 158<sup>th</sup> Convention in 1990, a proposal was made to create two organizations linked by name and history. One would consist only of all-male chapters and would be called the Alpha Delta Phi Fraternity, and the other, called the Alpha Delta Phi Society, would consist of coed chapters and any all-male chapters who wish to join. In other words, the Society would maintain a home-rule policy, welcoming both coed and single-sex chapters. A majority of chapters at Convention voted to delay the Washington-Berkeley Resolution and begin negotiations to allow the coed chapters to form a new organization.

Fourteen drafts and two years later, an arrangement acceptable to both the Fraternity and the coed chapters that would comprise the Society was finalized. The agreement allows all Fraternity and Society members to participate in the Alpha Delta Phi Literary Competition and the Seward Scholarships. In August 1992, at the 160<sup>th</sup> Convention hosted by the Minnesota Chapter, the "Agreement between the Alpha Delta Phi Fraternity and the Alpha Delta Phi Society" was unanimously ratified. Robert McKelvey, Middletown '59, and Timothy N. Smith, Brunonian '93, were tapped to serve as the first officers of the Society, as President and Secretary, respectively.

freely together, they decided to meet secretly.

Phi Beta Kappa was born in 1776 and so was the United States. Each of these new entities shared common elements: a protest against authoritarianism and an assertion of rights - the right of free assembly, free speech, and free association.

William R. Baird, in his *Manual of American College Fraternities*, lists Phi Beta Kappa as "the first American society bearing a Greek letter name." It was founded at William and Mary on December 5, 1776. Originally, its character was typical of the literary societies of the day. It used the Greek alphabet in naming its "branches" or chapters. It had a grip, a ritual, and a motto which has remained unchanged throughout the fraternity's existence: "Philosophy, the Guide (or Helmsman) of Life."

Phi Beta Kappa also had a program for expansion, and quickly spread to other schools. Because the structure of the fraternity was so similar to the secret lodges of the Freemasonry, anti-Masonic agitation of the 1820s forced Phi Beta Kappa to abandon its secret nature and become the scholastic honorary we know today.

However, the idea of fraternities was too appealing to be abandoned.

From about 1790 to 1840, the fervor expended on class fights and rioting over bad food extended to the Literary Societies and Debating Societies. For over fifty years these societies were the strongest force in American student life. Politics was the chief interest of the general populace, and this enthusiasm was reflected on the campuses in the activities of the societies, which were called by classical names such as Athenian, Philomathean, and Alexandrian.

Their structure was very like that of our modern fraternities. They had secret meetings, badges, colors, and mottoes. Their members

were elected and the rivalry between societies for getting new members was intense. For instance, at the beginning of each school year, committees of students met the train to "spike" new students.

But the societies were too large for the cultivation of close friendships - each campus typically had two such societies and the entire enrollment of the school belonged to one or the other. Students felt a deep need to express their ideas and ideals, to express them united in a brotherhood, and to be allowed to make their own decisions. Fraternities evolved primarily to meet this need, while in the process absorbing many of the characteristics of the societies, including their literary flavor.

The boredom of the students also contributed to the popularity of fraternities. Classes followed a fixed and dull routine. When classes were over, there was nothing to do. The colleges offered no extracurricular activities. Most of the schools were located in small towns with no recreational facilities. So the fraternities provided fun and relaxation, furnished a setting for the students' discussions, and absorbed their members' interests and energies.

Fraternities spread quickly. Six were founded at Union College between 1825 and 1847. These soon opened chapters at other schools, or spawned rivals through the process of dissatisfaction and division, or inspired other individuals to start new fraternities on their own.

Fraternities increased, but not without obstacles. Mark Hopkins, president of Williams, wrote to President Humphrey of Amherst to see if there was not something they could do to stop fraternities. (Later on when Hopkins admitted defeat, he was gracious enough to concede that at least fraternities had improved the manners of the undergraduates.)

The principal objection to fraternities was their secrecy, and it is ironic that many fraternities went underground to avoid

rights and regarded as full members of individual chapters, even though they were considered only to be associate members of the Fraternity.

As far as the International was concerned, the coed chapters operated under the rules of the Trinity Compromise. In reality, the chapters devised various ways to avoid these rules as much as possible. Women routinely served in the constitutional offices at several coed chapters. However, male names were reported to the Fraternity in their stead, or in the case of the Middletown Chapter, alternative office names were devised. The chief elected officer of the house was the "Chair of the House Committee," but the name of a male member of the chapter was reported as the "President."

In 1985, female members from the Middletown Chapter attempted to attend business sessions at the 153<sup>rd</sup> Convention, held at the California Chapter in Berkeley, California. A motion to allow them to observe business was defeated 33 to 15. This vote resulted in hostile feelings on both sides. Paul Neshamkin, Columbia '63, called it the "worst defeat in years." The Berkeley resolution mandated a 2/3-majority vote to allow women to be seated in sessions, effectively blocking their participation. At the closing banquet, women forcibly attempted to participate in closing ceremonies.

### The Washington-Berkeley Resolution

Furious about the fiasco that surrounded the 1985 Convention, the Washington and California Chapters jointly presented a resolution at the 1986 Convention at the Lambda Phi Chapter at MIT that was to impose a solution on the whole coed issue. Known as the "Washington-Berkeley Resolution," it aimed forcibly to end coeducation in Alpha Delta Phi by dictating that any chapter initiating women after August 1990 could have its charter revoked. Although this had always been a possibility according to

## Conflicts, Controversy, and Compromise

In 1978, the first Coed Caucus was held at the Middletown Chapter, in an effort to give the coed chapters a time to formulate policies and strategy. At this Caucus, delegates from the coed chapters formulated a “home rule” policy that they introduced at the 1978 Convention. This policy would give each chapter the right to decide whether they would initiate women, giving men and women equal status in each coed chapter. However, this resolution was also defeated.

### The Trinity Compromise

In 1981, at the 149<sup>th</sup> Convention at the Phi Kappa chapter at Trinity College, the committee on co-education (formed at an earlier convention and composed of the Board of Governors) suggested five solutions to the ongoing controversy:

- grant women full, unconditional membership in the Fraternity
- revoke the charter of any chapter initiating women
- adopt a “home rule” policy
- restrict yet tolerate women’s “associate membership”
- split the fraternity into two organizations: one male, one coed

After much discussion, an interim policy known as the Trinity Compromise was adopted. This resolution allowed women (those “non-constitutionally qualified for membership”) to be inducted as full members of an individual chapter and participate in the full initiation ceremony, as long as they did not hold constitutional office. Women were thus considered associate members of the Fraternity. This entitled female members to receive mailings from the Fraternity, but not allow them to participate in other benefits of the larger organization (e.g. awards, scholarships, and visitation rights at other chapters). This was different from the Brown Compromise in that women were now given full initiation

harassment from faculty who were caught up in the great Anti-Masonic movement of the early nineteenth century.

Simply on general principles, the average faculty member opposed any student societies. Part of this feeling was created by the nature of the colleges. Most of them were denominational schools, emphasizing piety and religion and discouraging “free thinking.” Administrations banned fraternities, snooty professors acted as police detectives, and many “sinful” students were suspended.

Never underestimate the ingenuity of students. In a sort of reverse twist on the admonition “If you can't lick 'em, join 'em,” they began inviting professors to become members of their fraternities, and faculty opposition gradually disappeared. It is a principle that still works.

The Civil War almost eliminated fraternities. And yet fraternity histories record stories of boys in blue and gray who slipped through the lines at night to meet together in hasty chapter meetings. There are stories, too, of loyal women like Lucie Pattie, who kept Sigma Alpha Epsilon's ritual and papers safe throughout the war.

Prior to the Civil War, fraternities were a form of protest against authoritarianism. After the Civil War, fraternities took over a vital function of campus life because of financial problems in the colleges: most colleges deliberately ceased providing room and board and supervision for the students.

Thus grew the tradition of the college boarding house, made so famous in the literature of the period. A few eastern schools had palatial residence halls constructed by private builders, but it was fraternities, and later sororities, which transformed what had primarily been a social group into an organization providing residential facilities. Fraternity row became as much a part of the campus as the lecture hall. Even the campus jargon changed, and

the word "house" became synonymous for "fraternity" as in the question, "What house are you in?"

Fraternalities rapidly took charge. They furnished centers of sociability and good times. They arranged for parties and dances and hay-rides and picnics. They furnished comfortable housing and a good dining room. They provided idealism and friendship. And there is another element we cannot ignore if we are being honest. There was an element of prestige in the nineteenth century fraternity. The critics would call it "snob appeal." Who you were - that is, how wealthy your family was - was very important. Membership in a fraternity was necessary to gain recognition as being one of a special caste, the social elite.

College students were already a part of a special caste, for higher education in the nineteenth century was largely reserved for the children of the well-to-do and prominent families. Fewer than 150,000 students were enrolled in our colleges in 1870, representing less than two percent of the population aged eighteen to twenty-one.

So this snob appeal was not confined exclusively to fraternities. It was characteristic of the age. At schools not having fraternities, student groups such as eating clubs flourished, which were just as exclusive and concerned with social privilege.

It was the growing popularity of intercollegiate sports that began to break down the lines of class distinction. One British writer, commenting on American college sports at the turn of the twentieth century, observed: "Harvard may secretly rejoice when it can put a winning team on the field whose names suggest the Mayflower, but it would rather put on a team that can beat Yale."

So we had men coming to college whose family origins or wealth meant nothing as long as they could kick or run. And these young men pledged fraternities, because fraternities like glory, too. Sports tore down more than goal posts; they tore down barriers of

of a Brown-Pembroke merger and a general movement toward coeducation across the country. Although Brother Price's resolution to eliminate the all-male restriction failed to be passed at that summer's Convention, Brother Cliff Stevenson, Brunonian '74, approached Brother Price to inquire how the female pledges could become members of the Alpha Delta Phi Fraternity. Price felt that women could be made "local" members, but not initiated into the Fraternity. Since the coed chapters had already been treating women as such "local members," this procedure, sometimes known as the Brown Compromise, became the accepted method of initiating women. Through this informal agreement, women could be made associate members of the Fraternity and could participate in most of the Alpha Delta Phi initiation ceremony. Associate members could not be shown the signs and symbols and were not permitted to hold Constitutional office, vote on new members, or attend annual Convention sessions.

Overall reactions within the Fraternity were mixed, ranging from wholehearted support to complete opposition. Edmund J. Frazer, Wisconsin '37, wrote a letter to his brothers that read:

"Dear Brothers: Coeducational membership in Alpha Delta Phi? My God! NO!!! This would end us, and we would deserve extinction. What the hell is this? Did our founder work and die for this? NO. I will be OUT if this ever takes place. I have advised many people as a PR consultant. This proposal is SUICIDE! You may quote me."

Many chapters, whether coed or all-male, philosophically opposed any dichotomy of status among their members. Dedicated to the philosophy of coeducation, the coed chapters became increasingly disgruntled over the unequal status accorded women. Throughout, graduate organizations of the coed chapters continued to support their undergraduates.

The creation of the Alpha Delta Phi Society in 1992 was the culmination of a 25-year evolution of coeducation in the Alpha Delta Phi.

### The Early Years

In 1968, the California Chapter at Berkeley first introduced coeducation into Alpha Delta Phi. The Chicago Chapter soon followed, and in 1973, the Middletown and Brunonian chapters began to induct women. Over the next twenty years, California and Chicago returned to all-male status, while Columbia, Bowdoin, Amherst, and finally Stanford joined the coed ranks. Several years later, the banning of all fraternities by the school administration forced the Amherst chapter to become inactive.

As coed chapters began to push for full recognition of female members, coeducation became an item of contention in the International. During the 140<sup>th</sup> Convention, held at the Memorial (McGill) Chapter in Montreal, Quebec, the summer of 1972, the California Chapter proposed an amendment to eliminate the all-male restriction from the Constitution, which would allow women to become full members of Alpha Delta Phi. Most delegates were undecided on the issue at the time, and some felt the wording of the Constitution was unclear on this matter. Rather than make a decision at this time, the Convention decided to table the amendment and directed Brother Robert Price, Kenyon '58, to study the proposal in depth and propose a revised amendment at the next Convention.

### The Brown Compromise

In the spring of 1973, amidst the controversy surrounding the coeducation question, the Brunonian Chapter voted to admit women into its fall pledge class. The decision came in the wake

social class.

Originally, fraternities emphasized learning and scholarship. The lamp of knowledge is one of the favorite symbols on the fraternity crests. But when much of the fraternity emphasis shifted to recreation and housing, fraternities acquired a frivolous reputation and were accused of being "country clubs."

To counteract this contention, a new emphasis was put on scholarship, and consistently through the years since World War I, the scholarship averages for Greek letter societies have been above the all-student averages.

The change in the campus picture between the Civil War and World War I included one of the great contributions of fraternities - a free-will gift emanating from the nature of fraternities themselves. Fraternities began to demonstrate their loyalty to the school by supporting campus programs and projects. Greeks sponsored homecoming celebrations, parents' day, and visiting days for high school students. Greeks put on shows and festivals and carnivals. All this is fun, but it also costs money, and most schools have no budgets for such added attractions. Furthermore, fraternities fostered the school spirit and affection that produced strong corps of supportive alumni and alumnae.

Then, prior to World War I, Greek philanthropy started - quietly at first, with individual chapter efforts to help others. Scholarship grants were established to help students. Chapters fed and clothed children, bought glasses for those with poor sight, sponsored dental clinics, helped in vaccination efforts, donated blood, etc. Today almost every fraternity has a national philanthropy on which it concentrates its efforts.

The entire fraternity system was transformed by the social upheaval of the 1960s and early '70s. Draft laws and the GI Bill flooded colleges with students, altering the composition of the student bodies. With the coming of the Civil Rights movement

and the war in Vietnam, a new spirit of activism arose on campus that, in the minds of many, rightfully placed fraternities squarely in the path of an attack. Bill Landers, in the March, 1970 issue of *The Scroll of Phi Delta Theta*, described the atmosphere.

"There was, of course, nothing lighthearted about the death lists from Viet Nam, the squalor of the ghettos, the sorrowful history of black Americans in our society, and the countless other cultural cancers which these students took on as their own personal crosses to bear. Zealots and true believers have no time for frivolous time-wasting activities such as float parades and dress-up dances. Time was very much with us, and if we were to have the world's ills cured by next Thursday there was certainly no time for a beer bust on Wednesday...

The '60s was the decade of the individual. While grooving your own groove was considered groovy, being a functioning cog meshed into a group existence was definitely a bummer. And so the Greeks came to represent everything the aware student of the new era seemed to find most objectionable about society. Structured organization. Demands of loyalty for ancient and outdated canons. A submersion of individual desires for the realization of group success and achievement."

The Greeks had weathered attacks from many quarters, but never from their own peers. Students had always ached to join fraternities; now many wanted to torch them.

Rush yields plummeted. To make membership more palatable, pledge education was de-emphasized or even dropped altogether. But new members still became steadily fewer and fraternities everywhere struggled to stay financially afloat. Many failed and closed their doors forever.

The struggle for survival was a loosening agent for the entire system. The Greeks were forced into a reappraisal of what

**INACTIVE CHAPTERS OF THE ALPHA DELTA PHI FRATERNITY**

*in chronological order of founding*

1.	1835-1839	<b>Urban</b>	New York University New York, New York
2.	1836-1989	<b>Amherst</b>	Amherst College Amherst, Massachusetts
3.	1837-1865, 1879-1907	<b>Harvard</b>	Harvard University Cambridge, Massachusetts
4.	1840-1876	<b>Geneva</b>	Hobart College Geneva, New York
5.	1841-1964	<b>Hudson</b>	Western Reserve University Cleveland, Ohio
6.	1846-1969	<b>Dartmouth</b>	Dartmouth College Hanover, New Hampshire
7.	1850-1857	<b>Alabama</b>	University of Alabama Tuscaloosa, Alabama
8.	1851-1969	<b>Williams</b>	Williams College Williamstown, Massachusetts
9.	1855-1913	<b>Manhattan</b>	College of the City of New York New York, New York
10.	1857-1861	<b>Cumberland</b>	Cumberland University Lebanon, Tennessee
11.	1939-1992	<b>Northwestern</b>	Northwestern University Evanston, Illinois
12.	1961-1969	<b>Colby</b>	Colby College Waterville, Maine
13.	1963-1969	<b>Madison</b>	Colgate University Hamilton, New York
14.	1966-1971	<b>Santa Barbara</b>	University of California Santa Barbara, California
15.	1968-1973	<b>Long Beach</b>	California State College Long Beach, California
16.	1985-2001	<b>Great Lakes</b>	Michigan State University East Lansing, Michigan
17.	1985-1998	<b>Buffalo</b>	SUNY – Buffalo Buffalo, New York
18.	1992-2003	<b>Western Ontario</b>	University of Western Ontario London, Ontario, Canada



## ACTIVE CHAPTERS OF THE ALPHA DELTA PHI FRATERNITY

*in chronological order of founding*

1.	1832	<b><i>Hamilton</i></b>	Hamilton College Clinton, New York
2.	1835-1873, 1951	<b><i>Miami</i></b>	Miami University Oxford, Ohio
3.	1836-1873, 1888-1935, 1989	<b><i>Yale</i></b>	Yale University New Haven, Connecticut
4.	1846	<b><i>Peninsular</i></b>	University of Michigan Ann Arbor, Michigan
5.	1850	<b><i>Rochester</i></b>	University of Rochester Rochester, New York
6.	1858	<b><i>Kenyon</i></b>	Kenyon College Gambier, Ohio
7.	1859	<b><i>Union</i></b>	Union College Schenectady, New York
8.	1869	<b><i>Cornell</i></b>	Cornell University Ithaca, New York
9.	1877	<b><i>Phi Kappa</i></b>	Trinity College Hartford, Connecticut
10.	1889-1969, 1982	<b><i>Johns Hopkins</i></b>	Johns Hopkins University Baltimore, Maryland
11.	1892	<b><i>Minnesota</i></b>	University of Minnesota Minneapolis, Minnesota
12.	1893	<b><i>Toronto</i></b>	University of Toronto Toronto, Ontario, Canada
13.	1896	<b><i>Chicago</i></b>	University of Chicago Chicago, Illinois
14.	1897	<b><i>Memorial</i></b>	McGill University Montreal, Quebec, Canada
15.	1902	<b><i>Wisconsin</i></b>	University of Wisconsin Madison, Wisconsin
16.	1908	<b><i>California</i></b>	University of California Berkeley, California
17.	1911	<b><i>Illinois</i></b>	University of Illinois Champaign, Illinois
18.	1921	<b><i>Washington</i></b>	University of Washington Seattle, Washington
19.	1926	<b><i>British Columbia</i></b>	University of British Columbia Vancouver, British Columbia, Canada
20.	1977	<b><i>Lambda Phi</i></b>	Massachusetts Institute of Technology Cambridge, Massachusetts
21.	1981	<b><i>Massachusetts</i></b>	University of Massachusetts Amherst, Massachusetts
22.	1987	<b><i>Chapman</i></b>	Chapman University Orange, California
23.	1987	<b><i>Virginia</i></b>	University of Virginia Charlottesville, Virginia

## *HISTORY OF THE FRATERNITY SYSTEM*

fraternities and sororities had become, and they found plenty to reappraise. They took steps to wipe out the idiocy of hazing, which they realized had no purpose other than the morbid entertainment of the members. They also did away with their aristocratic outlook. Membership, long reserved for the "right" people, became freely available to those of no "social status." Today, this change is still apparent: everyone is "right" for some fraternity on campus.

For a time, membership became so available that women were inducted into many fraternity chapters. This move was usually linked to the realities of economic survival and a breakdown in communication between the chapter and its alumni and national directors. Also contributing to the trend were the demands of many previously all-male colleges which opened their doors to women during this period. To ensure equality of opportunity for the new female students, these colleges required fraternities to induct women as well. To this day, some of these chapters enthusiastically retain their coeducational character.

During this time of reappraisal, fraternities opened up to more issues. Many chapters became centers of activism themselves. Committed to the goals of the student movement yet loyal to their fraternities, these Greeks used the steady base of their organizations to discover and communicate their feelings on social issues. This was what their founders had intended. Fraternities could still offer both camaraderie and identity and an opportunity for self-expression — a mature activism that most of the ad hoc student groups of the time could not offer. Fraternities survived: the SDS and the communes did not.

So transformed by this period of reappraisal, fraternities began again to reflect the contemporary needs and desires of the students, and in so doing, they began their slow recovery to full strength. Even the most militant of students realized that there are more benefits to group involvement, that being part of a group does not mean losing one's individuality, that interaction with

others is a vital catalyst to self-development. This was a lesson that had already been learned, in another time of social upheaval a century and a half earlier, by the men who founded our fraternities. They were confident, as we are, that fraternities will survive, because the need will always be there.

**ACTIVE CHAPTERS OF THE ALPHA DELTA PHI SOCIETY**

*in chronological order of founding*

1.	1836-1840, 1881	<b><i>Columbia</i></b>	Columbia University New York, New York
2.	1836-1841, 1851	<b><i>Brunonian</i></b>	Brown University Providence, Rhode Island
3.	1856	<b><i>Middletown</i></b>	Wesleyan University Middletown, Connecticut
4.	1916	<b><i>Stanford</i></b>	Stanford University Palo Alto, California
5.	1993	<b><i>Middlebury</i></b>	Middlebury College Middlebury, Vermont

**INACTIVE CHAPTERS OF THE ALPHA DELTA PHI SOCIETY**

1.	1841-1972, 1976-2000	<b><i>Bowdoin</i></b>	Bowdoin College Brunswick, Maine
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## THE DEVELOPMENT OF ALPHA DELTA PHI

Despite this "unpleasant light," Alpha Delta Phi expanded rapidly, the first chapters being established either by the founders of the parent chapter or by those closely associated with them.

***Alpha Delta Phi was the first Greek-letter fraternity on the following campuses:***

- |                       |                              |
|-----------------------|------------------------------|
| • Miami University    | • Harvard University         |
| • New York University | • Hobart College             |
| • Columbia University | • Western Reserve University |
| • Yale University     | • Bowdoin College            |
| • Amherst College     | • University of Rochester    |
| • Brown University    | • College of City of NY      |

***Alpha Delta Phi was the second Greek-letter fraternity on the following campuses:***

- |                         |                     |
|-------------------------|---------------------|
| • Hamilton College      | • McGill University |
| • University of Alabama |                     |

***Alpha Delta Phi was the third Greek-letter fraternity on the following campuses:***

- |                          |                                  |
|--------------------------|----------------------------------|
| • Dartmouth College      | • Trinity College                |
| • University of Michigan | • University of Toronto          |
| • Cumberland University  | • University of British Columbia |
| • Kenyon College         |                                  |

## GREEK LETTERS

A	α	ALPHA (al fah)
B	β	BETA (bay tah)
Γ	γ	GAMMA (gam ah)
Δ	δ	DELTA (del tah)
E	ε	EPSILON (ep si lon)
Z	ζ	ZETA (zay tah)
H	η	ETA (ay tah)
Θ	θ	THETA (thay tah)
I	ι	IOTA (eye oh tah)
K	κ	KAPPA (Cap ah)
Λ	λ	LAMBDA (lamb dah)
M	μ	MU (mew)
N	ν	NU (new)
Ξ	ξ	XI (zeze)
Ο	ο	OMICRON (oh mi cron)
Π	π	PI (pie)
Ρ	ρ	RHO (roe)
Σ	σ	SIGMA (sig mah)
T	τ	TAU (tao)
Υ	υ	UPSILON (oop si lon)
Φ	φ	PHI (fie)
X	χ	CHI (keye)
Ψ	ψ	PSI (sigh)
Ω	ω	OMEGA (oh may gah)

Some historians have seen the fraternities' adoption of secret Greek letters as nothing more than an attempt to envelop the societies with secrecy and guard them from the faculty. However, there was a nobler motivation.

The new American nation felt a oneness with the ancient Greece. The classic republics of Greece provided the inspiration for American democracy and the pattern for the American government. All things Greek were revered. Scholars looked to Aristotle, Plato, and Socrates for their wisdom. It is no surprise then that the culture of ancient Greece - and its alphabet - attended the birth of the earliest fraternities and found a ready home in their ideals.

Greek teacher Isocrates wrote in the *Antidosis*, "Our ancestors invented and bequeathed to us two principal arts - physical training for the body and philosophy for the mind. While a distinction may be made between the two, they need not be separated sharply."

This developing of oneself as a whole person - one's mind, body, and spirit - was held by the Greeks to be the supreme achievement in life. This ideal survived for over two thousand years, to be splendidly resurrected on the American college scene of the early 1830's.

## THE FOUNDING OF ALPHA DELTA PHI

"I can truly say that, in my first introduction to Hamilton College, it presented the appearance of a barque, which, on a voyage apparently successful and prosperous, had suddenly been overtaken by a tempest, which had swept her deck, and shattered her timbers, and set her afloat, as a dismantled wreck upon the waters."

These are the words of Simeon North, newly arrived in 1829 to take up his appointment as professor of languages. He observed a few survivors still clinging to the wreck: the resolute and flinty President Henry Davis, "captain" of the derelict vessel, and a few "officers," consisting of a professor of chemistry, a tutor, and nine students. Many of the other undergraduates had abandoned ship, fleeing to Union College in Schenectady. Among the nine who remained was Samuel Eells, brilliant but afflicted by consumption (tuberculosis), and destined for an early death.

With the resuscitation of the college in 1830, traditional student organizations also gained strength. These were the literary societies, engaged in a bitter fight for supremacy. Hamilton had two rivaling societies, the Phoenix and the Philopeuthian, which had uneasily coexisted since 1815. Both resorted to secret and incredible stratagems and machinations to snare unsuspecting freshmen in their nets. The aim was to attract not only the most members, but also the ablest debaters and essayists. Each society had in the Chapel a meeting room that was a sacred precinct, off limits to the other. If by chance paths crossed, battles ensued. The cutthroat competition reached its peak during the period of Hamilton's revival when the societies were also struggling to regain their vantage ground.

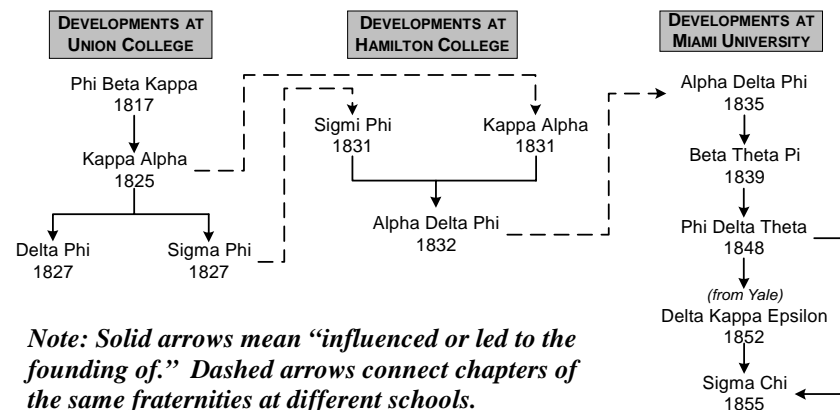
Samuel Eells was among the large portion of students who were disgusted with the partisan practices of the literary societies. He nearly determined to join neither, but such was the pressure brought to bear by these groups that he finally gave his name to the Philopeuthian, in order to escape "importunity and persecution." In his words:

## THE DEVELOPMENT OF ALPHA DELTA PHI

England phenomenon. Furthermore, the Chapter provided the inspiration for the founding of the famous Miami Triad - Beta Theta Pi in 1839, Phi Delta Theta in 1848, and Sigma Chi in 1855.

Alfred H. Upham, president of Miami during the period, in his history of *Old Miami* speaks with tongue in cheek of the events surrounding the founding of Beta Theta Pi by John Knox:

"To the unprejudiced observer there is one feature about Knox's plan, novel enough in his day, that gets to be painfully familiar as time goes on. The new brotherhood (Beta Theta Pi) was to have all the good qualities of Alpha Delta Phi and none of its bad ones. In the same way, nine years after, Phi Delta Theta was to have all the virtues of the Alphas and Betas together, and of course none of their obvious defects. Likewise, D.K.E., breaking away from the Phi Deltas, was to have all the excellence of the parent chapter, etc., etc. Four years later, Sigma Chi, sprung from the Dekes, was again to partake only of the good and leave the bad to soothe the bereaved survivors. The logic of this process seems complimentary enough to Sigma Chi, but appears to put the Alphas in a rather unpleasant light. Then too, one wonders where that constant reminder of bad keeps coming from."



The importance of Samuel Eells' achievement at Hamilton College reaches far beyond the generations of Alpha Deltas who followed him. Alpha Delta Phi was from the beginning a pioneering force in the growth of the fraternity system.

In the autumn of 1825 at Union College in Schenectady, John Hunter and other members of the Class of '26 founded Kappa Alpha, patterned after Phi Beta Kappa, which had been established at Union in 1817. Although according to Baird's *Manual of American College Fraternities* there was considerable opposition to Kappa Alpha, it was paid the "compliment of imitation" in the same college by the foundation of Sigma Phi, March 4, 1827, and Delta Phi on November 18, 1827. It was the founding of the three fraternities at Union - Kappa Alpha, Sigma Phi, and Delta Phi - that gave the historic Union Triad its birth. Of this, Mr. Baird says, "Imitation of them or opposition to them will account for the establishment of nearly all general fraternities."

Sigma Phi placed a chapter at Hamilton in 1831 and this probably suggested to Samuel Eells some of the details in the development of his plan. Alpha Delta Phi was established at Hamilton the following year, the fourth fraternity to be founded.

It is interesting to note the extent of the fraternity system in 1833. Kappa Alpha, the pioneer of the system, had two chapters - Union and Williams. Delta Phi and Psi Upsilon (founded 1833) were still local societies at Union, while Sigma Phi had two chapters (Union and Hamilton). In other words, the fraternity system in 1833 was confined to two states, New York and Massachusetts, and to three colleges, Union, Hamilton, and Williams, when Eells boldly planted Alpha Delta Phi's second chapter at Miami University, Oxford, Ohio.

The Miami Chapter of Alpha Delta Phi was the first fraternity west of the Allegheny Mountains, as well as the first at Miami. This westward expansion is significant in that it assured that fraternities would be national in character and not merely a New

"Scarcely a student of any pretensions to scholarship presented himself for admission to college who had not been solicited by both societies. The means of persuasion were often of the most unscrupulous kind. Neither side hesitated to make use of dissimulation and deceit, and degrading compliances, until college life exhibited a scene of jealousy and strife...Besides drawing off attention from study, [the conflict] alienated bosom friends, divided classes, and embittered... all associations for mutual improvement... it seemed to chill all the noble and generous affections of the youthful spirit and destroyed or corrupted the very elements of honorable and manly character.

It was a contemplation of these and similar evils, that first suggested to me the idea of establishing a society of a higher nature, and more comprehensive and better principles; one that should combine all the advantages of a union for intellectual and literary purposes, and at the same time maintain the integrity of youthful character..."

From the beginning, Samuel had the Four Aims of the society clearly in mind:

"In the first place, the new association must differ from others, in all points necessary to the exclusion of that jealousy and angry competition which I had always felt to be the bane of college life. In the second place, it must be built on a more comprehensive scale than other societies, in regard to its intellectual proportions; providing for every variety of taste and talent, and embracing every department of literature and science. In the third place, it must be national and universal in its adaptations, so as not merely to cultivate a taste for literature or furnish the mind with knowledge; but, with a true philosophical spirit, looking to the entire man, so as to develop his whole being - moral, social, and intellectual. In the fourth place, it must be made a living,

growing, self-perpetuating institution, which can be done only by stamping its whole character and arrangements with a great and manifest superiority to other societies, and by attaching its members to it by an indissoluble bond of union and binding them to real and personal interest in its welfare."

Such was the outline of the organization as conceived in the year 1830. It existed only as an idea in Samuel's mind until the fall of 1831, when an event moved him to hasten his plan.

A deputation from Kappa Alpha at Union College endeavored to organize an associated branch at Hamilton, hoping to draw members from the leaders of the two literary societies. This would interfere with Samuel's scheme, as he had intended that these same leaders would make up the founding members of his society. Samuel himself was secretly invited to join Kappa Alpha, but was not swayed by the badly concealed, selfish intentions of the Kappa Alpha agents.

"I found it necessary, therefore, to make a show of hesitation, with regard to the proposition, that I might, if possible, devise some way of defeating it... in a small private meeting, held for deliberation, means were found of dividing our counsels. The whole project was abandoned, and the delegates withdrew, disappointed and chagrined.

Immediately after this, I resolved to commence the trial of the new society. The first step was to select a very few of the most influential members of each literary society, to open them cautiously to the outlines of my plan, and enlist their cooperation. To my surprise, all approved it, and engaged in the undertaking with the utmost ardor."

In the winter of 1831-1832 five students of Hamilton College came together in an upper chamber after the evening lamps were lighted, to associate themselves together in a purposeful bond of brotherhood. The names of the five students were Samuel Eells,

who died in Cincinnati in 1842; Lorenzo Latham, future editor of The New Orleans Picayune, who died in New Orleans in 1860; Henry Lemuel Storrs, whose death in 1852 closed the early career of an eloquent and devoted minister; Oliver Andrew Morse, valedictorian of the Class of 1833 and one-term Congressman, who died in 1870; and John S. Underwood, delegate to the first two Republican conventions and ardent supporter of Abraham Lincoln, and who as a Federal district court judge in Virginia presided over the treason trial of Jefferson Davis, and whose death occurred in 1873.

"Secretly, and without a formal meeting, we pledged ourselves to the work. The first meeting was held at my room, No. 15, Back Middle, Kirkland Hall. All the persons selected were present; but as it was only a meeting for consultation no presiding officer was appointed and no minutes were taken..."

Nonetheless, even in these humble beginnings Samuel Eells exercised a controlling influence. A Constitution and a Golden Badge in the shape of a Star and Crescent were drawn up by Eells. Upon their acceptance was born the foundation of the modern Alpha Delta Phi - "a society of a higher nature and more comprehensive and higher principle."

