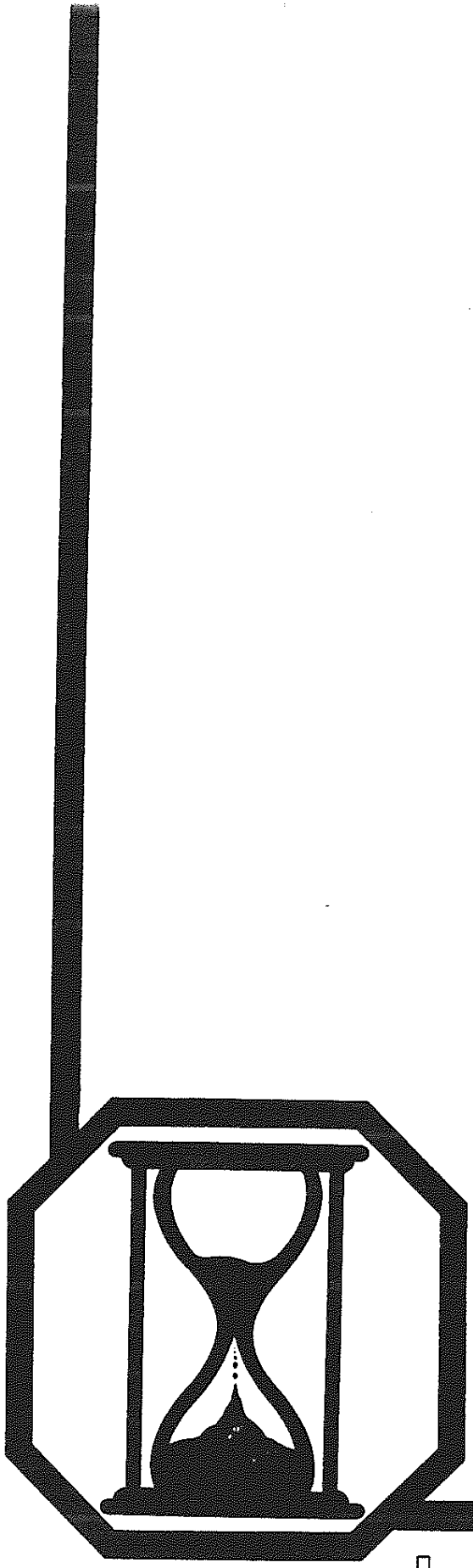


RITUAL - What and Why

Lambda Chi Alpha

notice

RITUAL - what and why is an exoteric or "open" publication of the Lambda Chi Alpha Fraternity. The booklet should be readily accessible to Associate Members as well as to initiated members. It is appropriate to share it with prospective members, members of other college fraternities, and individuals interested in the subject of ritualism.

One copy is issued to each Chapter and Colony; when not in use, it should be retained in a safe location by the High Phi. It is the responsibility of the High Phi both to encourage the use of this booklet by all members, associate and initiate, and to safeguard the chapter's copy. Additional and replacement copies may be obtained from the Office of Administration for a fee covering the reproduction costs.

Portions of the booklet may be photocopied or reproduced in any convenient fashion for local use.

RITUAL - what and why

I. Ritual in General 1

II. Evolution of Ancient Ritualism 2
- The rites of Mithras [Persian] 2
- THE MYSTERIES at Eleusis [Greek] 3
- The rites of Pythagoras at Croton 4
- DEATH and REBIRTH theme 5
  - Osiris and Isis [Egyptian] 5
  - Demeter and Persephone [Greek] 5
  - East and West 6
- Symbols 6
  - Numerology: THREE, FOUR, SEVEN 6
  - Shapes 7
- Crescent Knighthood 8
  - René d'Anjou 9

III. Rituals in Other Contemporary Groups 10
- Major characteristics 10
  - Secrecy 10
  - Emotion 11
  - Edification 12
- Major components 13
  - Admitting the Candidate 13
  - Quest theme: stages of a journey 13
  - Death and Rebirth 14
  - Ablution 15
  - Exposition of Insignia, Secret Signs, and Mottoes 16
- Fraternal Symbolism 17
  - Light and Darkness 17
  - Tools and Emblems 18
  - Passwords, Hand Clasps, Signals 19

IV. Ritual in Lambda Chi Alpha 19
- What are the Teachings of Lambda Chi Alpha? 19
- The First Attempt at Initiating Members: Warren A. Cole 21
  - The "Cole Ritual" of initiation 23
- An Intellectual and Historical Foundation: John E. Mason 25
- The Contributions of ΘΚΝ 28
  - The place of Ritual in ΘΚΝ 29
  - The Pledge and Initiation Rituals of ΘΚΝ 32
  - The Mysteries of ΘΚΝ 35
- The Current Rituals of ΛΧΑ 36

V. Emblems of Lambda Chi Alpha 38
- The Badge 38
- The Coat of Arms 44
  - The Gamma Plate 44
  - The Crucicrescent 45
  - Mason's revision 47
  - ΘΚΝ coat of arms 49
  - revision at Union with ΘΚΝ 50
  - Our Blazoned Arms [description in the language of Heraldry] 50
- The Associate Member Pin 53
- The Recognition Button 54
- The Flag 55
- The Friendship Pin 55
- The Seal 56
- Undergraduate and Alumni Recognition Emblems 57

Index 60

RITUAL - what and why

Ritual in General

A wedding. A handshake. A kiss. A coronation. A parade. A dance. A meal. A graduation. A Mass. A ritual is the performance of an intuition, the rehearsal of a dream, the playing of a game.[1]

Those who have given little consideration to ritualism may think of it as dreary formula perpetuated by unthinking individuals merely for the sake of moribund tradition. But this is no explanation for rituals which have endured for centuries, not in the musty archives of libraries, but in the recurrent rendition by men of culture and achievement. Ritual, if indifferently practiced, can indeed become "rigamarole," but something far deeper than repetitive performance makes ritual vital and enduring.

The appeal of ritual is in its universality. It penetrates the mind and heart of the young initiate of today, despite the sophistication of the computer age, much as it insinuated itself into the consciousness of the neophyte of the Eleusinian Mysteries of Greece in 600 B.C. It deals with the fundamentals of character and the problems of adjustment with which humans have had to contend in all ages of history, and with their final escape from perplexity through truth, justice, moderation, and tolerance. It is the distillation of the wisdom of the ages. Civilization is in constant change, but human beings remain basically much the same. Herein lies the charm of ritualism: the initiate today relates to an initiate of other generations because both have reacted to an **identical** personal activity. He feels vaguely akin to the glory of the past. Yet to him it is fresh as the sunrise. It is the ritual that makes men fraternity brothers even though they have never met. It binds each initiate, however gently, by a private but meaningful tie to all other members of the brotherhood.[2]

But the moral, scholarly, cultured man is not much in demand in the world today unless he has other, more dynamic qualifications. He must be a doer.[3]

It is the function of a ritual to turn the abstract into concrete practice. It is myth made cult -- making the past **a living memory**. It is quite clear to us that fine and noble ideas and pleasures are not enough to make a complete man .... we have only to recall the Nazi commandant who read Goethe in the morning, operated the gas chambers in the afternoon, and listened to Beethoven in the evening. The intent of the ritual of Lambda Chi Alpha is precisely the intent of rituals from the beginning of men coming together: to create and maintain community life, to turn **ideal** behavior **into actual** behaviors.

The reaction of the individual being initiated should be "Oh, yes. I knew that, but isn't it a clever way to symbolize the ideal." A **mystery** is something that is not understood until revealed; but it should not be so obscure and muddled as to be unintelligible.

---

[1] Frederick Buechner, *Wishful Thinking: a theological ABC.* New York: Harper & Row, 1973.
[2] Bruce H. McIntosh, DePauw #6, Administrative Secretary 1920-1942.
[3] *Expositor*, 1929 [ΛΧΑ manual for chapter officers]

Why bother with the ritual robes, the subdued lighting, the coat and tie for observing brothers? For centuries donning vestments and the lighting of candles has indicated that "this is a ceremony"; it is a means of declaring that the event has importance: the expression of **the ideals that constitute our bond** as brothers. Like all good liturgy, initiation is not a "spectator sport"; the initiates and the initiated alike fully participate in the exemplification and proclamation of a shared **increase in expectations** that future behavior will be exemplary.[4]

> The secrets may be lost or forgotten. Much of the wording of the ritual will not be remembered but the spirit with which it is given will **live forever**. Care should be taken to commit every word [to memory]. There is never an excuse for a chapter not knowing the text of the ritual but of **vastly more importance** than that is to be sure that the ritual is so much a part of every man who is giving it that it is **made to live**.
>
> **Teach** the ritual, **talk** the ritual, **live** the ritual. The ritual is the one thing about which a **fraternity will grow**. Make the ritual the **heart** of the fraternity and you have established the one rallying force which can call together and make successful a chapter under all conditions.
>
> Finances may be bad, scholarship may be low, social life may be stagnant. If two or three will gather in the **name of the ritual** and spend some time becoming of one accord they will go forth on their campus revived as brothers and the **fraternity will live**. Finances will be righted, scholarship will be raised and a wholesome social life will become dominant.[5]

Evolution of Ancient Ritualism

If you want to get an idea of initiation into the ancient orders, imagine a pyramid, pagoda, or a labyrinth furnished with vaulted rooms, long wings connected by open and spacious galleries, multitudes of secret dungeons, subterranean passages and vistas ending in an adytum or secret shrine whose walls are covered with mysterious symbols; in every one of which lies hidden -until properly revealed- some philosophical or moral truth.

In the Far East these places of initiation were usually constructed in the recesses of a consecrated grove where both secrecy and shade were combined. They were designated tombs or places of burial. Sometimes they would be located on an island in the center of a lake. All of them had subterranean passages leading into great caverns through which streams of water ran. Water, for purposes of ablution and symbolic significance, plays a prominent role in these ancient rites throughout the world, as does fire.

MITHRAS

Picture to yourself a bewildered and no doubt frightened candidate, who has previously fasted and been purified by fire and water, as he beholds the roaring of cataracts through which he must pass and is nearly blinded by flashes of lightning; peals of thunder dull his ears and numb his senses as he descends into what appears as the bowels of the earth. Snarling of wild animals resound and he fights his way through horrible shapes

---

[4]The ideals are sometimes misinterpreted as protecting an erring brother from the due consequences of his behavior.
[5]J.H.Krenmyre, Iowa Wesleyan #1, Grand Oracle of ΘKN 1924-1938.

> -half animal, half human- which endeavor to block his path. Through seven caverns, as in the rites of Mithras and styled the Ladder of Perfection, he must pass during his initiation into that Persian Fraternity.[6] These caverns are connected by winding passages; very narrow portals lead from one to the other. In them he is exposed, from his first entrance made beneath a drawn sword from which he receives a wound, to the fury of wild beasts and the rage of the elements: fire and water. Passionless and pure he must emerge into the last and seventh cave where he is baptized, is anointed on the forehead with oil, is given bread and wine, is presented -upon the point of a sword- with a crown which he refuses (declaring "Mithras is my crown"), and finally is armed and declared a Soldier of Mithras. An oath of secrecy is administered, violation of which is instant death. This is but the lowest and first degree; he must pass six additional ones designed to test every part of his physical, mental, and spiritual natures until he becomes a full member of the fraternity.[7]

In the Mithraic cult the neophyte was subjected to at least twelve "tests of fortitude." He was exposed to scorching heat and biting cold, to hunger, thirst, the terrors of drowning, to every torment which the wit of man could devise to render the human body passionless, to inure it to hardship, and to strengthen it against temptation. In later times these trials were markedly reduced in austerity.

ELEUSIS

The archetypal initiation was into the Eleusinian Mysteries, often referred to simply as **The Mysteries**.[8] Although contemporary observers report on the μῦεσισ or lesser mysteries, our knowledge of the ἐποπτεῖα or greater mysteries is based on archaeology and on what the initiates did **not** say and write about their experiences. Sometime around 1580 B.C. the cult appeared from the south along with the settlement on a site that had been destroyed by fire in the 17th century B.C. The name Eleusis translates as "the place of happy arrival" in the sense of the goal of human life.

For the Greeks The Mysteries held the human race together by assuring the favor of the gods. The rites were so important that the gods performed them when people could not due to war in Greece.[9] Superficially the acts guaranteed the growth of grain and other plants and flowers; at a deeper level they guaranteed a life without fear of death. As a Homeric Hymn to Demeter around the 8th century B.C. puts it,

> Blessed is he among men on earth who has beheld this. Never will he who has not been initiated into these ceremonies, who has had no part in them, share in such things. He will be as a dead man in sultry darkness.

The cult was reportedly destroyed by the 396 A.D. invasion of Alaric, King of the Visigoths. But the true cause for the demise according to believers was the displacement of the true Hierophant or chief priest by an outsider (from Thespai rather than Athens), who proceeded to modify the rites to make them more consistent with his beliefs (he had attained the rank of Father in the rites of Mithras).

---

[6]originated in Persia in the 4th century B.C.; it spread through the Roman Empire and met its demise in the late 4th century A.D.

[7]Ray Ferris, Pennsylvania #7, Order of Merit (1937).

[8]Μυστήρια, indicating the unfathomable, impenetrable, incomprehensible.

[9]Herodotus, writing around 480 B.C.

The lesser mysteries included a cathartic washing away of sin in the sea near Athens, the sacrifice of a young pig or other animal to Demeter by each initiate, and abstaining from the bacchanal feast of Dionysus as κάθαρσιο or preparatory purification. The rule of secrecy began the σύστασιο or initiatory rites. In preparation sacred objects had been brought in baskets from Eleusis to Athens by priestesses. The best evidence suggests that the objects included wool, earth, a snake, a pomegranate, and cakes in the form of a phallus (in the large basket) and of a womb (in the small basket). Myrtle boughs were carried or worn; κύκεων, a fermented grain liquor, was drunk as the procession crossed the Cephisus river near Athens accompanied by jokes and obscene gestures designed to make Demeter laugh in her sorrow.

When the procession reached the bridge over the Rheitoi each μύστηι or initiate gave the password: "I have fasted, drunk the κύκεων, taken things out of the big basket and, after performing a rite, put them in the little basket, whence I put them back in the big basket." Then a priest attached a thread to the right hand and to the left foot. The Mysteries were always conducted between May and September when the Rharian Plain had its second crop (beans), a crop that belonged to the underworld (Hades means "he of the beans") since unlike the first crop, corn, it would grow without Demeter's assistance. The fourteen mile procession from Athens to Eleusis constituted the τελετὴ or **prior initiation**.

The ἐποπτεία or **greater mysteries** took place in various structures at Eleusis. At nightfall the Dadouchos, or second priest, lighted the way with a torch in each hand. Mystai with special sacrifices or needs entered the Telesterion. Then all awaited the climax of the rites, the παράδοσιο τῶν ιερων. The chief priest or **Hierophant**, literally "he who makes holy things appear," probably beat a large cymbal representing thunder from the underworld and, on command, a great light burst forth. A system of movable panels probably permitted the sudden exposure of either sunlight or a blazing fire - depending on the period. Then the Hierophant, silent amid profound silence, displayed a mown ear of corn, symbolic of the planting that was soon to occur.

> The appeal was to the eye, the imagination, and the emotions rather than to the intellect, the main purpose being to induce the initiand through the substitution of personality (by hallucination, hypnotism, or suggestion) to **experience** his identification with deity.

PYTHAGOREAN

Pythagoras (6th Century B.C.) was a remodeler of the ancient mysteries. Although some of the information about his rites is definitely spurious, the institute or small model city in the town of Croton is believed to have been accessible to all. He is generally considered to have chosen the best from among the earlier mysteries and to have emphasized friendship greatly.

Croton contained a Temple of Ceres (woman and earth) and a Temple of Apollo (man and heaven); a statue of Hermes stood at the open gate indicating no entrance for the profane. Contrary to the usual gymnasium or academy of his time, Pythagoras permitted no wrestling (because individual competition led to the loss of friendships) and welcomed all youths; visitors were permitted to remain for stimulating open discussions among the followers. The fully initiated teachers covertly observed the youths, especially looking for laughter "as an infallible index to character."

At some point a moral test was given: 12 hours in isolation with an insolvable problem, only water and bread permitted. At the end of the isolation the candidate was ridiculed by his fellow students for not solving the problem, this in marked contrast with the previously amicable relationships. Failing reactions included weeping with rage, a sarcastic reply, and dashing the slate to the ground. The only passing reaction was just and witty reply. At this point an acceptable candidate, of which there were few, entered a novitiate for at least two and perhaps up to five years -- a preparation period of total silence. Successful novitiates passed through two more stages before completing the ritual. When a man left the group at any point after the initial test, a tomb was erected for him:

> He is more dead than the dead, for he has returned to an evil life; his body appears among men, but his soul is dead; let us weep for it.

Death and Rebirth

The recurring theme in the various mysteries is death and rebirth, often represented as light born out of darkness. The aspirant represents the good principle, the light, overcome by evil, the darkness. His task is to regain his former supremacy, to be regenerated or born again by passing through death and hell and their terrors. The rites represent this great mystery in three ways: the δρώμενα or that which is **enacted**, the δεικνύμενα or the sacred objects that are **shown**, and the λεγόμενα or words that are **spoken**.

OSIRIS

In Egypt the great mystery was found in the legend of Osiris. A chest was brought into the palace during a celebration with everyone present being put into it to measure its size. When King Osiris took his place, several conspirators quickly replaced the lid, seized the chest, and threw it in the Nile. The chest floated down the Nile and lodged in the roots of a tree growing in the delta. By divine magic the tree encompassed the chest, preserving the body intact. Queen Isis (Is-Is means Light-Light), veiled in black, went up and down the Nile inquiring everywhere for news of the body. Eventually divine magic revealed to Isis that what she sought was in a tree that had been cut down and used as a column in a palace. She was able to locate the body and raise it back to live as a twice born divinity. The initiate in the cult became one with Osiris and, like him, would rejoice in a glorious immortality at death.

In one form of the Osiris cult it was believed that Osiris' soul took flight in the moon after the murder. The chief conspirator, his wicked brother Seth in the form of a black pig, gradually devoured the lunar body in an effort to regain the fugitive spirit. This ritual required the capture of a black pig in order that the devoured soul might be recovered.

DEMETER

In The Mysteries the legend is that of Demeter losing her beloved daughter Persephone to the underworld for half the year, since the foolish daughter ate a pomegranate seed after being abducted by Hades. While Demeter mourns her absent daughter, most crops do not grow; yet out of this "death" comes the life of plenty due to the rejoicing of Demeter when Persephone returns.

A similar notion is found in the Gospel of John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Shiva, in the form of the dancing Hindu god Nataraja, whirls with the powers; his upper hands bear the flame of destruction and the throbbing drum of creation while he tramples the dwarf of sin. An unencumbered hand, fingers upraised, says "Fear not" while another points to the lifted foot, a symbolic offer of bliss to believers. As he spins the endless cycle of existence occurs in the continual death (flame) and renewal (drum).

Among the Dakota Indians in the Mystery Dance the initiate was first instructed in the secrets of the order, practiced watchings and fasting and was then purified for four successive days in a vapor bath. A mystical purification of the mind and soul were thought to result. At the time of initiation the ceremonies consisted chiefly of dancing, at the conclusion of which the candidates were shot with arrows bearing "mystery sacks" which were the sacred badges of the order. "Wounded" by the mystical attack, the candidates sunk to the ground "dead" and were covered with blankets by the initiated. A bean or shell was then removed from the "mystery sack" and the blanket was removed to expose a "reborn" candidate rejuvenated with the ideals and spirit of the initiating society.

And Boris Pasternak writes in *I Remember*, "In life it is more necessary to lose than to gain. A seed will only germinate if it dies. One has to live without getting tired, one must look forward and feed on one's living reserves, which oblivion no less than memory produces."

In these and many, many more places we find **THE MYSTERY: you must die to be reborn.** There was even a bit of word play in the Greek between τελεῖσθαι or initiation and τελευτᾶν or dying.

Symbols

THREE, FOUR, AND SEVEN

Numerology has played a prominent role in the various mysteries over the years. Other than one indicating the chief, perhaps only, deity the numbers three, four and seven are the most prominent.

Three [often represented as a triangle or delta]

- the three trimesters of human gestation
- the trident or 3-pronged spear of a sea-god
- the fates: Lachesis, Clotho, Atropos
- the furies: Alecto, Magaera, Tisiphone
- the graces, daughters of Zeus and Eurynome: Aglaia, Thalia, Euphrosyne
- the leading characteristics of the mysteries: μυστήρια or secrecy, ὄργια or emotion, τελεταί or edification
- the Trimurti of Hindu gods: Brahma, Vishnu, Siva
- the Christian Trinity: Father, Son, Holy Spirit
- the wise men or Magi: Melchior, Gaspar, Balthasar
- the trivium: grammar, rhetoric, logic
- the three primary colors, and three types of retinal cones
- the theologic virtues: faith, hope, charity or love

Four [often represented as a square]

the corners of the world
the elements: earth, air, fire, water
the humors: phlegm, blood, yellow bile, black bile
the temperaments: phlegmatic, sanguine, choleric, melancholic
the cardinal or natural virtues: prudence, justice, temperance, fortitude
the Horsemen of the apocalypse: war or conquest, famine, pestilence, death
the Evangelists; there is a 3+1 = 4 symbolism as well since the representations often are Mark as a lion, Luke as an ox, and John as an eagle while Matthew is represented as a man [similar 3+1 symbolism occurs with the four sons of the Egyptian god Horus]
the quadrivium: arithmetic, music, geometry, astronomy

Seven

the planets of antiquity
the sisters in the constellation Pliades
the seas: Antartic, Arctic, North Atlantic, South Atlantic, Indian, North Pacific, South Pacific
the wonders of the ancient world: Colossus of Rhodes, Egyptian pyramids, Hanging Gardens of Babylon, lighthouse at Alexandria, mausoleum at Halicarnassus, statue of Zeus at Olympus, Temple of Diana at Ephesus
the heroes who fought against Thebes: Adrastus, Polynices, Tydeus, Parthenopaeus, Amphiaraus, Capaneous, Hippomedon
the heavens of Muslim and cabalist doctrine
the altars burning continually before Mithras
the ages of man, often represented by the menorah (candelabrum)
the sepulcher or burial place when the seven ages of man end
the Elohim and seals of Solomon
the splendors of the Jewish Sephiroth
the Rishis or Brahmadicas in Hindu mythology
the deadly sins: pride, covetousness, lust, anger, gluttony, envy, sloth
the wonders of the middle ages: catacombs of Alexandria, Coliseum of Rome, Great Wall of China, Leaning Tower of Pisa, St. Sophia's mosque at Costantinople, Porcelain Tower of Peking, Stonehenge in England
the works of mercy: bury the dead, clothe the naked, feed the hungry, give drink to the thirsty, house the homeless, tend the sick, visit the orphaned and afflicted
the medieval liberal arts: trivium plus quadrivium, or 3+4 = 7

SHAPES

Other common symbols found throughout the secret societies include the cross as a symbol of purification and salvation; the circle and triangle, both single and double, representing the dualism or polarity of Nature; the five-pointed star; the sun; the crescent or moon; the iris or rainbow. Mystic banquets were common to all, as were trials by fire, water, and air.

RECOGNITION SYMBOLS

In all the mysteries the officers conducting the rites personified astronomical or cosmical phenomena; in all the initiated recognized each other by signs and passwords; in all the **conditions for initiation** were the same: maturity of age and purity of conduct. Even Nero did not dare, when in Greece, to offer himself as a candidate for initiation into the Eleusinian Mysteries due to his conduct.

The early Christians used the fish as a recognition symbol, in Greek *Icthus*. In our time their "fraternity" might be called ΙΧΘΥΣ or Iota Chi Theta Upsilon Sigma, with the secret meaning

Jesus Christos Theos 'Uios Soter

Jesus Christ, Son of God, the Savior

The separation inherent in having **esoteric** (confidential, meant only for initiates) and **exoteric** (popular, intelligible to outsiders) portions occur outside the mystery cults. In the early days of the Christian Church the catechumens (those baptized but not confirmed) were restricted from the actual Eucharist, being requested to depart just prior to the Apostles' Creed which was the initial esoteric part of the rites. All esoterics were removed from the Western Church in 692, although in the Greek Church today the celebration is behind a curtain except for the elevation of the host - during which the worshipers are prostrated, so even then they don't see the host.

Crescent Knighthood

In medieval times the Alchemists searched for the Elixir of Life and the Philosopher's Stone, exoteric names with esoteric meaning for the initiated. Many esoteric orders of knights, monks and friars were formed. Six European orders used the symbol of the crescent, two with it upturned as the footrest of the Virgin Mary. In some respects it can be said that Lambda Chi Alpha is the seventh chivalrous order or brotherhood in the west to use the crescent as a major symbol.

1. Charles I of Naples and Sicily founded the **Knights of the Crescent** at Messine in 1268. The motto of the order was *Donec totum impleat Orben* or "until the circle is complete." A freer translation would be "loyalty until death."

2. Charles' brother, Louis IX of France who was better known as St. Louis, instituted the Order of the Ship, also called the **Order of the Double Crescents**, in 1269 after his return from leading the unsuccessful Seventh Crusade to Egypt.

> His object was to engage the nobility to assist him in forwarding the works at his new-built maritime town of Aigue mortes in Provence, as well as to induce them to accompany him in his African expedition; but this having proved unfortunate, and terminating in his death, the Order became extinct in France, a few years after its institution, though it flourished for three centuries in Naples and Sicily, where it was introduced by his brother Charles of Anjou, who succeeded to these kingdoms. The collar of the Order was composed of gold escallop-shells intermixed with double crescents, to which was pendant a ship rigged white, floating upon waves of the same.[10]

3. In France the **Order of Bourbon**, also called Knights of the Thistle and Knights of Our Lady, was instituted by Louis, Duke of Bourbon, in 1370 and became extinct soon after. From the collar hung

---

[10] *A concise History of Knighthood* by Hugh Clark, Heraldic Engraver, London, 1784.

an oval with the image of the Blessed Virgin, crowned with twelve stars of silver and a silver crescent under her feet.

4. With the support of Hungary, Pope Urban VI handed the crown of Naples to Charles of Durazzo. In 1382 at his coronation as Charles III the **Order of the Crescent** was instituted. It was also called the Order of the Ship and the Order of the Argonauts. Urban VI deposed and excommunicated Charles in 1385, a few months before he was assassinated.

RENÉ D'ANJOU

5. At Angers in 1448 a knightly fraternity was founded by René of Anjou, King of Southern France, called the **Order of the Crescent**. The principles were a harmony of religion, courtesy, and charity: a man had to be of goodly birth, of unblemished reputation, hear Mass daily, have no debts and not gamble, refrain from impious oaths or indecent jests, and take as his special concern women, children, and the poor and ailing. Like many other Orders instituted in the same age with it, the Order of the Crescent survived its founder but a few years.

King René, whom Lambda Chi Alpha takes as the legendary author of its ritual, chose as the symbol of his order a gold crescent hanging from a collar composed of three gold chains. Upon the crescent in red enamel appeared the letters **L,OZ** which implied L, Oz en croissant or "praise by increasing." Many historians consider René of Anjou a representative of the finer and gentler type of ruler of the middle ages, although his many titles and functions put him in a position to wield significant power for personal gain:

King of Jerusalem, the Two Sicilies, Aragon, Valencia, Majorca, Sardinia, Naples, and Corsica,
Duke of Anjou, Barrois, Lorraine, Calabria,
Count of Provence, Forcalquier, Piemont, Guise, Maine, Chailly, Longjumeau,
Prince of Gerona,
Lord of Genoa,
Marquis de Pont-à-Mousson.

As a statesman and warrior, René was not as aggressive as contemporary sovereigns, and his fortunes waned in consequence. He has gone down in history as "King René the good" because of his many charities and because of his devotion to religion. He was a painter and poet of real talent and fostered the arts of the troubadours and those who produced mystery plays, as well as sponsoring Joan of Arc.

The Book of Love, one of several manuscripts he authored, and probably painted the illuminations, takes the theme of quest. **Amour**, God of Love, plucks the heart from René's breast; he journeys with his page, **Ardent Desire**, to find his **Sweet Grace**. René as the knight **Cueur** meets **Hope** and then **Jealousy** who sends them on a false trail into the Forest of the **Long Wait** instead of to the Castle of **Good Rest**. At the bridge **Dangerous Crossing** he is attacked by the Black Knight **Soucy** (trouble, anxiety) but emerges victorious. After a number of other adventures he is able to attain the hand of Sweet Grace with the help of **Honor**, who sends **Generosity** along with Cueur as an aide.

6. In Austria the **Order of St. Michael in Germany** was instituted at Mantua in the year 1618, and in 1619 it was received in Vienna; but though confirmed in 1624 by Pope Urban VIII, it soon fell into disuse. The ensign of it was a cross of eight points; in the middle of it was the figure of the Virgin Mary

with Christ on her left arm, and a sceptre in her right hand, crowned with twelve stars surrounded with rays of the Sun, and a crescent under her feet.[11]

Rituals in Other Contemporary Groups[12]

> The power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned into ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it.
>
> So it is with ideals. Ideals are thoughts. So long as they exist merely as thoughts, the power latent in them remains ineffective, however great the enthusiasm and however strong the conviction with which the thought is held. Their power becomes effective only when they are taken up into some refined human personality.[13]

μυστήρια - SECRECY

The fraternal organizations of today retain many of the characteristics of the ancient rites. Most notable among these is secrecy. Gist writes,

> Even those secret societies which conceal neither their members nor their aims take scrupulous precautions against disclosure of the secret rituals. The initiatory rites relating to the induction of the candidates into the order are usually the only ones for which the strictest secrecy is observed. Some of the rituals such as the installation service, the founding ceremony, and the like are non-secret in character. Most fraternal organizations, while frankly making public their aims and activities, frequently going to the pains of parading them before the public, place the seal of secrecy on the ritual and obligate every member to honor this ritualistic secrecy throughout his life.

Among college fraternities only Delta Upsilon, founded as the Anti-Secret Confederation of like-minded local groups, fully reveals its symbols, mottoes, and initiation to friends of the group.

Keeping inviolate the secrets of the order is usually a prominent portion of the oath of membership. As Gist notes, a "simple promise" is ordinarily not sufficient. The obligation taken by a novice in the Order of the Star of Bethlehem states

> I . . . do solemnly promise that I will never reveal the secrets that are about to be committed to my keeping . . . I will not indite, paint, print, stain, engrave, hew, mark, or cause to be done, any syllable, word, or sentence, upon anything under the heavens, which will tend to expose the secret work of this order or any part of it.

---

[11] *A concise History of Knighthood* by Hugh Clark, Heraldic Engraver, London, 1784.

[12] The material in this section is heavily based upon two works: *SECRET SOCIETIES: a cultural study of fraternalism in the United States* by Noel P. Gist, a monograph published in 1940 by the University of Missouri and *A content analysis of the esoteric ritual manuals of national college social fraternities for men* by Bobby L. McMinn, a 1979 doctoral dissertation at the University of Mississippi. Gist obtained his material on groups such as Freemasonry, Odd Fellows, and the Ancient Order of Druids from public libraries, especially the Library of Congress. McMinn obtained 22 ritual scripts (out of a possible 67) from the central office of each fraternity; he did not obtain the ΛΧΑ script.

[13] Albert Schweitzer

The oath itself often contains a self-threat, ostensibly used to impress upon the candidate the seriousness of the obligation - particularly secrecy. The Ancient Order of Mechanics of the World is typical in having the candidate bind himself

> under no less a penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark.

McMinn reports that 17 of the 22 college fraternities have a secrecy clause in their oaths but only one uses a self-threat clause. The frequency of self-threat clauses no doubt is higher among the 45 groups unwilling to share their ritual script with McMinn. The mean length of the oaths for the 22 college fraternities is 55 words, with a range from 29 to 152 words.

In Lambda Chi Alpha the desire for ritualistic secrecy prevented serious consideration of a detailed manual for the chapter ritualist until long after the death of Jack Mason. Consequently, many of his insights have been forever lost. In the Spring of 1971 a small committee designed the first High Phi Manual which reached the chapters late in 1974. Compiled primarily by Chuck Peyser, University of the South, it was intended to be replaced within five years. Although a revision was authorized in December of 1980, other projects delayed the task. The second edition of the manual, considerably enhanced both by more than a decade of discussion within the fraternity and the illustrations by Tom Powell, Western Kentucky, was issued in the fall of 1987 along with this non-confidential document.

ὄργια - EMOTION

Emotion is certainly present, and not just in the sometimes bizarre expression of self-threat obligation. The "journey" of the candidate for initiation is often blocked at various points, sometimes with the implication that the candidate has proven unworthy of membership. The flogging, knocking out of teeth, scarification, tattooing and similar practices of earlier periods has pretty much vanished.

> But these [contemporary] ordeals, while sometimes no doubt quite terrifying to the credulous and shrinking novice, are seldom if ever as excruciatingly painful as they are in the case of primitive initiations. Instead he becomes a participant in a sort of truncated ordeal.
>
> After receiving a ceremonial lecture on morality the candidate in the Sons of Osiris is left alone in a room. A member impersonating a woman, and wearing the robes of the "daughter of the king," enters and tells him that his life is in danger. While she is urging the candidate to flee with her the other members suddenly enter the room and inquire as to the reasons for her presence. She professes love for the candidate and offers to sacrifice her life for him. She is escorted summarily from the room and the novice is then handed a "cup of poison which kills the guilty but not the innocent." By this test, he is told, "we shall know if you have been enticed from the path of virtue even by a daughter of the king." The candidate is then required to drink from the cup, the test proves that he is innocent, and he is congratulated.
>
> Earlier ordeals purportedly served both the satisfy the members of the suitability of the initiates and, through the severity and sometimes horror of initiatory experiences, to impress the neophyte with the seriousness of the steps he is taking in entering the soci-

> ety. Contemporary American secret societies have preserved the lessened ordealistic features primarily as a device for indoctrinating the novice with the principles of esoteric fraternalism. Instead of being subjected to tests of physical and nervous stamina, the initiate becomes the center of a dramatic episode which ordinarily involves little or no physical endurance. Occasionally the ordeal is physical in nature, although the "tortures" are fictitious rather than real. In the initiatory rites of the Modern Woodmen of America the candidate is told he is to be "branded" so that "in case of death the body can be identified." In the third degree of the Knights of Pythias the novice is given the "test of steel" in which he must demonstrate his trust in the members initiating him.[14]

For reasons that are not entirely clear, the contemporary college fraternity has generally moved the ordeal from the initiation itself to what has sometimes been called "hell week." The events during the period ("week") prior to initiation are generally designed at the local level, in contrast with the initiation ceremony which is typically prescribed in detail by the international organization.

The very concept of **hazing** is **inconsistent with** the **ideals** put forth **in** the **initiation ritual** of virtually all college fraternities. Many of the general fraternities are making serious attempts to eliminate hazing, both physical and mental, from chapter activities. The battle against hazing is a never ending process; like crab-grass, just when you think you have it licked it pops up somewhere else.

τελεταί - EDIFICATION

> Ritualism has an intellectual side as well. We remember what we are; we evaluate what we are.
>
> Ordinarily these ceremonialized dramas or pageants are founded on some fable, allegory, myth, legend, or historical event, and it is through the dramatic representations that the moral or ethical principles are impressed upon the observers and participants. So it is that these ceremonials perform a dual purpose: they provide an emotional experience for those who are identified passively or actively with them, and they become the vehicle by which are conveyed the dogmas, doctrines, or creeds that form the moral foundations of the organizations sponsoring the ceremonial activities.[15]

The Bible appears to be the most common source of dramatic materials. Gist mentions use of legends such as the building of King Solomon's Temple, the story of the Good Samaritan, the friendship of Jonathan and David, the story of Naomi and Ruth, and the life of the Patriarch Abram. Among college fraternities use of the two great "brotherhood" passages is common: Psalm 133 and the thirteenth chapter of I Corinthians.

Non-Biblical sources that form the basis for initiations include the friendship legend of Damon and Pythias, events at George Washington's Valley Forge headquarters and the Battle of King's Mountain, the life of the pioneers in frontier days, the legendary vision and conversion of Constantine, the experiences of Robin Hood and his merrie men in Sherwood Forest, and the traditions and history of the Crusaders.

College fraternity rituals were often written by undergraduates. As one would expect, the use of legendary and historical material is both less frequent and less skillful than in organizations designed by

---

[14]Gist
[15]Gist

and for men and women in their working years. Nevertheless Gist notes that one women's fraternity bases its ritual on the Eleusinian Mysteries and a men's fraternity follows the ceremony of a student society which existed in the University of Bologna several centuries ago.[16]

COMPONENTS

Admitting the Candidate

The first phase is preparation. Usually the qualifications of each candidate for membership are examined. Candidates are then invested with raiment considered appropriate to their humble station. A blindfold (state of darkness) is often worn until just before or immediately after the obligation; its removal symbolizes enlightenment. The candidate is often required to remove outer garments and perhaps to divest himself of certain types of objects such as metallic. The candidate may have a small rope placed around his neck (Freemasonry), his hands tied behind his back (Ancient Order of Foresters), or placed in chains and bound to a stake (Odd Fellows). Meanwhile the officers, and occasionally all members, have robed themselves in the proper ceremonial attire. McMinn reports the following dialogue between the Conductor of the Neophyte and the Guardian of the Door immediately after the Conductor gives the proper number and pattern of raps.

Guardian: Who goes there?
Conductor: One who walks in darkness and seeks the light.
Guardian: How shall he find the light?
Conductor: By entering the place of light.
Guardian: How may he enter the place of light?
Conductor: By means of a secret password.
Guardian: Advance and communicate the password.

In another fraternity the following conversation occurs about an "alarm at the gate."

President: Whence come these strangers?
Guardian: From the uninitiated many.
President: What seek they here?
Guardian: Entrance to our noble Brotherhood.
President: Have they considered well the step which they are about to take?
Guardian: It is my belief that they have.
President: Who brings them hither?
Guardian: A brother of our order.

Quest

These admission dialogues demonstrate a number of typical practices. Quite often the Conductor will respond on behalf of the candidate - either directly or by coaching. The Neophyte is often a seeker set out on a journey in quest of friendship, light, truth, brotherhood.

> Always these "journeys" are symbolic in nature: they may symbolize a journey through the wilderness, or across swollen rivers; they may represent a journey toward a definite destination, or they may be symbolic of mere wandering in search of "light." Usu-

[16]The contemporary university traces its origin to 11th century students at Bologna banding together in cooperatives *(universitas societas magistrorum discipulorumque)* to obtain reasonable prices for room and board and effective teaching.

ally he is challenged by someone who demands to know his mission and perhaps his password.

> In the seventh or Royal Arch degree of Freemasonry the candidate travels a "rough and rugged" road from Babylon to Jerusalem. As he moves along at a sorry rate the conductor gives a running account of the Biblical story of the return of the captives from Babylon and adds his interpretations of the symbolic meaning of the "journey." In the Royal Purple degree of Odd Fellowship the candidate journeys through the wilderness; in the movement around the lodge room the candidate is stopped at different stations where he is lectured by different officials on the dangers and pitfalls of the sojourn. As they proceed they hear a clash of arms as if a battle were under way; they pass the ruins of a castle; they face an approaching storm; they come to a deep and muddy river and cross warily on its bridge.[17]

Stages in the Quest

The progress of the candidate on his journey is often indicated by symbolic names given to each degree or to each rank attained. Often these are references to certain qualities or values of the fraternity. Thus the Patriarchs Militant use "friendship," "brotherly love," and "truth" while the Improved Order of Red Men has "degree of adoption," the "hunter's degree," and the "warrior's degree." In Masonry the basic or "blue lodge" symbolic degrees are "entered apprentice," "fellow craft," and "master Mason," while the Knights of Pythias use "page," "esquire," and "knight." The color of the robe may change to indicate the progress (as from black to white) or the advanced candidate may be given objects such as a helmet on his head or a shield on his left arm.

In one college fraternity the neophytes as a group are seated in front of six tables with a lighted candle upon each; they are travelers in search of the City of Light; each table is an attribute to man's character: truth, wisdom, service, justice, charity, brotherhood. A speech is given by a member personifying each attribute and the neophytes are cautioned to listen well and practice the traits. In another group the neophyte's worthiness is assessed by his choice of traveling companions on a journey assisted by Knowledge. The choices are Reputation, Friendship, Self-sufficiency, Worldly Possessions, Stability, and Character. If the neophyte fails, with the help of Knowledge, to choose Friendship, Stability, and Character he is removed from the room and told to meditate about his choices; a short time later he starts once again on the same journey.

Death and Rebirth

This motif is much less common in modern groups than in earlier times. McMinn reports that only one of the 22 college rituals examined had such a dramatization. As contrasted with the number of death and rebirth symbols on college fraternity coats of arms and badges, this must be a gross underestimate of actual practice. Gist makes a similar observation about post college groups, although he notes that quite a few of these rituals have allusions to death rather than a full dramatization. Sometimes death is connected only to breaking the vow of secrecy.

---

[17]Gist

When present, the burial ceremonial tends to be carefully designed, with members and officers given a specific place to parade in the funeral procession. The one practice that seems to be all but universal among post-college groups is the use of sprigs of evergreen. Sometimes these are worn or carried by the members in attendance; often they are deposited on the casket or grave. The use of evergreen, long a symbol of immortality, is a common practice among many divergent groups, not just fraternal organizations.

In the one college fraternity using the death/rebirth theme the candidates individually experience death in the gloomy, selfish, solitary, mundane world and rebirth into a life of light, hope, and fraternal love. The neophyte is clad in a black robe and holds a candle. The conductor leads him into a candle-lit room between parallel rows of brothers who hold candles (in black robes, faces concealed by masks) to the coffin at the end. The president reads a poem depicting the lonely life of a person who has shunned friendship. The neophyte's candle is extinguished, he is blindfolded, his wrists tied, and he is placed in the coffin. The lidless coffin is carried about the room for several minutes while a chant about friendship is sung. The coffin is lowered, as if into a grave. Several minutes pass. The coffin is raised as if out of the grave, the neophyte is lifted out and the president reads a poem describing the joys and pleasures obtained from a life full of light and fraternal love.

The seasonal rebirth of vegetation is the underlying theme of **The Fantasticks.**[18] Its author, Tom Jones, states that an understanding of the work is possible only when one realizes the necessity of Winter to insure the rebirth of Spring. Near the end of the second act the Narrator, who has forced a bit of sun into the moonlight illusions and delusions of The Boy and The Girl, states

> There is a curious paradox
> that no one can explain.
> Who understands the secret
> of the reaping of the grain?
> Who understands why Spring is
> born out of winter's laboring pain
> or why we must all
> die of it before we grow again?
> I do not know the answer;
> I merely know it's true.
> I hurt them for that reason
> and myself a little bit too.

Ablution

A number of contemporary groups have a ceremonial washing of hands, usually with water. McMinn reports that three college men's groups have a purification rite, two with hand washing and one where incense is inhaled.

---

[18]From 1960 to this writing more than 11,000 performances have been given off Broadway at the Sullivan Street Theater in New York, as well as countless other performances around the country. Surely the ageless death/rebirth theme of this musical is responsible for it being the longest continuous-run in the theater.

Exposition of Insignia, Secret Signs, Mottoes

McMinn found that all college men's groups except one included a description of secret material. The most commonly explained items were the badge (19), the handshake (19), the fraternity motto, typically said first in Greek and then in English (19), the coat of arms (13), the password (13), the fraternity colors (9), a special manner of gaining entrance to the chapter room (7), and a formal challenge (6).

Gist notes the tendency for the post college groups to have secret mottoes consisting of three words. Thus we find:

Be Generous, Brave, and True (Knights of Pythias),
Virtue, Liberty, Patriotism (Junior Order United American Mechanics),
Friendship, Love, and Truth (Independent Order of Odd Fellows),
Unity, Benevolence, and Concord (Foresters of America),
Love, Purity, and Fidelity (Templars of Honor and Temperance),
Faith, Hope, and Charity (Independent Order of Good Templars),
United to Assist (United Ancient Order of Druids).

Other Components

Other components McMinn found in at least half of the groups were **investiture** of the fraternity badge, most commonly fastened to the left lapel of the neophyte's suit jacket; a formal **welcome** into the fraternity, often by the president; a formal **charge** of responsibility, particularly to fulfill the ideals and standards of the oath; and a **prayer**, usually that the neophyte remain loyal and faithful to the fraternity, typically by the chaplain with both neophytes and members standing.

Collective singing as a ritualistic device for developing *esprit de corps* and group unity is a common practice among all kinds of groupings in modern society. In post college organizations hymns and odes usually are religious or patriotic in nature, familiar songs ordinarily being employed. Reflecting in a similar manner the quasi-religious nature of the orders are specific prayers for opening and closing ceremonies and for the initiatory rites. Even more characteristic of secret orders is the ceremonial marching and parading. Each group has its own scheme including not only the ritualistic candidatorial "journey" previously mentioned but collective marching exercises either secretly as a part of the initiatory rites or publicly at other events. Drill teams are frequently maintained that vie with each other in friendly interfraternal and intrafraternal conventions.

Less frequent elements found by McMinn were a formal **proclamation** of full membership as a brother by the president; **enrollment** by the candidate signing a roll book or other document; a **circle ceremony** where members form a circle and sing prescribed fraternity songs; a formal **assurance of good faith** declaring that nothing will conflict with the neophyte's personal beliefs; and **member rededication** where the members as well as the neophytes recite the oath.

> It hardly needs to be suggested that the atmosphere of such an important and significant ceremonial should be fitting to the occasion upon whose inspirations the future of a chapter may depend. While not a religious rite in the commonly accepted meaning of that phrase, the initiation ceremonial is highly religious if the root-meaning of "religion" as "a binding fast" is recalled; or, if the import of the correct interpretation of the ideals of a fraternity is kept in mind. The spirit of all present, whether candidates or observers, should

be a right spirit; minds should be open to receive impressions; the thought of all should center round the solemn service. (It should not be overlooked that many a long-initiated member is born again during a well-rendered ceremonial.) Smoking in the hall, or whispering, or any form of disturbance should not be tolerated for a moment, in case some thoughtless member should forget himself and his whereabouts. The more dignified the speakers, the more respectful the hearers, the more effective the ritual always.

The garb of the participants undoubtedly affects a ceremonial. The candidates, if clothed in white according to the classical meaning of *candidatus*, are readily distinguished as they are led through the hall; their height seems increased; they are properly differentiated from all others in the room. If officers have robes with distinctive colors and insignia, there is an added tone of dignity and a psychological effect upon the individual who is to have a part. If all other members and visitors are clad in black robes, as usually is the case, they too, add their part thus to the ceremonial atmosphere and to the effect produced upon the candidate after he is brought to light.

Where the whole ritual is studied and exemplified as a single dramatic performance, the impression both upon novitiates and upon attending members is certain to be marked.[19]

Fraternal Symbolism

Symbols of secret orders should be viewed in their functional relation to each other, for in their totality they provide a reminder of the patterns of behavior expected as well as an emotional experience for the members.

Light and Darkness

With the lines being sharply drawn between members (of the mystic realm) and non-members (those of the profane world), secret societies find the symbolism of light and darkness a useful ceremonial concept. At the beginning of initiation in Freemasonry the presiding officer asks who is seeking entrance. The escort replies that it is "Mr. ----, who has long been in darkness and now seeks to be brought to light." After the obligation has been given the presiding officer asks the novice what in his "blind condition" he most desires, with the novice being instructed to answer that it is light. The reply is

> Light being what you desire, you shall receive it. Brethren, stretch forth your hands and assist me in bringing this brother from darkness to light in Masonry. In the beginning God created the heavens and earth. . . . And God said, "Let there be light" and there was light. In solemn commemoration of that sublime event I, in like manner, Masonically declare, "Let there be light."

At the word "light" the hoodwink is snatched from the novice's eyes and he sees the three great lights and three lesser lights of Masonry.

In the Ancient Order of the Mechanics of the World the three major lights of the Bible, a square, and a compass are similarly revealed. The three lesser lights are candles placed in a triangle representing

---

[19]Francis W. Shepardson, Beta Theta Pi; 1914 Chairman of the National Interfraternity Conference; this passage appeared in the *Theta News*, 1933.

the sun, the moon, and the Illustrious Grand (the presiding officer). At least four other post college groups have similar components.

In order to add a touch of realism to the symbolism of light and darkness, artificial lighting and sound effects are commonly produced. Usually the initiation chamber is darkened. Even more common is the practice of blindfolding the candidate before or during initiation, the darkness produced by the hoodwink being symbolic of the neophyte's spiritual state of darkness before he is admitted to the secret realm.

In the medieval Christian Church the service of Tenebrae, late in Holy Week, involved gradually extinguishing a group of candles to represent the death of Jesus. The church remained in darkness until the Lighting of the New Fire as the first portion of the Easter Vigil. At that time a central candle was lit from a newly kindled fire; other lights in the church were then lit from this central candle.

Ceremonial Altar

Most groups have a table or altar located at a position in the center of the assembly room. When a group does not use an altar, it usually has some other object such as a coffin or "council firebrand" as a focal object. Catholic societies never have an altar.

The Bible

Among Protestant organizations the Bible usually lies open on the altar; in some groups it is opened to a special passage that may change with the stages of initiation. The candidate, before taking the obligation, must often acknowledge the book by some special ritualistic act such as kissing the Bible (Knights of the Holy Cross) or placing his hand on or over it while taking the oath of obligation.

The Cross

Less frequent, although not uncommon, is the Cross as symbol of religious sentiments and imagery associated with the crucifixion of the Savior. The Masonic order uses numerous forms in the different degrees, such as the Maltese cross, Pontifical cross, Passion cross, Patriarchal cross, St. Andrew's cross, Templar cross, and Teutonic cross. The Knights of Columbus use the Lorraine cross ornamented with a representation of a dagger, anchor, and axe.

Symbolic Tools and Emblems

Several secret societies have a real or alleged origin in an occupational craft; they often retain the tools of the workmen in their ritual. The Modern Woodmen of America use the beetle (industry), the axe (power), and the wedge (progress). The Homesteaders have the three working tools of surveyor's chain (the protective circle of brotherhood), broad axe (used to smooth the roughened edges of character and mind), and mattock (a reminder of the necessity of uprooting and casting aside the snags of useless and injurious habits). The Grange or Patrons of Husbandry use the axe, the plow, the harrow, and the spade.

Other objects include the scythe (time and death), the bow, arrows, and quiver (the covenant between Jonathan and David), the heart and hand (sincerity and affection), the ark (reminder of the tablets of stone of the Ten Commandments), the scales and sword (justice), the hour glass (march of time), and the coffin (the last home of man). While fraternal emblems may be displayed before the public, either in

physical form or represented on the coat of arms or badge, the symbolic meanings attached to some of them frequently constitute a part of the secrets of the order. Several organizations have the "all-seeing eye" as a reminder of the watchfulness of the Almighty. It ranges from an indication of the just God watching over us to the need always to be circumspect in action.

The Star

As is true generally in western culture, both secular and religious, the star is a frequent symbol. The most common form is that with five points, as in the Order of the Eastern Star. Theirs is elaborately decorated, with each point a different color (red, blue, yellow, white, green), each point named for a character involved in the ritual (Ruth, Esther, Martha, Electa, Jephthah's daughter), five objects in the center (the open Bible, lilies, the sun, a lamb, a lion), and a symbol on each point (sword and veil, sheaf, crown and scepter, broken column, clasped hands). A few groups use stars with seven, nine, or ten points.

Passwords, Hand Clasps, Signals

As an almost universal trait of secret societies the password, when given in the proper fashion, is an "open-sesame" or magical key to the mystic order. In some groups there is only one password; in others, there is a word for each degree or rank; in others, a separate password for each of several challenging officials. In a few groups the passwords are changed at regular intervals varying from a month to a year. Great caution is typically used in concealing the passwords from outsiders; printed rituals distributed only among members under tight supervision typically use an asterisk or some other mark in place of the password. In some fraternities the passwords are "collected" from all present by one or more appointed officers before the meeting can be declared opened; the usual procedure is for the member to rise and whisper the word(s) in the ear of the official. Those not in possession of the word(s) are usually escorted to an ante-room and given an examination to determine if they are bona-fide members. The password has a greater protection value for large societies having a scattered membership than for small, compact groups where the members are usually well known to each other.

Most secret societies have a fraternal handclasp. Some even have a special grip for each of the degrees. Like titles and passwords, they typically are symbolic in character. Quite common in post college groups are symbolic signs, often referred to as "working signs" or "due-guards." These are special signs of recognition, salutation, distress, or request for assistance from other members of the order.

Ritual in Lambda Chi Alpha

What are the Teachings of Lambda Chi Alpha?

It teaches courage, that we shall not shrink in the face of danger, or subordinate expediency to duty;

it teaches humility, that we shall not be snobs;

it teaches dignity, that we shall not lose our respect for ourselves, or our families or our training;

it teaches self-control, that we may set proper bounds upon our desires.

It teaches us that we are ground into which a divine capacity for service has been implanted, and that it is our duty to cultivate that capacity for the good of mankind.

It admonishes us that the art of living is not an easy one, and that rewards, if they have any value, come only to the deserving.

While inciting us to virtuous living, it reminds us that no one is perfect, that error is inevitable, and that a mantle of charity should cover our condemnation of a brother's faults.

It calls upon us to productive labor, that we may advance human happiness by our active participation in the work of the world.

It shows us that life is brief, and our opportunities limited; that the sands of our existence slip by in a few moments of eternal time.

It unfolds to us the mystery of bodily death, which is transcended by a view of life in which death is but an incident.

It opens to our view the pages of holy writ, and holds up the virtues therein contained for our practice.

It reminds us that we are judged by our actions, and that misconduct cannot be forever concealed.

It displays life as a perpetual change, in which worthy motives only are eternal.

And finally it gives to us a light to be guarded in the secret places of the heart.

To every brother comes this message; it is his duty to ponder upon it, to know it, and to carry it into his life.[20]

It had been snowing since early in the afternoon and with the wind blowing hard from the Northwest it was piling high across the roads and along the fences. The six regulars who had waded through the drifts were getting uneasy about the old philosopher. Suddenly the door burst open letting in gusts of wind and snow, as the old man stumbled in but so covered with snow that he could hardly be recognized.

Hutch, the clerk, helped him unwind the three yards of hand-knitted muffler and take off his big fur coat. Laying his cap and mittens on a sack of beans and removing his four-buckled overshoes, the Sage sat down in the old hickory bottom chair and began preparations for the evening forum.

Every one kept still while he filled his pipe. He smoked in silence for a few minutes, then began: "Goin' to start a revival meetin' Sunday night. I reckon they'll get a lot of backsliders to the altar and work 'em over again. If they made religion mean more at the time of joinin', folks would stick better. Trouble is the convert don't get what he needs and don't have anything to help him live a new life."

When the neophyte is initiated he separates himself from the mass and becomes one of the brotherhood. New ideas are born. New goals raised. New ambitions kindled. He looks out upon a new life with new possibilities.

This man needs inspiration. He should receive it as the ritual is exemplified. The ritual must be made to live. The men who exemplify it must make it a part of their lives and as they exemplify it they must give the initiate a part of themselves.

The Sage of Possum Hollow Speaks . . .[21]

---

[20]John E. Mason, Pennsylvania #6, 8/11/31.

[21]J.H. Krenmyre, Iowa Wesleyan #1, in Winter 1936 *Theta News;* he was a Methodist minister.

The creators of the great rituals of history for the most part remain anonymous. The earliest ritualists, no less capable of keen insight into human character than those of today, may have created their works before there were written records, or chose to remain unidentified for reasons of secrecy, or were forgotten as functional success of their work made the identity of authorship seem inconsequential. Even college fraternities founded in the middle of the nineteenth century have significant gaps in their ritualistic history, sometimes not possessing a copy of the first ceremony.

Lambda Chi Alpha is fortunate to possess a fairly complete ritual history. We have numerous documents from the first year of the fraternity, when the initial ritual was written. Our archives contain many letters from the 1913-1914 years when the current initiation ritual was developed and from the 1920s when much of the staging was modified. And we have a reasonably complete knowledge of ritualism in Theta Kappa Nu, although the details of the local chapter origin of its ritual are lost.

The First Attempt at Initiating Members
Warren A. Cole

Unlike most fraternities, Lambda Chi Alpha began as the dream of one man: Warren A. Cole. A native of Swansea, Massachusetts, he attended both Brown University and Boston University briefly; it appears that he did not receive a degree from either. We know that he was a member of Gamma Eta Gamma, a legal fraternity that had established its second chapter at Boston in 1902. In 1915 Cole also listed membership in the Patrons of Husbandry (the Grange), the Loyal Order of Moose, and the Ancient Free and Accepted Masons. Whether these preceded or followed the establishment of Lambda Chi Alpha is unknown.

No later than his matriculation at Boston University's Law School in the fall of 1909 Cole was actively working on the establishment of an international fraternity. First he would write to a student at a college asking for the names of the Greek letter fraternities on campus and the names of at least two "good non-frat men." At least 117 attempts at writing to unaffiliated men had led nowhere when Lewis F. Drury, a student at Massachusetts Agricultural College in Amherst [now the University of Massachusetts], responded favorably on January 31, 1912. Drury and nine others petitioned to be a chapter on March 12th; Cole was so ecstatic when he received the letter on the morning of the thirteenth that he responded with approval in the afternoon mail.[22]

The group at Massachusetts was suspicious of the immediate approval of a charter since petitioners of the more established general fraternities often waited four to six years before action was taken on a petition. To allay their doubts Cole listed the names of four prominent members plus a governor purported to be an honorary member. In fact, Cole had arranged with several friends to use their names and addresses; letters in the archives clearly show that Cole wrote to Massachusetts using the names of Percival C. Morse and A.E.Long. There were no members of Lambda Chi Alpha at Boston (or anywhere else) other than Cole himself in the Spring of 1912. The group was satisfied - only Cole now had the problem of producing a Constitution and an Initiation Ritual.

Cole postponed the task by stating that he didn't have a copy of the Constitution with him in Swansea and that the names of the officers couldn't be revealed until the chapter was installed. This gave

[22]At that period the U.S.Postal Service normally had two home deliveries/pickups each weekday.

him time in mid-May of 1912 to adapt the Gamma Eta Gamma Constitution as Lambda Chi Alpha's and to work on a ritual. Apparently even that was a tight schedule as only two of the intended three degrees were ever written, with several of the symbols on the first coat of arms never being mentioned in the ritual. By the time negotiations with the President of Massachusetts "Aggie" were completed two of the original number had joined other fraternities so only eight men were among the charter members of Gamma Zeta on May 18, 1912.

Gently smiling, suave and handsome, with neatly trimmed black mustache, Cole was at all times dapper and well-groomed, never altering the standard combination of dark suit and black bow tie. Deliberate, soft-spoken and mild of manner, he nevertheless gave the impression of one whose mind was constantly at work, appraising, calculating. The magic of his personality, attuned to youth, engendered intense loyalty. It took tremendous effort and discipline to type forty to fifty letters a day in expansion efforts; it took dedication to personally type a copy of the Constitution and several copies of the Ritual for each new chapter. But no one ever mistook Warren A. Cole for an intellectual; the initiation ritual he assembled bears witness to this description. His contributions to Lambda Chi Alpha were both enormous and central to the establishment of the fraternity - but they did not include the area of ritualism in which Cole was as naive as the typical undergraduate.

Cole decided upon seven officers with the following titles:

Most Worshipful Eminent Archon [president]
Most Venerable Eminent Consul [vice-president]
Most Honorable Eminent Chancellor
Most Grave Eminent Scriptor [secretary]
Most Esteemed Eminent Quaestor [treasurer]
Most Noble Eminent Proctor [sheriff]
Most Trustworthy Eminent Tipstave [outer door guard]

The general fraternity also had seven officers, with "Supreme" inserted before "Eminent" in their titles. As is the custom in many groups, meetings of ΛΧΑ were to be opened by formula.

Archon: The hour for assembly has arrived and work of importance is a demand for our attention. Let each repair to his assigned station. Most Honorable Eminent Chancellor, are all present correct?

Chancellor: My worthy assistant, our Eminent Proctor will make examination and report.

[Proctor advances to Chancellor, receives the [pass]word and passes among those present and ascertains.]

Proctor: Most Worshipful Eminent Archon, I find from investigation that all present are correct.

Archon: Most Trustworthy Eminent Tipstave, we are now preparing for work and I hereby command you to close the gates and make them fast, that no intruders may enter.

[Pause. Tipstave closes the gates and makes them fast.]

Archon: We will now enter into spirit by giving the fraternity cry.

All: L.C.A.; L.C.A.; rah, rah, rah; Lambda . . . Chi . . . Alpha.

The meeting then proceeded with a roll call, reading of minutes, voting on new members, unfinished business, etc. An initiation was the tenth item of business, if needed. The meeting was closed with statements by the Archon and the Proctor.

THE COLE RITUAL: FIRST DEGREE

The first degree of initiation consists of seven steps.

1. The Tipstave and two chapter members acting as sponsors receive the candidate; they blindfold him and bind his wrists in the back of his body, left wrist over the right wrist.
2. The Tipstave is challenged at the door by the Proctor; a card for each "member of the laity" is passed in to the Proctor who delivers them to the Archon.
3. The Scriptor verifies that the individuals are properly on the docket for initiation [i.e., have received a favorable ballot for initiation.]
4. The candidate enters and is greeted by the Proctor with a speech describing the Proctor's role as guide upon a long journey, including "Your pathway will be strewn with obstacles, and hardships will stare you in the face, for the wanderings will in some respect represent the journey of life. But if you will feel confident in your guide you will pass safely through with perhaps only a few bruises." [The threat was apparently an empty one as nothing in the script called for any activity that would produce bruises and none of the early members recall any violent acts during the initiation ritual.]
5. The candidate is moved to a position in front of the Archon, kneeling, with one hand of each sponsor on his shoulders. Archon gives a speech including "You are received into this assembly as a seeker after wisdom" and "Your desire and search for knowledge necessarily begins in darkness and ignorance: Buried seeds wake to life in darkness and send up their germs seeking heaven's sunlight." The candidate's wrists are unbound so he "may be free and unrestrained of perfect freedom" to take the oath of the first degree, "bound only by the sanctity of his oath and his sacred honor."
6. The Tribunal [Archon, Consul, Chancellor], two sponsors, and candidate join hands and the blindfold is raised during an Archon speech on the theme of Desire and Search for Knowledge. He is told that the Consul represents faithfulness, the Chancellor represents charitable ways, and the Archon represents the peace of the Zeta[23].
7. The Proctor introduces the candidate to the general membership and all "indulge in social conversation."

THE COLE RITUAL: SECOND DEGREE

The second degree of initiation consists of eight steps.

1. The Proctor answers "an alarm at our gate" with the question, "Who comes here in the stillness of this night and interrupts our peaceful inclosure!" The Tipstave's reply is "Brothers who have pledged themselves to be faithful and obedient to Lambda Chi Alpha but now seek further instruction in the mysteries of our great fraternity."
2. The Proctor, after obtaining Archon's permission to admit the candidates, leads them around the hall to the station of Archon; the two sponsors accompany each candidate.
3. After being assured by the Proctor that the "pledged brother" has been found honest, faithful and diligent, Archon gives a speech including "the springing seed teaches us to increase in goodness, and the growing trees to aspire after higher and broader knowledge." and "Let the olive be an emblem of peace, that life may be profitable and laden with good fruits, let us all endeavor that youth may be studious and virtuous, and replete with the fruits of observation and study. The olive has a peculiar taste of its

[23]Zeta had no meaning until the development of the 1913 ritual.

own, people who have never learned to eat them scorn them, but upon trying them they are relished by the best of men; so it is with a fraternity, men do not begin to realize how great we are, and what good work we can do, until acquainted with our mysteries." and "Another symbol of our fraternity is the crescent, from the moon we get a light which guides us on our way, after the sun has set. The time for beginning great things is at the new moon, the moon when new has the shape of a crescent."[24]

4. After assuring the pledged brother that the oath will not conflict with "your moral, social, religious or civil duties," Archon administers the oath of secrecy and assistance of all brothers.
5. Archon then washes the hands of the candidate and says, "Wherever you go, whatever you do, aim to do good; you have come into Lambda Chi Alpha with clean hands, to nourish the peace of this Zeta."
6. The Proctor and candidates with their sponsors move once around the hall to the right and halt before the Consul. He gives a speech including "Our symbol of faith is the violet. Your pathway shall be strewn with flowers whose beauty and fragrance cannot fail to make life pleasant and beautiful. Wherever you go, whatever you do, whatever your calling, aim to do good, for good deeds are ever fruitful of yet more good." and "Above all remember that amid all that is bright and beautiful in nature, there is nothing which blooms with such unfading colors, there is no perfume on earth fraught with such fragrance as the flowers of faithful works."
7. After moving around the hall another time the group halts before the Chancellor. He gives a speech including "I greet you in the sweet name of charity, the most beautiful of the three graces and the cornerstone of the fraternity. The wild grape is the symbol of this grace. Gather up memories of other's virtues and pass by their faults in pity. As flowers and vines cover the rough places in nature, so I charge you to cover the faults and failings of others with the mantle of charity. The tears of the compassionate being sweeter than dew drops falling from roses on the bosom of the earth."
8. After moving once again around the hall the group halts at Archon's station. The sponsors and candidate join hands with Archon, Proctor, Consul and Chancellor around the altar; the remaining members of the Zeta form a circle around them. Archon gives a speech including "My good brother, it gives me great pleasure to welcome you here; as you are thus inclosed in this sacred circle, so does this Zeta in the name of Lambda Chi Alpha fraternity, pledge you to a pure friendship, enduring through life to shield you from harm." and "Be peaceful, faithful and charitable[25] is the constant song nature sings, through warbling birds and whispering pines, and roaring waves, and howling winds; remember that a noble mind and a generous heart are often concealed beneath the gowns of poverty."[26]

---

[24]Cole's use of material from the Patrons of Husbandry (the Grange), a secret society focused on agriculture, is quite clear here. In March of 1913 Jack Mason dismissed these ideas as "a local farming superstition" unworthy of a college fraternity.

[25]In March of 1913 Jack Mason objected to *peace* as a fraternal principle. "Fraternity is something much more than mere absence of hostility. We should be at peace with the world; with our brothers the idea of strife should never enter our minds."

[26]The fraternity vegetable, the Maine potato, was not mentioned in the ritual nor were the balance, the lamp or the meanings of ΔΦ or ΛΧΑ; undoubtedly they were being saved for the climax in the intended third degree.

In March of 1913 Jack Mason wrote an extensive critique of the initiation ritual as it then existed for consideration at the General Assembly.

> The initiate then learns our motto -- in Latin, not Greek as he expected it would be. He is also told "not to worry if he sees ΔΦ on some pins: that's only one of our little mistakes." As a grand finale the wonderful, mystical letters Λ X A are explained to him. He is then given water.[27] This is a most useful precaution, and should reflect great credit on the writer of our ritual. A man who has just learned that L.C.A. stands for L-- C-- A--[28] needs water about as badly as anyone I know.
>
> I don't want to hurt anybody's feelings by making fun of our Ritual this way. I am simply stating what a man of ordinary intelligence will think when he is initiated. His enthusiasm is apt to go down 20 degrees, and he says to himself, "Well, if it's <u>that</u> kind of a fraternity" -- and shrugs his shoulders -- "it isn't worth bothering about." Now that's the last thing we want to have happen! We want to have a ritual that will <u>mean</u> something to every man admitted to the bond of Lambda Chi Alpha. Not only that, but we want a ritual so impressive that we shall remember it in after life, at times when we shall stand in need of it. Things like that take time and hard thought. That's why we haven't had anything better up to this time.

In January through March of 1912 Cole attempted to establish a chapter at the University of Pennsylvania. Letters sent to Edward A. Curtis and Wm. A. Norwood were answered, but did not bear fruit. Then on April 15th Cole wrote to Albert Cross 2nd. Rapid progress was made after Cross' May 6th reply such that the seven charter members were installed on May 27, 1912. Cole was unable to travel to Philadelphia as he had to Amherst, so the group installed itself with the ritual received by registered mail. Epsilon Zeta came into being at Jack Mason's home when the small group took the oath and solemnly burned the piece of paper upon which the meanings of the name Lambda Chi Alpha and Delta Phi[29] were written. Ray Ferris was sick in bed, so his initiation was postponed for several days. Thus it was that the "Cole Ritual" was used to take the active membership in Lambda Chi Alpha from one to seventeen in the last half of May, 1912 [Cole plus 8 at Massachusetts and 8 at Pennsylvania; the apocryphal 8 others at Boston made a theoretical 25].

Intellectual and Historical Foundation
John E. Mason[30]

The addition of the chapter at Pennsylvania greatly benefited the infant fraternity. Albert Cross devoted his efforts mainly to expanding the number of chapters. Jack Mason and Ray Ferris turned to emblems and ritual. The Massachusetts chapter needed a coat of arms to appear in the college yearbook along with those of the other fraternities. Under pressure from Drury, Cole finally responded with a sketch and the instruction to "feel free to criticize this design." The design was accomplished by Louis A. Web-

---

[27]Immediately after the second degree oath the candidate's hands are washed. Mason was apparently using literary license to move this ceremonial to the end of the degree when the meaning of ΛXA was given while all were standing in the sacred circle.

[28]The exoteric meaning given in a 6/4/12 letter from Warren A. Cole to Albert Cross was **Loyal Collegian Associates**. But informally if not esoterically it was *Little College Asses*, part of a "get-even" joke Cole played on a roommate when he became serious about starting an international fraternity.

[29]dedimus potestatem, we have given or assumed power.

[30]Jack was born January 21, 1892; thus he was only 20-21 years old during the major work on emblems and ritual.

ster and the E.A.Wright.company of Philadelphia in mid-October of 1912; it is often referred to as "the Gamma Plate."

Ray Ferris and Jack Mason were also busy in early October designing the crucicrescent, a crescent rising behind St. George's cross that became the central symbol of Lambda Chi Alpha. Mason then turned to a redesign of the coat of arms. His initial attempt was not much better than the Gamma Plate, but after reading several books on heraldry he accomplished a design quite similar to the current coat of arms in mid-December. The desire of the new chapters at Penn State and Brown, both chartered in early November, for a new, uniform coat of arms had made rapid work necessary. At the same time Ray Ferris located the motto Χαλεπὰ τὰ καλά in Plato's *Cratylus.*

Jack Mason then turned to reading about fraternal rituals throughout the ages mainly using books in the University of Pennsylvania library, but also the New York Public Library and other Philadelphia libraries. He also drew upon his extremely intellectual Episcopal faith. The first true Assembly of the fraternity was scheduled March 22-23, 1913 at the M.I.T. chapter house. At the last minute Mason found he would be unable to attend, so he worked from 8 p.m. until 5 a.m. writing a letter for Cross to take to the Assembly. After several introductory paragraphs he extensively critiqued the ritual that Cole had hastily written [portions quoted earlier]. He then proceeded to describe his vision for a new ritual, a number of elements contained in our present initiation. Finally he turned to general operations or "usages" of chapters, recommending the selection of a fraternity whistle, some Constitutional revisions, monthly reports from a chapter in its first year, a semi-annual scholarship report from all chapters, a group photograph of each chapter each May to be exchanged with all other chapters, and many, many more items. Doubtless it was, is, and will be the most productive "all-nighter" in the history of the fraternity. Most of his comments about a new ritual are confidential, but the following overview can be printed here to indicate Mason's general approach to ritualism.

> The first question is, <u>what should be the highest aim of a college fraternity</u>? The answer is -- I think -- to have men of sterling character, who are efficient workers along all the lines of human activity; not students merely, not animals merely, but men with big, all-around sympathies, who can "deliver the goods" in whatever activity they take up. In other words we have to preach two doctrines, the doctrine of work and the doctrine of character; or, if you wish to join the two, the doctrine of mighty energy working towards a high ideal. Nothing else counts. It makes no difference how good a family a man comes from, how pleasant a chap he is, if he can't do good sincere work he's no good, and we don't want him for a brother. The people we do take for brothers we want to encourage along these lines all we can.
>
> If you don't mind my diverging a little here, I would like to refer to the Bible quotations in our Ritual. They are mostly from the Old Testament, and are not always very wisely chosen. It is not "the immense greatness of God, and our own littleness" that we should think of. It is such thoughts as that which made Ecclesiastes exclaim "Vanity of vanities, all is vanity" when he ought to have been taking care of his camel, or doing some other piece of work.
>
> We want Lambda Chi Alpha to teach something worth while in its ritual, not merely to have a lot of sentimentality about flowers and trees and "all being beautiful in nature." All

> is not beautiful in nature, and there's no use trying to pretend that it is. Is it beautiful that wolves shall carry off lambs? Who will pretend that it is? The supremely beautiful thing about nature is what we can accomplish to help our fellow men, and that's one of the first aims of a fraternity.

Warren Cole was clearly aware of the deficiencies in the ritual he had written and quite appreciative of Mason's ideas if not the tactless way in which they were often presented. Indeed, one of the most peculiar facts of our ritual history involves the installation of Beta Zeta at Maine on March 15, 1913. Cole, clearly dissatisfied with the first ritual and not having the revised ritual he had discussed in general terms with the members at Pennsylvania, chose to have the Maine chapter installed using the initiation ritual of the petitioning local fraternity, Delta Kappa.

The Assembly accepted Mason's ideas about ritual and generally ignored his other comments. A ritual revision committee was authorized with Jack as a member. When the appointed chairman failed to become involved, Warren Cole took that role. The other committee members were Lewis Robbins of Brown and Samuel Dyer of Maine with William Dwyer of Brown added later. Dyer was assigned the task of drafting the Officer Installation Ceremony[31] which, with revisions to allow for additional chapter officers, is currently used. So important was the Assembly at Boston that its date, March 22nd, is celebrated by the international fraternity as Founder's Day.

At a later period, probably in the 1920s, Jack Mason looked back at what he considered the significant steps in the writing of our present initiation ritual.

1. conference with Cross and lengthy correspondence with Robbins.
2. conference with Cole, Dwyer, and Dyer at which notes for the ritual were read and discussed. [Narragansett Hotel in Providence]

   > The conferees asked for "a private room and a table." As they had taken their grips with them, hotel workers became suspicious, believing it a combination drinking and card party, and warned the conferees that they surely would be arrested! .... Shortly after their arrival..., the meeting place was found to have certain inconveniences, and it wasn't before Dyer had squashed several of these that the reading of the ritual could be started.
3. solitary work [by Mason] at Block Island (Rhode Island) which completely made over the text and arrangement of the lessons.
4. writing from the Block Island outline in New York with Cross (a demon of energy) and Robbins (source of many valuable suggestions) in the fall of 1913.

---

[31] In an undated letter Mason wrote to Dyer: May I ask you to work up the "Election and Installation of Officers"? Use your own judgment entirely. I would, however, suggest that the "Presbyter" be made master of ceremonies. (He is usually a faculty or older member, an "elder" appointed by the G.H.Z. as advisory member.) The officers should take an appropriate pledge, there should be some sort of "transfer of gowns" or something of the kind. There should really be two pledges: one, administered by the retiring Archon, of fidelity to the Zeta; a second, administered by the Presbyter, of fidelity to the G.H.Z. The Presbyter should make a "charge" or address to in-coming officers, including remarks on "what ΔΠ should mean to you as an officer of the Zeta." We must increase the dignity of our officers, make them take more pride in their work. The installation ritual is one way of doing this, and as such is extremely important. I rely on you to furnish us with some "good stuff" along these lines.

Although the third degree was still not in polished form, the ritual as rewritten by Mason, Cross, Robbins, and Cole was adopted at the Worcester Assembly in April of 1914. A motion to have the ritual printed did not carry.

The Ithaca Assembly in December of 1914 voted to have an annual exemplification of the ritual at each Assembly under the general direction of the Grand High Pi; this custom has continued to the present day, although the Grand High Pi has never been directly involved. (Mason once suggested that the initiation, fully memorized, be exemplified by the international officers; he was duly ignored.) The Ann Arbor Assembly in December of 1919 finally authorized the printing of the ritual. At the Indianapolis Assembly in December of 1920 the regalia was standardized and a ritual for opening and closing a business meeting, drafted by Carl W. Rich of Cincinnati, adopted.

A smaller contribution of Mason's involved the naming of the Zetas. Cole had intended to follow the Greek alphabetical order, but made the mistake of assigning letters when a chapter was but a mere possibility rather than when it was ready for chartering. Thus in March of 1913 the first seven Zetas were ΑΓΕΖΙΛΒ. Jack Mason devised a 24 word sentence that began with the first seven letters in proper order and that contained each Greek letter once. Α(A) good(Γ) energetic(E) Zeta(Z) is(I) Lambda's(Λ) boast(B) -- "Strength(Σ) from(Φ) 'Delta(Δ) Pi(Π)'", our(O) motto(M), to(T) each(H) through(Θ) union(Y); excellent(Ξ) character(X) only(Ω), knowing(K) no(N) retreating(P) steps(Ψ). When the twenty-fifth chapter was chartered a prefix using the same letter sequence was selected.

There have been only two deviations from the scheme to date. When the local at Georgia Tech was chartered in 1942 it was permitted to assume the designation Beta-Kappa Zeta almost 30 years "early" to commemorate its existence as a chapter of the national fraternity Beta Kappa.[32] At the Union with Theta Kappa Nu in 1939 chapters on campuses without a Lambda Chi Alpha chapter were designated in the Theta-, Kappa-, or Nu- series. For example, the first chapter in ΘΚΝ precedence, Howard [now Samford], was designated Theta-Alpha Zeta. In the 21 cases where both fraternities were present on a campus the combined chapter used its ΛΧΑ Zeta designation, with the appropriate ΘΚΝ designation being left permanently unused. Thus Florida has always been Epsilon-Mu Zeta. It also was the third chapter in ΘΚΝ sequence; hence Theta-Epsilon Zeta as the third in the sequence Θ–Α, Θ–Γ, Θ–Ε, Θ–Ζ .... is permanently reserved in honor of the ΘΚΝ chapter at Florida.

Contributions of ΘΚΝ

The founding of ΘΚΝ occurred when the representatives of eleven local fraternities signed the League and Covenant. Subsequently a man became a member by signing the same document near the end of the third degree.

ΘΚΝ LEAGUE AND COVENANT

IN THE NAME OF GOD, AMEN: We whose names are signed hereto, together with all others who may become associated with us by signing these articles, being impelled by the spirit of brotherhood, do establish the [designation] CHAPTER of the THETA KAPPA NU FRATERNITY and agree to maintain it; hereby

[32]The other existing chapters of Beta Kappa merged with Theta Chi in 1942.

declaring that our basis for union and the fundamental principles of the THETA KAPPA NU FRATERNITY are embodied in this, our solemn League and Covenant.

FIRST - We, each of us, agree with every other to accept and regard everyone who shall be admitted into the THETA KAPPA NU FRATERNITY as a brother, to extend to each the obligations and privileges of friendship, to protect the characters of our brothers from slander and to live within our fraternity and through our lives in the bonds of friendship and brotherhood.

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

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

FOURTH - We severally league and covenant ourselves together to build our fraternity on the teachings of the Holy Bible, seeking truth as revealed in the Scriptures and practicing morality for its own sake, always remembering that "Righteousness exalteth a nation but sin is a reproach to any people."

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

RITUAL IN ΘKN

Three editions of the ΘKN ritual exist in the archives: an initial, unpolished edition printed shortly after ΘKN was founded in 1924; a more complete but essentially unchanged edition printed in 1928; and the highly condensed version approved by the eighth Grand Chapter in 1938. The following is a description of the 1928 document, an initiation ritual that was but a slight modification of that developed by the ΦKN local fraternity at Howard (now Samford) - one of the founding chapters of ΘKN. The only information that we have about the writing of the ritual at Howard is that George A. Neely, Theta-Alpha #2, was heavily involved.

Eight officers are involved in the ceremonies of ΘKN:

The Principal Triangle, each with a triangular pedestal before his chair:

Archon - seated in the North, with the coat of arms on the wall behind his chair; his pedestal has a crimson Δ on the face of the column

Oracle - seated in the East; his pedestal has a crimson A

Treasurer - seated in the West; his pedestal has a crimson Π

A similar triangle:

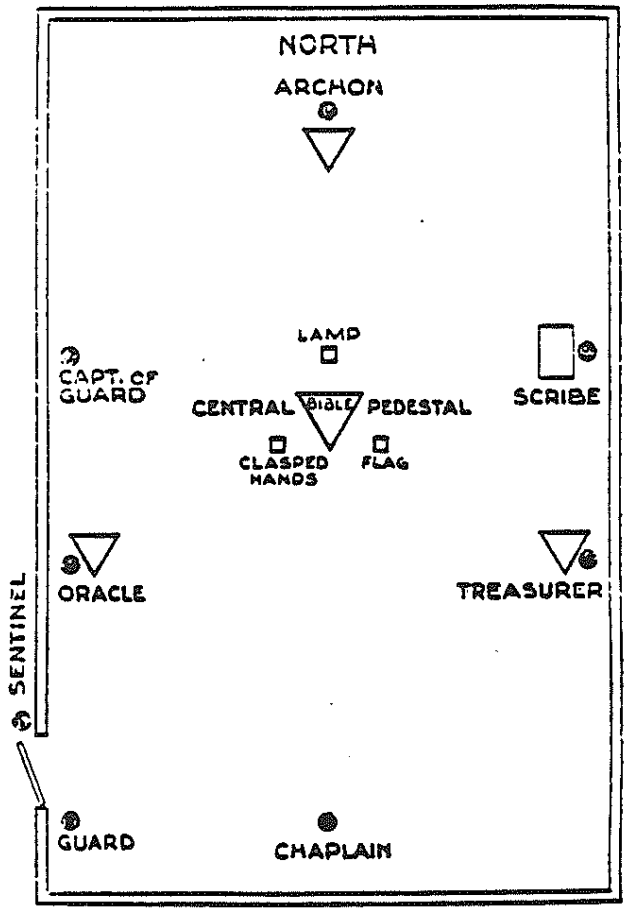
Chaplain - seated in the South, with the chapter Charter on the wall behind his chair

Captain of the Guard - seated in the West

Scribe - seated in the East

In addition there is the Guard seated just inside the door of the Chapter Room and the Sentinel stationed just outside the Chapter Room door.

In the center of the room there is a triangular pedestal with the Holy Bible, open while the Chapter is in session; this Central Pedestal or Altar has a crimson H on each of the four sides. Three square pedestals are arranged in a triangle around the Central Pedestal, containing a small cast of the clasped hands of friendship, a small Grecian lamp, and a small flag of the U.S.A.[33] At the beginning of the INITIATORY DEGREE the pedestals are covered with BLACK felt covers, eight inches wide and hanging about eight inches over the end of the pedestal. For the FIRST DEGREE a GOLD cover, six inches wide and two inches shorter than the black cover is placed over the black cover. For the SECOND DEGREE a CRIMSON cover four inches wide and two inches shorter than the gold cover is placed over the gold cover. For the THIRD DEGREE a WHITE cover, two inches wide and two inches shorter than the crimson cover is placed over the latter. All four covers are in place during BUSINESS MEETINGS of the chapter.



FLOOR PLAN OF CHAPTER ROOM

The Archon, Treasurer and Oracle wear black gowns with flowing sleeves and with four stripes of one-half inch silk braid down the front (two gold nearest the front edge and two white ones each one-half inch from the gold). On the left breast of each gown is a Tudor rose in white felt appliqué. These officers

[33]"Should a Chapter of the fraternity be established in Canada, the Canadian flag should be used."

wear a white cape lined with crimson and extending in length just below the coat sleeve. They wear black caps about four inches high without brim or visor, having three rows of one-quarter inch silk braid (gold, crimson, and white, in order named, beginning at the bottom), and with the Syriac numeral in white felt appliqué on the front.

The Chaplain's costume is the same as that of the principal officers', except that the gown has a crimson cross on the left breast; the cape has crimson crosses on both breasts; and the cap has the Syriac numeral in crimson. Other officers' equipment shall be the same as that of the principal officers except that the robe has the Syriac numeral on the left breast in white; the cap has two rows of one-quarter inch silk braid (gold at bottom and white above); and no cape is worn. The Captain of the Guard shall bear a spear seven feet long with a black shaft and a gold head. The Guard shall bear a spear seven feet long with a black shaft and a silver head.

Each member wears a black robe with flowing sleeves and with the Syriac numeral on the left breast in white. The cap is the same as the Chapter officers' but without the braid.

As was true of Cole's ritual, initiation was one item of business during a meeting of the chapter.

1. Opening Ceremony. The Archon said to the Captain of the Guard,

   > You will inform the Sentinal that we are about to open our Chapter, that we may renew our Covenant. Instruct him that he shall securely guard the Chapter, and should he observe any worthy friend passing whom we are willing to have assume our obligations, he shall offer him our hospitality and assistance.

   This instruction was carried out ritualistically by the Guard, the Sentinel, the Treasurer, the Oracle, and the Chaplain.
2. Roll Call
3. Reading and adopting minutes of previous meeting
4. Installation, initiating, affiliation, or reception ceremony, when necessary
5. Literary exercises
6. Reports of officers
7. Reports of committees
8. Reading correspondence
9. Election or installation of officers, when necessary
10. Proposals for membership
11. General business
12. Roll call
13. Closing Ceremony. The major component was the following statement by the Oracle.

    > Brothers, as we go forth may it be in the spirit of brotherhood. It is ours to teach by example and precept, that "a friend sticketh closer than a brother." As we go about on our campus we should remember that we are to be friends, not only to our own group, but to all who are worthy. There is always some student who needs a friendly handclasp or a cheerful greeting; some student who will be a success if encouraged, but who, without that encouragement, will fail. It is ours to offer to this student the friendship which he needs.

    A portion of this speech was added to the closing ceremony of the Ritual for Conducting Business Meetings in 1984.

"TO GAIN ADMISSION to the Chapter Room while a Chapter is in session, give the raps. The Guard within will answer you and open the door, and if he recognizes you he will admit you; otherwise you must be vouched for by some brother or examined by a committee appointed by the Archon. Upon entering the Chapter Room, go to the center of the base of the Principal Triangle, face the Archon, and form the symbol of the Everlasting Triangle, holding the hands about the height of the waist, eight inches from the body, and parallel to the floor. The Archon will recognize you with the same symbol. You may then be seated.

"TO ADDRESS THE ARCHON during the meeting, arise and give the symbol of the Everlasting Triangle. The Archon will respond with the same symbol.

"TO RETIRE before the Chapter is closed, go to the center of the base of the triangle and make the symbol of the Everlasting Triangle as before. When the Archon recognizes you, you may retire.

"One blow of the Archon's gavel calls the Chapter to order, two blows causes it to arise, and one blow of the gavel when the Chapter is standing, seats it again."

At the Union of ΛXA and ΘKN in 1939 the initiation ceremony of ΘKN became, in condensed form, the Associate Member Ceremony of the larger group. The major components that were used are mentioned in the following description of the ΘKN ritual of initiation. All ritual work was done individually except for the second portion of third degree.

ΘKN INITIATORY OR PLEDGE DEGREE

1. The candidate is blindfolded and has a chain passed over his shoulders and tied around his wrists; the room is darkened. The pedestal and altar cloths are black. Chopin's "Fifth Nocturne" or some such music is very softly played during the entire degree.

2. The Captain of the Guard and the Guard admit the candidate at the entrance door.

Captain of Guard: "Who disturbs the deliberations of our Chapter?"

Guard: "A stranger, Mr. ..... who wishes to become a brother."

Captain: "Whence came you?"

Guard: "From the world outside where all is discord, hatred, and contention, and where one strives alone to make a man of himself."

Captain: "Why came you to our door?"

Guard: "Because I had observed that you were a band of brothers who by your fraternal assistance helped every man to be a man."

Captain: "Are you prompted by any other motive than that of mutual assistance and brotherhood?"

Candidate: "I am not."

After Archon gives his permission for entrance, the Captain says

My friend, you are about to enter upon the most important journey of your life. .... You will not at this time be admitted to membership. Before this important step can be taken you must prove your true worth. Your way will not be easy; many things will be expected of you. .... You will be asked to do nothing that will conflict with your code of morals or that you will be ashamed of in after life. With this assurance on my part, are you willing to proceed?

3. The Oracle speaks about the objectives of ΘKN; this speech is now given by the High Alpha as a Summary of Ideals in the Associate Member Ceremony.

4. The oath of a pledge.

In the presence of God and these friends whom I hope to know as brothers, I, (name), do solemnly promise that I will never reveal any of the secrets I shall learn at this time or at any future time to any person or persons whomsoever unless I know him or them to be entitled to receive the same. I furthermore promise that I will live true to the principles of Theta Kappa Nu Fraternity and endeavor in every possible way to be worthy of your trust. All this I promise under no less a penalty than that of losing my self respect and the respect of these my friends. So help me God, and wilt Thou keep me from wavering from this my vow.

5. Archon: "Brother Captain of the Guard, our friend being bound to us by irrevocable ties you will release him from his chains and restore him to light."

6. The candidate is asked to make a monetary contribution to the Scholarship Fund. The money was sent to the general fraternity where it was used to award an annual scholarship for graduate study.

7. The Archon speaks about the concept of quest and of fraternity; these speeches are now given by the High Delta in the Associate Member Ceremony.

ΘKN FIRST DEGREE OR DEGREE OF LEARNING

1. The pedestal and altar cloths are gold with a black border.
2. A formal entrance procedure similar to that in the pledge degree.
3. Archon asks questions of the candidate and administers the oath.

In the presence of God and these witnesses, I, (name), do solemnly vow, upon my sacred honor, as I have heretofore done, but with these additions: That I will regard all members in good standing as my brothers, and that I shall never in any way do anything nor permit anything to be done, if within my power to prevent it, that will in the least be harmful either physically or morally to my brothers. I furthermore promise that I will endeavor to attain the highest possible standard of scholarship and to bring credit to the Fraternity and my school thru my scholastic attainments. All this I promise and vow with a firm and steadfast resolution never to waver from this my obligation, under no less penalty than that of losing my good name, of being hated by my brothers and despised by all mankind. So help me God, and wilt Thou keep me from wavering from this my obligation.

4. Archon speaks about Learning; this speech is now given by the High Phi in the Associate Member Ceremony.

ΘKN SECOND DEGREE OR DEGREE OF PATRIOTISM

1. The pedestal and altar cloths are crimson with gold and black border.
2. A formal entrance procedure similar to that in the pledge degree.
3. Archon administers the second degree oath.

In the presence of God and these friends whom I hope to know as brother, I, (name), do solemnly promise and vow as I have heretofore done but with these additions: I will always honor and respect my flag and if necessity demands will give my life in its protection. I furthermore promise and vow that I will not stand by and see my country's flag insulted without doing the utmost in my power to prevent it even to the extent of meeting death as many a patriot has done before. I promise and vow that I will exercise my rights of citizenship when possible and will accept my share of civic responsibilities when called upon by my fellow citizens: I will support and defend our public institutions such as the public

school and the church; and I will defend the rights of free speech, free press, and religious liberty and will not abuse these rights thru my practices. All this I solemnly promise and vow with a firm and steadfast resolution to perform the same, without the least mental reservation or self evasion whatsoever, under no less penalty than that of being known as a traitor to the cause of free government and being published thruout the world as such. So help me God, and wilt Thou keep me from wavering from this my obligation.

4. The Oracle speaks about patriotism; this speech is now given by the High Beta during the Associate Member Ceremony.

5. All present arise, salute the flag, and say

I give all that I have or ever hope to have that this may be a government of the people, by the people, and for the people.

ΘKN THIRD DEGREE OR DEGREE OF MORALITY OR VIRTUE

FIRST SECTION

1, The crimson pedestal and altar cloths remain.

2. A formal entrance procedure similar to that in the pledge degree.

3. Archon administers the third degree oath.

In the presence of God and these my friends whom I hope to know as brothers, I, (name), do most solemnly promise and vow as I have hereto done, but with these additions: I promise and vow that I will strive to the utmost of my power to make of myself a true man, and that I will never bring disgrace upon my Fraternity by immoral actions either secretly or publicly. I furthermore promise and vow that I will defend virtue as I would my own life. I re-affirm my determination to be true to the principles of Theta Kappa Nu forever.

All this I most solemnly and sincerely promise and vow with a firm and steadfast resolution to perform the same, without the least mental reservation or self-evasion whatsoever, under no less a penalty than that of having my name published to the world as the name of one who has been untrue to his vow, of being hated by my brothers, and despised by my fellow men. So help me God, and wilt Thou keep me from wavering from this my obligation.

4. Archon explains the symbolism of the pledge pin.

SECOND SECTION

5. The room is lit by candlelight - a black candle on Archon's pedestal, a gold candle on Treasurer's pedestal, crimson on Oracle's pedestal, white on the stone altar which is placed between Archon and the central pedestal. The Chaplain is in an anteroom.

6. Archon speaks.

It is indeed the close of the day. The North Star will soon be in the heavens reminding us of our undying purpose in the conquest of the world. We have made progress, our coffers are filled; from North, South, East, and West the tribute comes and we are proclaimed world sovereigns. Yet, my brothers, we have failed. We are not loved, we are not welcomed, we are not acclaimed with joy. Hatred for us fills the hearts of men everywhere so that our very lives are constantly endangered. Brother Guard, bring the hemlock that we may die as did our great Socrates.

7. The drinking of the hemlock is interrupted three times: by the Captain of the Guard who mentions Fellowship, by the Oracle who mentions Wisdom and Knowledge, by the Treasurer who mentions

Patriotism. A fire is lit to each of these 'gods' but the fire dies in each instance and they return to the goblets of hemlock.

8. The Chaplain enters in a long, flowing white beard, tattered robe, carrying a staff and a bag containing scrolls. The fire this time continues to burn, the cloths everywhere turn from crimson to white (with crimson, gold, and black border), the hemlock to wine.

9. The Oracle reads from a scroll:

> From now henceforth and forever I demand not sacrifice but service. Greater love hath no man than this, that a man lay down his life for his friends. Do unto others as you would that others do unto you. Love thy neighbor as thyself. We are asked to sacrifice only by service to our fellowmen.

10. The symbolism of the triangles is explained (see page 35).

11. The Chaplain speaks.

> Brothers, since the Great Teacher of all times gave His life as a sacrifice, bread has been symbolic of our bodies, which should be given in service for our fellows. Repeat with me, "I give myself in endless service to my fellows." Since that day wine has been symbolic of our life's blood which should be given if necessary in this service. Repeat, "I will give my life's blood for the cause of virtue."

12. The coat of arms is explained (see page 36).

THE MYSTERIES OF ΘKN

The Everlasting Triangle is equilateral. At its angles forming the very foundation of our Fraternity are to be found smaller triangles supported by columns Διδασκᾶλια[34], Αδελφότασ[35], and Πατριοτικοσ[36]. Connecting these smaller triangles are invisible yet everlasting lines Νικομεν[37], Κατα[38], and Θεου[39]. Translated they mean **Learning, Fraternity**, and **Patriotism**. "Through God we conquer." In the center is another triangle supported by the column Ηθοσ[40] or Virtue upon which rests the Holy Bible. The Holy Bible is to be our guide; in it we are to find all truths necessary to govern us in life. The symbol of the Everlasting Triangle is made thus (demonstrates[41]), and reminds us that if we, as members of ΘKN Fraternity, are to reach the highest possible standard of morality or virtue, we must ever bear in mind that the triangle formed by the tenants of our institution must never be broken.

The **Four Cardinal Points** of our Fraternity are symbolized and explained as follows: the CLASPED HANDS are to remind us that we should ever be willing to reach out the hand of assistance to all who are worthy. The LAMP is the symbol of learning. The FLAG is to be the emblem of any country in which ΘKN is found and should be not only the national emblem but also the symbol of sacrifice for others. It reminds us of the duties we owe to our country and thru her to the countries of the world. The HOLY BIBLE teaches us that if we are to attain the highest ideals we can only do so thru the help of God.

---

[34] διδάσκαλοσ means a teacher or master.

[35] ἀδελφότησ means brotherhood.

[36] πατριώτησ means one of the same country, πατριωτισ means one's native land.

[37] νῖκοσ means victory, νῑκᾶν means conquer.

[38] κατά means throughout in the sense of place.

[39] θεόσ means God, θεῖον means God in the sense of Providence.

[40] ἦθοσ means an accustomed place or habit leading to the notion of mores or character. ἠθικόσ means moral or ethical

[41] form a triangle with the thumbs and first fingers

White is emblematic of morality or virtue. Socrates identified Virtue with Wisdom, which he conceived to be the knowledge of good, holding it to be incredible that any man could *know* and yet not *act* in accordance with good. Aristotle regarded virtue as a habit implying the choice of excellence in conduct. Behold, white also adorns our entry![42] We shall now come and go thru doors emblematic of virtue. As we pass out into the world, may our lives be as pure as the portals thru which we pass.

The coat of arms consists of a shield with a chevronny[43] of eleven in argent and sable, and with an inescutcheon gules in the center of the same. Surmounting this shield is a lion rampant gules, holding pasewise a white rose slipped proper. Beneath the shield is a scroll bearing our open motto: "vir quisque vir est."

The significance of our coat of arms is as follows: the chevronny of eleven signifies the eleven different "houses" or chapters that united to form Theta Kappa Nu at the time of our founding. Argent in heraldry is the term for silver. Sable is represented by black and signifies secrecy. In days of old when a knight[44] had won special merit upon the field of valor, he was permitted to put upon his shield an inescutcheon. In Theta Kappa Nu the inescutcheon signifies loyalty and patriotism. Each chapter may adopt its own inescutcheon and in this manner be distinguished from all other chapters. "Gules" in heraldry is the color crimson and signifies strength, manhood, charity, and loyal affection. The lion rampant upon the crest is a red lion standing upon its hind legs. It signifies protection and defense, which our Fraternity provides for its brothers. The white rose is an emblem of honor, integrity, and uprightness. The suggestion therefore, of our entire coat of arms is "Strength, defending honor, and righteousness." The open motto upon the scroll is "Every man a man."

My brothers, it is now my privilege to present to you the badge of Theta Kappa Nu Fraternity. The four triangles on your pledge pin have now become significant. The three triangles are Διδασκάλια, Αδελφότασ, and Πατριοτικοσ connected with the fourth, Ηθοσ. Or again, the three triangles are Νικομεν, Κατα, and Θεου. "Through God we conquer" and the center one reminds us that the God to whom we go for strength ever watches over us and guides our destiny. In the central triangle you will observe the white rose of the Fraternity surrounded by the Syriac numeral eleven which also reminds us of the eleven founding chapters of the Fraternity. It is now your privilege to wear this badge with pleasure to yourselves and honor to your fraternity.

THE CURRENT RITUALS

For a given individual, the first contact with ritualism in our company is the Associate Member Ceremony. The man's experience continues through portions of the Fraternity Education program and the Pre-Initiation period that focus on ritualism. Then there is the important, albeit brief, period in which the initiation ritual is exemplified by the brothers followed by a description of some of the features of the initiation (the ZAX Technical Sessions). At some point in the year there is the Installation of Officers.

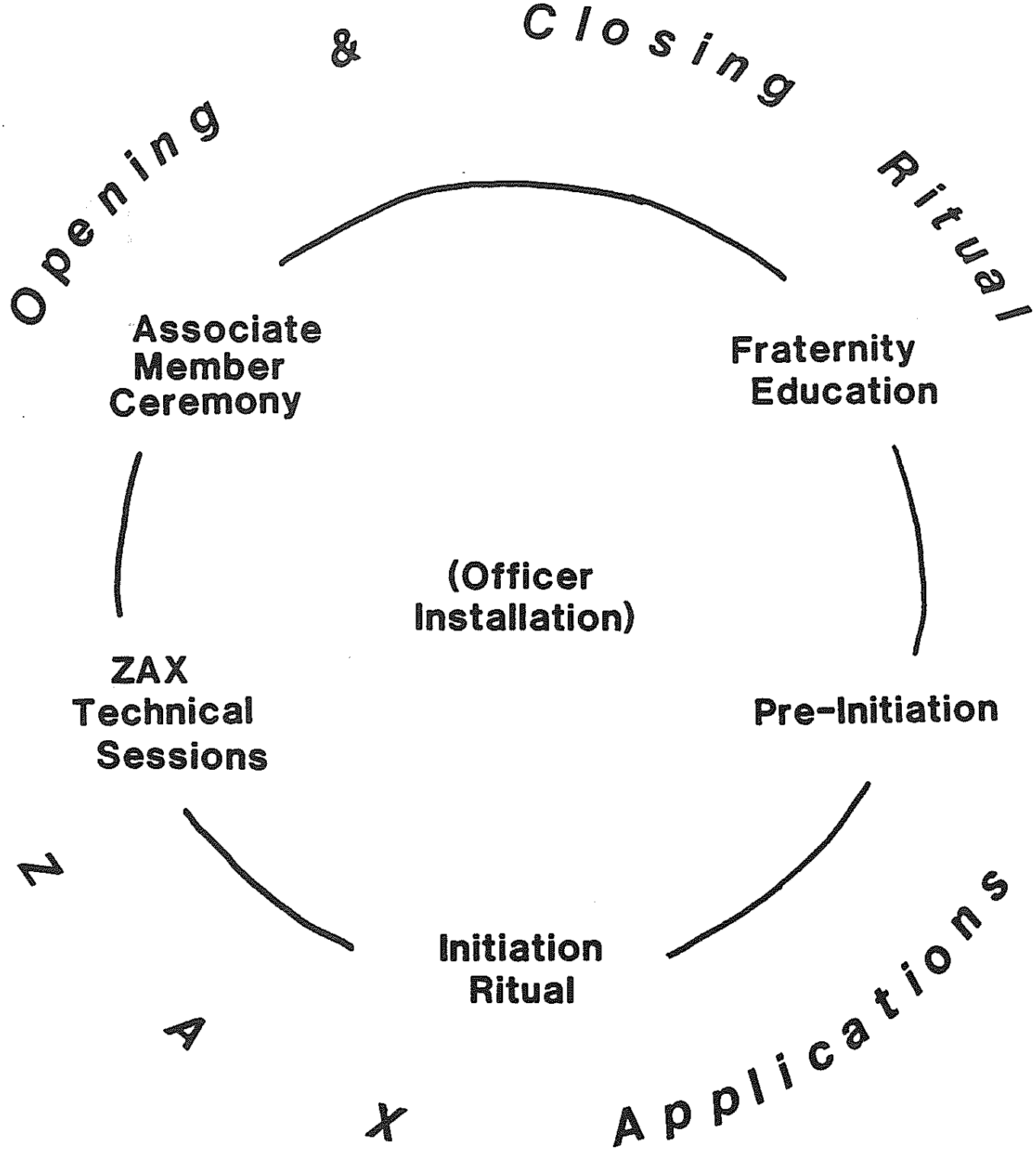
But more important than any of the activities in the inner circle of the diagram are the daily ritualistic activities of the chapter. A reminder of our ideals occurs in the Ritual for Conducting Business Meetings. Even more important is a chapter program known as ZAX-Applications. Zeta Alpha Chi is interpreted as **anything** outside the formal ceremonies that increases the understanding of the principles of ΛΧΑ; it is as varied as a 5 minute workshop at a regular chapter meeting, a session where brothers discuss the implications of a portion of our ritual, and increased understanding from the rehearsal of a degree team.

---

[42]white drapes replace the black drapes at the entrance door.

[43]ordinarily *chevronny* refers to an even number of chevrons equally spaced; *chevronels* is the proper term.

[44]the helmet on the ΘΚΝ coat of arms is that of a knight or baronet; this is indicated by being full-faced, visor open



THE RITUALS OF ΛXA

Emblems

The Badge

When Warren A. Cole finally succeeded in establishing the first two chapters (Massachusetts and Pennsylvania) in May of 1912 he needed to supply that most public of fraternal emblems, a badge. Cole was almost certainly familiar with the badges of the four men's social fraternities then at Boston: Beta Theta Pi, Theta Delta Chi, Sigma Alpha Epsilon, and Zeta Beta Tau; the first two had badges in the shape of a shield, the latter two in a diamond shape. He was aware of the Phi Beta Kappa "key" and as a member of Gamma Eta Gamma professional law fraternity owned a shield shaped badge.

Cole reportedly[45] based his design on a combination of the crescent shape from the badge of Kappa Sigma ["the prettiest pin prior to ΛΧΑ," he later stated] and the monogram of Greek letters from the badge of the Kappa Theta local fraternity at M.I.T. Cole could readily have come into contact with the Kappa Sigma badge at Brown, Harvard or Massachusetts; it seems more likely, however, that the monogram idea came from the Phi Delta Phi professional law fraternity with a chapter at Boston than from a M.I.T. local.

Three major emblems from the ritual were placed on the rising crescent containing the ΛΧΑ monogram: the letters ΔΦ for the secret motto, an olive twig, and a bunch of grapes. Cole sent these specifications to a number of jewelers who presented possible designs for his approval. The E.A. Wright Company of Philadelphia submitted the version that appeared on the first coat of arms.

When the badge was produced, possibly by J.G. Johnson of Boston, a black enamel oval was added to surround the letters ΔΦ. The olive twig below ΔΦ was in green enamel; the bunch of grapes above ΔΦ was in purple enamel. Thus, with gold forming the body of the badge, the fraternity colors were present on the original badge.

Cole expressed his understanding of the importance of fraternal jewelry in a letter to Albert Cross at the Univ. Pennsylvania on May 14, 1912.

> The matter of badges while in a sense is a secondary matter yet in my experience in rushing men at chining [recruitment] season amounts to a whole lot upon causing them to decide in favor of entering a fraternity. The pins, hat bands, frat pipes, neckties, are a sort of plaything which brings out the childish curiosity of the prospective candidate.

On May 22nd Cole sent his personal badge to Cross so that a Philadelphia jeweler could use it as a model in manufacturing badges for the chapter at Pennsylvania. The Penn chapter was formally established, by mail, on May 27th. Correspondence between Cole and Cross over the next few months traces the evolution of our badge.

---

[45] according to Jack Mason

Your pin received O.K. - (ΔΦ don't mean damn fool does it - a good joke).[46] - I think jewels would look better, just the leaves and fruit, I suppose, but a little red jewel at the points or near same would possibly look well."[47]

Talked with a jeweler [William Thegen's Sons of Philadelphia], and as our fellows want jeweled pins, he suggested the following.

Where the dots are shown he proposes to place [tiny] emeralds and amethysts, thus carrying out the idea of chosen colors of the grapes and olive branch, and he said that it would be impossible to bring out the tiny designs of the fruit and leaf features, so suggests covering that part with jewels in the jeweled pins, for as he said, the glitter of the jewels would entirely hide the other designs anyway, and trying to show them on jeweled pin would only make it a much more expensive proposition, and give a much less attractive pin.[48]

In response to a question about the University of Pennsylvania using either ΣΦ or ΣΔ on the pin in place of ΔΦ, Cole replied, "The letters 'ΔΦ' upon the pin are symbols of our motto as you have probably already found by looking over the copy of the constitution. These letters must remain upon the pin, but if you wish to substitute emeralds and amethysts in place of the wild grapes and olive leaves that can be done as the stones will represent them in colors, and I myself think the pin ought to be a good one."[49]

Our jeweler is Mr. - - Thegen, 618 Chestnut St. - Phila. An embarrassing question was put up to me by one of our fellows [Jack Mason] who is a much better student in languages than any I ever met or heard of around Penn. He wants to know if that wasn't a little error when you chose the word P--- to fit the symbol Φ? He claims the letters should have been Π for P. Of course it doesn't matter a d-- bit, but what do you think of that yourself? I hadn't given it a second's thought, but took it on faith.[50]

Am sending your pin by registered mail, as ours are at last finished. The workmen must have misunderstood the arrangement between Thegen and myself for they used large jewels and only six of them at that. The pins don't look half bad, however, as the jewels liven them up considerably. Price net as they stand is $9.00 my sketch at bottom may give you an idea of how they look.[51]

---

[46]At this point ΔΦ stood for dedimus potestatem, we have given or assumed power. But Cross' suggestion certainly was in keeping with the meaning of ΛΧΑ at this period [Little College Asses]. It is also similar to Jack Mason's inquiry on January 4, 1913 if the meaning of ΦΠΓ, the open magazine, wasn't Friends Gabbling Gossip? Cole replied that it should be ΠΠΓ, standing for Purple, Green and Gold, another confusion of Φ and Π for Cole.

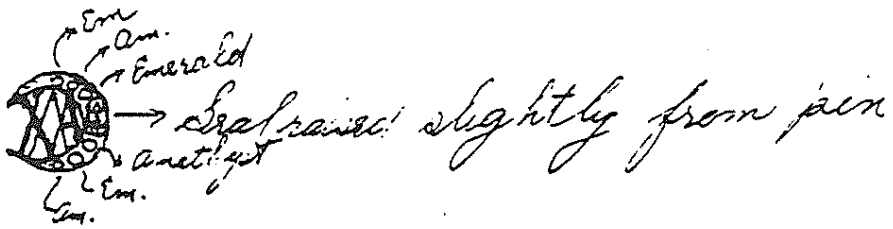
[47]Cross to Cole on May 23, 1912.

[48]Cross to Cole on May 25, 1912

[49]Cole to Cross on May 28, 1912.

[50]Cross to Cole on June 9, 1912.

[51]Cross to Cole on June 17, 1912.



In answer to your question regarding the Greek Letter Φ. Φ - for P - I will say that when the idea was presented at founding of L.C.A. the originator [Cole is writing about himself] was not well versed in Greek and followed the English form Δ.Φ. instead of the Greek symbol of Δ.Π. so Delta Phi is correct as per pin.[52]

I have received the estimates from Edwards, Halderman & Co. of Detroit and they are quite reasonable in the prices of pins. Their full jeweled pin 14K opals crown set around crescent, pearls set upon "Lambda", amethysts and emeralds set upon crescent, seal with ΔΦ in brilliant gold.

They will make this pin up for $15 which is the cheapest bid I have had from any jeweler yet.[53]

> Some of our Arts men want to know if that Φ on our pin can not be changed to Π, as it was meant, for two reasons. 1st and least they object to explaining to Greek scholars about the error. But mainly because ΔΦ is our biggest and most powerful Frat. at Penn, and they are liable to raise a howl about the prominence of those letters, and if they should it would sure cook our goose at Penn. Personally I don't care, for I'm not afraid of anyone, let alone those d-- soreheads, but some of our fellows are more particular.[54]

Regarding that question of substituting "Π" for "Φ" I will say that it has been upon my mind ever since last spring when you first mentioned it to me, and in the new plate of coat of arms which Gamma Zeta is having made for their use I have directed them to use "Π". I think the better to get around the matter is to let it work out gradually and in my designs for pins I can have "Π" used and in this way it will save friction which would otherwise develop if the matter should be changed at once. You can tell the men of Epsilon Zeta that should they desire pins with "Π" they should send me their order and I will forward them prices etc. I am getting quite a number of good prices on pins and I myself think that the men who are having pins made through me by our regular fraternity jeweler are getting better pins for their money than through other jewelers who are making up the pins in small quantities. Of course it is optional and the man can get his pin made by a local jeweler if he so prefers.[55]

---

[52]Cole to Cross on July 15, 1912.
[53]Cole to Cross on September 3, 1912.
[54]Cross to Cole on September 12, 1912.
[55]Cole to Cross on September 19, 1912.

Pin arrived O.K. and I thought it pretty, though a trifle flashy. The fellows who are considering other jeweled forms don't seem to think much of it. A big firm member said it looked like a ladies brooch.[56]

The pin is very pretty I think, and as I notice, the exact duplicate of the pin on the coat of arms, so naturally I'll keep this pin always. One objection, the opals are set too far apart and away from the pin, but if they were just as on pin in coat of arms it would be ideal.[57]

Although Cross liked the pin, it did not meet the expectations of others at Penn. Ray Ferris later recollected, "when I first saw the pin, I almost swooned for to me it resembled a grammar school class pin of some sort. I particularly disliked the flat letters, Lambda Chi Alpha. I consulted with Jack Mason and told him of a pin which I had in mind but was not artist enough to draw. Jack got busy, drew a rough sketch and worked out some improvements on it. The two of us then went to Mr. Clegg of Hoover and Smith [Philadelphia jeweler] and had him make the pin."[58]

Mason described the modifications in a letter to Cole. "After some experimentation, we gave up the idea of following the fraternity colors in the stones, and had a pin made with eight close-set pearls, four above and four below the ΔΠ. We then tried two modifications in the shape of the black enamel plate, so that the stones now set in more snugly than they did before. Some members complained that the monogram in the old design seemed to read ΧΛΑ so we had the Λ completely raised, and close-set with eleven pearls. We also experimented with various shaped crescents until we got what seemed the most graceful form. This pin conforms to the standard design in every respect and has been much admired by members and outsiders."[59]

Not everyone was enthusiastic about the crescent badge. The brothers at Penn. State, for example, preferred a badge that more strongly featured the monogram.[60]

During the first half of 1913 the styles of badges were far from uniform. The earlier badges supplied by Cole had consisted of one piece; they were available at various times with the enamel grapes and olive twig, with three amethysts and three emeralds on the crescent, with eleven tiny pearls on the Λ in addition to the amethysts and emeralds. Members at Massachusetts, Penn State, and the Brown undergraduates favored these colored stone varieties. The Brown alumni and all members at Bucknell and Worcester preferred an all-pearl (six on the crescent, eleven on the Λ) badge. The Michigan and Rutgers

---

[56]Cross to Cole on November 4, 1912.
[57]Cross to Cole on November 6, 1912.
[58]Ray Ferris writing in 1927
[59]Jack Mason to Cole on January 6, 1913.
[60]Paul Bingamon to Cole on December 1, 1912

men obtained all pearl badges from Hoover & Smith. M.I.T. and Maine members wore a variety of plain, colored stone, and all pearl badges obtained from Cole. Equally varied were the badges at Pennsylvania, with at least three different sources represented: Thegen, Cole, and Hoover & Smith.

Both the wide variety and the high cost (the crown set full pearl Hoover & Smith badges were $18.00) bothered Cole who proposed requiring new initiates to purchase a plain (no stones) badge as a part of the initiation fee. As work on the revised ritual progressed, Mason also came to favor a standardized form of the badge. Cole's idea of an inexpensive badge as a part of the initiation fee was dropped due to the desire of Michigan and Cornell undergraduates for the more expensive badges.

> Because of certain changes which have been made in our Ritual this summer by the Ritual committee the styles of badges have been more or less limited. The stones used in a badge should be white stones [as] the $8.25 badge with eight pearls set upon crescent and with eleven tiny pearls set upon the Lambda. This badge is the one referred to in the third degree of the Ritual. It relates to the passage where the Archon says "Thou shalt not cast thy pearls before Swine."[61]

The L.G. Balfour company first manufactured the ΛΧΑ badge at the request of the Cornell chapter in the fall of 1913. Since the Balfour salesman was under the impression that he was being asked to duplicate a badge for a local fraternity, the eight badges were handled as a special order. One of the Cornell members wrote to Cole:

> Have received the $8.75 crown set pin and find that it is quite an improvement over the close set pin. The workmanship of this crown set pin does not at all compare favorably with the one shown us by L.G. Balfour Co., Attleboro, Mass. for $10.00. I would urgently suggest that you write this firm in the official name of the fraternity for a sample of their work. If you can get better goods and quality for better prices for ΛΧΑ, it certainly is up to you to do so.
>
> Hoover & Smith had a man up here recently. Their work or prices do not appeal to us.
>
> The crown setting of this Balfour Co. is a Tiffany setting, not a make shift as I have already seen. It certainly is the neatest badge I have yet seen. Has it all over Moore's $16.50 pin [the whole pearl badge sold by Cole]. I wish you would consult with this firm Cole. Since seeing their product I have been entirely dissatisfied with the one I ordered of you.[62]

> When I received your letter I immediately sent to Attleboro and saw the sample badge. It surely is a fine piece of work. The die itself is exactly like mine. The stone setting is what makes his pin show up. I find Balfour Co. to be a new concern in Attleboro [founded 1909], the firm is made up of men who have been connected with the large College fraternity houses. They are out to get business and are underbidding any concern just to get the business. They are putting that badge out nearly at cost.

---

[61] Cole to Wilkins on August 27, 1913; the passage was apparently soon discarded for it does not appear even in the rough drafts of the initiation ritual from the Narragansett Hotel conference or Mason's Block Island work.

[62] letter dated November 9, 1913.

"I find the Balfour people to be good fellows to deal with.[63] They showed me the sample. The Lambda on the monogram was not correct. I showed him a sample badge I had with me and he said he would fix it up like the one I had.[64]

Cole subsequently had Balfour manufacture some of the badges he sold. In December of 1913 the Balfour Co. suggested that Cole contact the High School in Fall River, Mass. as their agent to obtain an order for class rings. Since the freshman class had not yet organized the arrangement did not result in an order. Some unknown disagreement led to Cole preventing the Balfour Co. from becoming the official fraternity jeweler at the Worcester Annual Assembly in April 1914. Instead Cole was to obtain jewelry from various manufacturers and use the profit from sales to support his travels for ΛΧΑ to visit chapters.

The L.G. Balfour Co. became the official fraternity jeweler shortly after E.J.C. Fischer became Grand High Alpha in 1920. An "improved" design with convex lambda and a deeply beveled chi and alpha proved unpopular because the stones set in the curved lambda frequently dropped out of their setting. In 1925 the present style was adopted in three sizes in three metals: yellow, white and green gold. The standard settings for the eleven stones in the lambda were half pearls, whole pearls, rubies, emeralds, and diamonds although other stones were permissible.

In 1971 Burr Patterson & Auld and J. O. Pollack were also authorized to manufacture ΛΧΑ badges.

The early 1920s saw much concern over who was permitted to wear the fraternity badge; today the argument seems ridiculous at best. On July 30, 1921 Jack Mason as Insignia Committee Chairman wrote to wrote to Administrative Secretary Bruce McIntosh:

> The ΛΧΑ badge is the ΛΧΑ badge, both to members and (more especially) to outsiders. The badge is given only to one's fiancé. Convention ruling, 1913. It is mere evasion to excuse the giving of the Fraternity badge to unauthorized persons merely because of a slight difference in size. If a woman wears the ΛΧΑ badge it is a sign to the Brotherhood and to the world at large that she is under the protection of ΛΧΑ. Why should promiscuous females carry an emblem which proclaims them entitled to such protection, both to the Fraternity and to the world at large, when they have no just claim to such protection? If a member or his fiancé wants a standard size, intermediate size or small size that is his affair. But a Fraternity obligation is everybody's affair. I am reminded of the character in Dickens who excused the fact that she had an illegitimate baby "because it is such a little baby.
>
> I am having Balfour make up a cross and crescent pin with ΛΧΑ on the shield as the Official Badge of Friendship. A member may give this, or any other piece of hardware, to any woman that he takes a temporary fancy to. It carries no promise of protection from the Fraternity, and is simply a casual compliment. It may be made of platinum, gold, silver, brass or tin, and may be jeweled with diamonds, pearls, garnets, emeralds, rubies, sapphires, or any other stone fancied by the member or his inamorata. It does not require the

---

[63]Lloyd G. Balfour, Sigma Chi, was one of the recipients of the ΛΧΑ Order of Interfraternity Service when it was instituted in 1960. He was Chairman of the National Interfraternity Conference in 1940 and 1941. During the mid-1920s and in 1944 and 1945 the jewelry royalty amounted to one fifth of the general fraternity's income. This was true during World War II only because Balfour chose to pay a fixed fee royalty to ΛΧΑ despite negligible sale of jewelry. From 1920 until his death "Bally" was a strong supporter of ΛΧΑ.

[64]Cole letter dated November 13, 1913.

salute or removing one's hat (which I personally give to a woman wearing the badge, even if otherwise unknown to me, at the same time showing my own badge in explanation, which I have found always taken in good part as a compliment to the woman and to the Fraternity).

The Coat of Arms

Success in establishing chapters called for more than a badge, however. Lewis F. Drury, Cole's first contact at Massachusetts, wrote to Cole

> In our annual year book published by the junior class each frat has its seal or coat of arms. I don't know just what you call it. But it takes up most of a page and has the pin and motto worked up in a design. We would like to know what arrangements we can make about borrowing the plate or having one made for use in publishing the annual.[65]

Regarding the plate, I will say that all the chapters will have the same coat of arms, seal etc. and the plate to be the same design as in use for all chapters. The plate should be begun upon within a short while as it takes quite a time to work out the design and get the die, engraving, etc.

The best parties to get it from are E.A. Wright or Dreka, both of Philadelphia, Pa.

When we had only one chapter, namely at B.U. we did not have a plate containing coat of arms etc. made, but now as we have M.A.C., Univ. of Penn., and Rensselaer, we should have one plate to answer for the whole fraternity and not a different one for each chapter.[66]

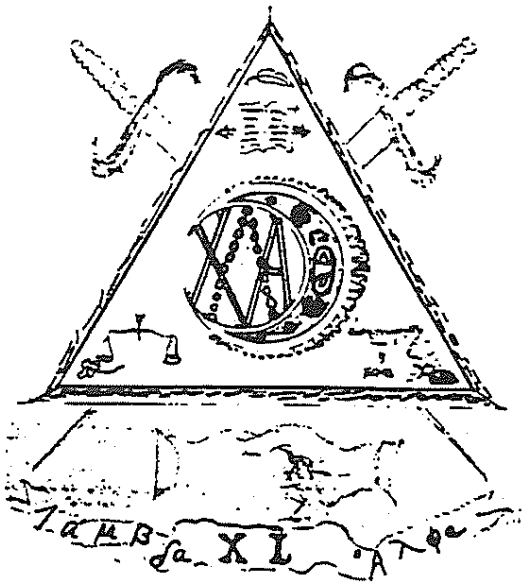
THE GAMMA PLATE

On September 12th Cole sent Webster a drawing with the comment "Feel free to criticize this design." We have no record of what modifications, if any, were made by the men at Massachusetts. It is possible that Cole's first drawing was similar to the one Cole sent to Pennsylvania in late September or early October of 1912.

---

[65]Drury to Cole on June 6, 1912.

[66]Cole to Drury on September 3, 1912. In reality there was no functioning chapter at Boston (B.U.) and Rensselaer was but an initial contact that was not fruitful; our Rensselaer chapter was not chartered until 1937. It is curious that Cole mentions neither the Penn. State nor the Brown chapters which were chartered in November of 1912.



The basic shape is a triangle with a purple violet, bunch of wild grapes, and an olive leaf in the apexes and the balance, lamp and open book near the apexes. In the center appears the badge, with nineteen pearls on the Λ, three amethysts and three emeralds on the crescent with ΔΦ in an oval. A row of opals appears in crown setting around the crescent. A pair of crossed swords form an "easel" for the triangle with clasped hands and a banner with Λαμβδα Χι Αλφα on a banner beneath.

On October 15th Webster wrote "I just received a proof of the engraving. It is perfectly satisfactory. Their artists represented more clearly the different emblems than you or I." The whole diagram was surrounded by fleecy clouds. Since it was designed for Gamma Zeta and first appeared in the Massachusetts *Index*, the first coat of arms is often referred to as the "Gamma Plate."

THE CRUCICRESCENT

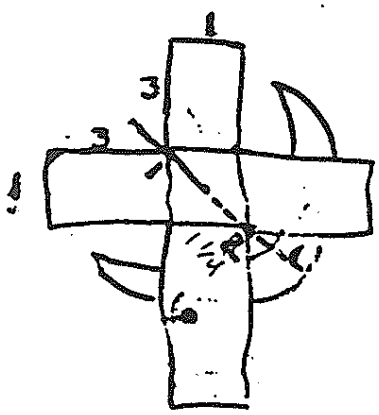
On October 17, 1912 Jack Mason wrote an anonymous letter to Penn's Most Worshipful Eminent Archon, Albert Cross, for transmission to Warren Cole proposing a new symbol for ΛΧΑ.

> I wish to put before the members of ΛΧΑ the desirability of having a distinctive symbol or emblem, in addition to the crescent which forms our badge. This conveys no complaint whatever against the present form of our pin. Far from it. I don't know of any fraternity pin that excels ours in beauty. What I do think is that we should concentrate our fraternity spirit in some one symbol, by adopting something with a decided meaning, sentiment or ideal. Any one I think will admit that our pin does not possess this peculiar qualification.
>
> If we can agree on such a symbol, I would propose gradually to introduce it into our new plates (in college records or year-books), our new stationery designs, etc., without altering any present forms of design. The new would thus grow up beside the old in perfect harmony.
>
> Below I give a list of "points" which a fraternity symbol of this kind should have.
>
> 1. It should be distinctive. An excellent example of this is the "T" or Cross of St. Anthony adopted by ΔΨ, whose graduate chapters style themselves "The Saint Anthony's club." Another is the St. George's cross of ΣΧ.

2. It should be impressive, should attract attention either by its beauty or by a suggested meaning, which ought not, however, to be too obvious. The key of ΦBK. {"Philosophy is the guide (or key) of life"} is a fair example.
3. It should be simple. A whole mess of parts distracts the attention, and lessens the effect.

The design which I enclose herewith meets all these points, I think. A crescent (already one of our symbols, appearing on our pin) -- the symbol of aspiration, a noble ideal -- sacred in Roman times to the chaste Diana, in Christian times to the Virgin Mary, hence also a symbol of purity; -- the crescent (a high ideal, let me repeat) is seen rising behind a cross -- the symbol of sacrifice, of Christian fortitude in the supreme moment of trial. The significance is evident the moment it is pointed out. "The Cross and Crescent of Lambda Chi Alpha" teach that perfection is attained only by absolute devotion and self-sacrifice to a high ideal. Brief, complete. A few changes (or rather additions) in the ritual will make a most impressive effect, by adopting this symbolism. The design in itself attracts attention and respect, as well as curiosity: it conveys the idea "Here are people with something to say," where a mere coat of arms would be passed by without a second glance.

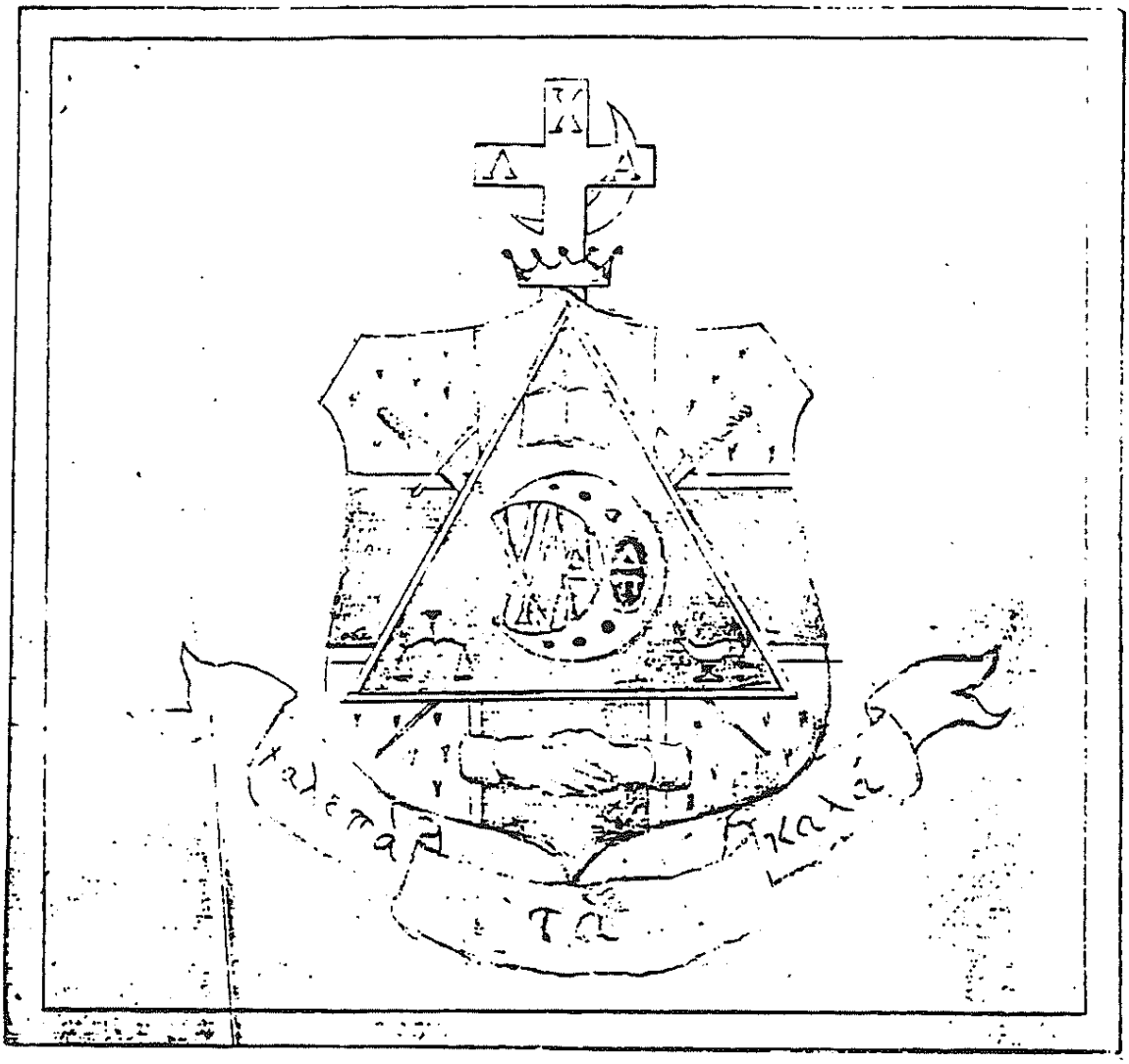
Furthermore, the idea has not been used before. To the best of my knowledge and belief it will be original with us, never having been used by any society before, I think, and I am practically certain not by a fraternity.[67]



On November 12th Cross wrote to Cole that he had a "greatly improved" coat of arms to send him. On December 1st he sent Jack Mason's first attempt at a revision of the Gamma Plate. The violet, grapes and olive leaf were omitted, a shield was added as background with a crown and crucicrescent emerging from the top, ΔΠ replaced ΔΦ on the badge although the oval was retained, the opals were removed from outside the crescent, and the motto Χαλεπὰ τὰ καλά replaced the fraternity name on the banner.

---

[67]Mason was decidedly incorrect about prior use of the crucicrescent. It is found in medieval heraldry where the crescent as a trident is sometimes combined with a form of cross, among at least one American Indian tribe's symbols, among the Persians and Saracens, and on top of some Russian church spires dating from the late 15th century. Our archives include a picture of a crucicrescent surmounting a flag staff at an unknown location and a crucicrescent from a church bulletin that describes it as from "an old French calendar."



Sometime, probably late in 1912, Jack Mason took his revision of the Gamma Plate to Mr. C.I. Clegg of Hoover & Smith jewelers in Philadelphia to obtain a bid on its manufacture. Mr. Clegg's reaction, according to Mason, was "The design is not heraldically correct. Mason, why don't you read a book on heraldry?"

MASON'S REVISION

On January 6, 1913 Mason wrote directly to Cole.

In regard to the coat of arms and other designs, I would say that soon after its foundation Epsilon Zeta formed an art committee, of which it has been my honor and pleasure to serve as chairman.

We took up one by one the various problems in design confronting the fraternity, and tried to solve them to the best interest of ΛΧΑ.

The flag, seal, and coat of arms were more formidable things to run up against. The crescent alone didn't seem quite characteristic enough; the potato didn't work in well;

neither did the olive. We were stumped for a while. There was only one way out, and that was to invent some new symbols. We decided we must have a motto. So I went to Brother Ferris, A.B., our classical scholar. He kindly referred me to a quotation in Plato's "Cratylus": (Socrates:) παλαιὰ παροιμία ὅτι χαλεπὰ τὰ καλὰ ἐσιν ὅπη ἔχει μαθεῖν -- or as the passage stands in Jowett's translation: "There is an ancient saying that hard is the knowledge of the good" -- in freer English, "What is worth while is difficult."[68] This struck us as a good motto for an energetic, rising fraternity, so we adopted it, with thanks to Bro. Ferris.

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

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

Here is where nine out of ten frats. run up against a snag. They either make their designs out of their own heads, without consulting the rules of heraldry -- and these rules are very complex and exacting -- or else they put the whole business in charge of an engraver, who doesn't care a rat about appropriateness or anything else, so long as he gets his money. In either case there is nearly always some blunder or other -- often many. If you turn through the plates in a class record, the messes you see parading as coats of arms are simply ridiculous. One frat. had a bendlet sinister on its coat of arms -- which in heraldry is the sign of an illegitimate child! Many have no crest; or if they have, it isn't fixed properly at all. The important rule that "metal shall not be placed on metal, or color on color" is often violated. Often parts of the design are left hanging in the air, the designer entirely forgetting what a coat of arms means.

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

To make a long story short: we took the cross and crescent, the book, lamp, balance, the crossed swords, the clasped hands (will Gamma Zeta[69] accept our thanks for these suggestions?), the "delta," the olive branch, the motto and the pin, and did our best to make a consistent design which should embody them all.

This design is one of the richest and most elaborate that any frat. has ever turned out; and I really think it is one to be proud of. We have put it in the hands of an engraver [Chas. H. Elliott Co., Philadelphia] and hope to conclude negotiations inside a month.

We feel that there are no two ways about it: that we must get this design through. Lambda Chi Alpha is the youngest of the great frats. We have their experiences and their blunders to profit by; and Epsilon Zeta feels as I know everyone present must feel: that when ΛΧΑ does a thing it does it right.

---

[68] "Naught without Labor" is a better "free English" form for a motto.

[69] Mason was apparently unaware that Cole had suggested these symbols to the Massachusetts chapter.

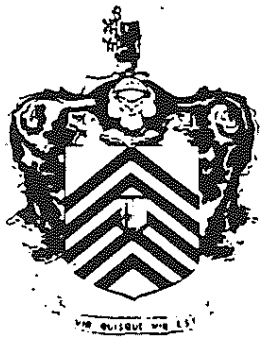
Mason's revised design was slightly modified before being adopted by the fraternity. The open motto **Per Crucem Crescens** was added along with the banner at the top; rays coming from the cruci-crescent were added; the style of the helmet and sword handles were modified; the mantling was made more elaborate; the letters XOAZ were placed on the book. Despite all of the research Mason made one error: the style of crown used indicates distinguished service in the Crusades ("the East"). Apparently he found Louis Robbins' argument persuasive:

> I like the Crown Celestial as it is. Americans are not apt to be critical in the matter of heraldic niceties, and I believe that in cases like this appearance actually bears more weight than does precedent. And cannot the "service in the East" business be made to bear some significance? Sort of fits with our crescent, for one thing. Apropos of this I am reminded that one of our alumni was born in Burma, another in Japan and one has seen five years service in the Philippines, while several of the undergraduates are looking forward to careers in the Orient. "Service in the East"? Why sure.

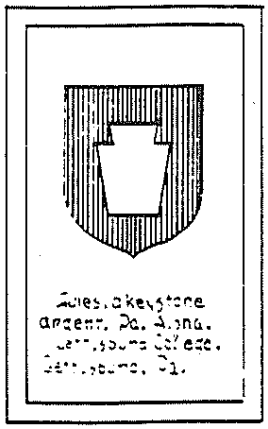
At Pennsylvania an exposition of the emblems on the coat of arms was first given, practically as it now exists, as a supplementary ceremony of initiation until the current initiation ritual was adopted. The coat of arms design was copyrighted on October 4, 1913.

ΘKN COAT OF ARMS

When Theta Kappa Nu was founded in 1924 it was decided to emphasize the drawing into one body of eleven previously separate local fraternities in its emblems. In the crest of its coat of arms was a red lion holding a white rose; the rose was said to have eleven petals, one each for the original chapters, and four stamens or heraldic "seeds" for the four founders. The body of the shield was rather simple, consisting of heater shields for both the escutcheon (outer shield) and inescutcheon (inside shield). The open motto on the ribbon underneath, **Vir Quisque Vir Est** or "Every Man is a Man," again emphasized the importance of individual talents gathered together for the common good.



The coat of arms as usually displayed with a solid red inescutcheon is that of the national fraternity of ΘKN. Few today are aware that each chapter of ΘKN had its own coat of arms consisting of the national arms but with its own inescutcheon replacing the solid red heater shield. A few of the chapter inescutcheons have been lost (or, perhaps, never existed). Examples from four of the founding chapters of ΘKN are reproduced here: Howard (now Samford), Gettysburg, Drury, and Simpson.



REVISION AT UNION

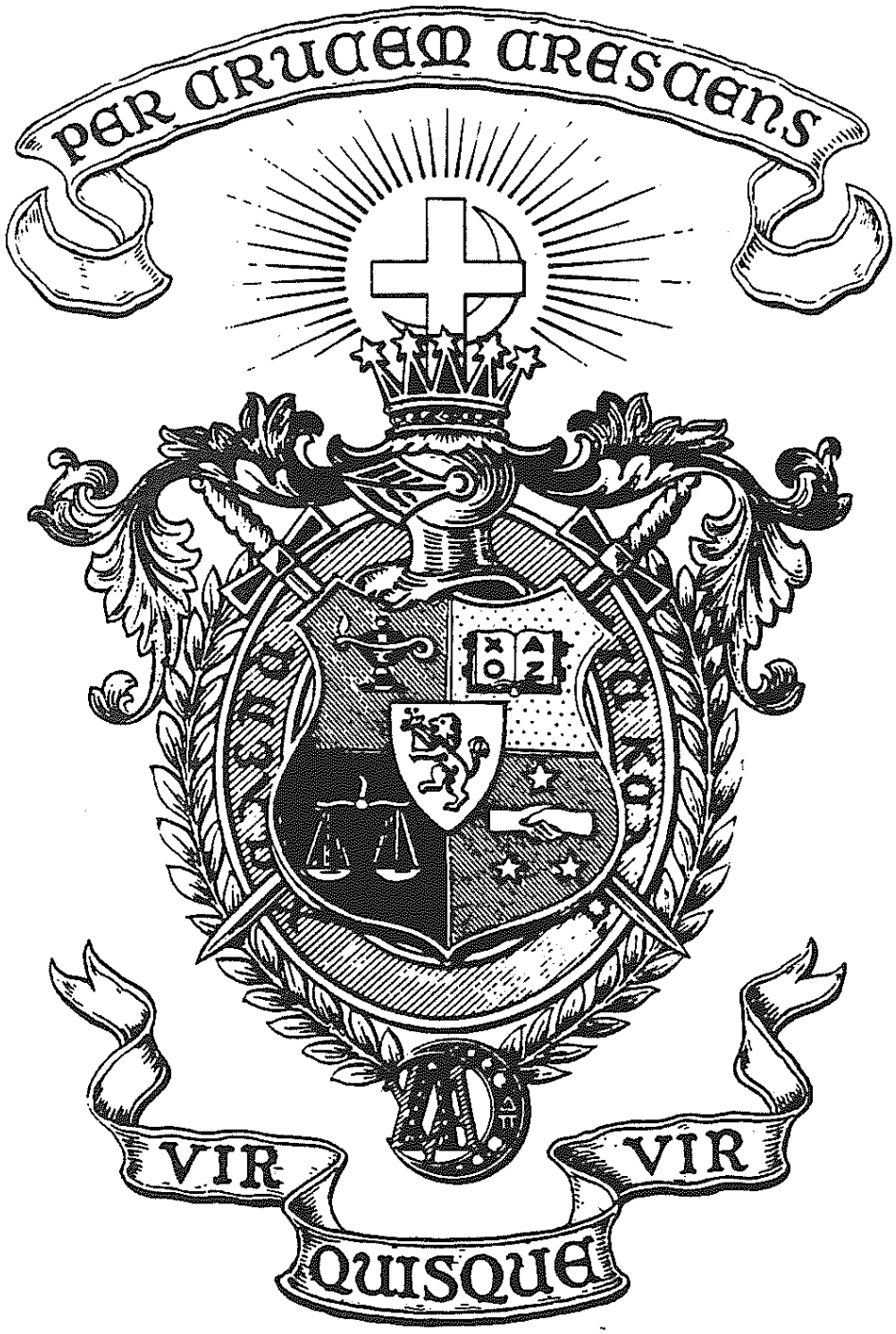
As part of the union of ΛΧΑ and ΘΚΝ in 1939 the coat of arms was modified. In heraldry an inescutcheon or small shield placed in the center of the escutcheon or larger shield denotes the union of two noble families. The less elaborate heater shield bearing the lion clutching the white rose was added to the ΛΧΑ coat of arms; in addition the shortened ΘΚΝ motto **Vir Quisque Vir** replaced the name Λἀμβδα Χῖ Ἀλθα on the lower ribbon. The use of ΘΚΝ's heater shield as the inescutcheon for ΛΧΑ's cusp shield introduced a slight error. In proper heraldic usage the escutcheon and inescutcheon are of the same shape. The Merger Committee felt it more important to retain the original ΘΚΝ shape than to follow the rules of heraldry. The lion was changed to black since, according to Mason, a red lion looked like a splotch of ketchup and broke the harmony of the design.

OUR BLAZONED ARMS

The current coat of arms of ΛΧΑ is blazoned (described in technical language) in the expanded form for clarity. Descriptive comments are interspersed with the blazon.

Escutcheon **Quarterly 1 vert, a lighted lamp contourne or; 2 or, an open book proper charged with the letters Chi, Omicron, Alpha, Zeta sable; 3 sable a balance or; 4 vert, a pair of clasped hands argent between three mullets in chevron or; inescutcheon argent, a lion rampant sable clutching pasewise a white rose slipped proper; all enfiled with by a riband purpure edged of the last argent on which is the motto** χαλεπὰ τὰ καλά.

The colors and metals mentioned are green (vert), gold (or), proper (in its natural colors), black (sable), silver (argent), and purple (purpure). Positions mentioned are flame to the left (lamp contourne), on top of (charged with), equilateral triangle resting on its base (in chevron), upright with one leg raised, ready to strike prey (rampant), holding up and forward with the hands (clutching pasewise), and encircled



COPYRIGHT 1940 BY LAMBDA CHI ALPHA FRATERNITY

by (enfiled with). Slipped indicates that the rose is just as it would be torn from the branch, i.e. with leaves; mullets are five-pointed stars.

The shield is quartered, the most common form of division. The quarters are numbered beginning with the upper left, then upper right, then lower left, then lower right. The color of the background appears immediately after the number, the color of an object immediately after the object. The charges or symbols on each quarter were originally for identification; later they came to symbolize the origin, attainments and aspirations of those who bore the arms.

Crest and Helmet **Issuant from a crown celestial or, ensigning an esquire's helmet proper, a cruci-crescent rayonne or.**

A crown celestial is one whose points are topped by mullets; rayonne refers to radiating light rays.

The crest was originally a protection against sabre cuts -- it later was elaborated into a symbol identifying the individual warrior or his house. The cross and crescent are very ancient symbols central to our ritual; we also use the crucicrescent as the official recognition button.

When knights rode back from battle, their custom was to hang their shields upon the wall with their helmets above them. The helmet on the coat of arms (in profile, of steel, visor closed) is that of a squire or apprentice to a knight, suggesting the youth of our average undergraduate. The officially granted arms of all corporate bodies in England bear the helmet of an esquire. The term "esquire" also meant a gentleman, however, so our helmet is also the symbol of good conduct. The overall message of this particular form of helmet is honor without rank, the position of most undergraduates. The crown, a symbol of sacrifice, also suggests nobility of character; the "crown celestial" indicates our "royalty" is gained in knowledge of having striven for our ideals.

Mantling **Mantling vert, lined or.**

Mantling falls away from either side of the escutcheon; it originated in the cloth covering of the metal helmet due to the burning heat of the Eastern sun during the Crusades and possibly as a rust preventer. It was later found to deaden the sword cuts and occasionally to entangle an opponent's sword, and thus was adopted in more temperate climates. A tattered mantle would indicate a prominent position in the forefront of a battle, thus implying an honorable record. Our mantling is purely decorative.

Supporters **a pair of swords in saltire, points downward, argent, pommels and hilts or.**

In early coats of arms the supporters, which actually held up the shield, were often men or animals. Later the addition of items simply to give balance or for other aesthetic reason came into being. The two crossed (in saltire) swords are appropriately chosen in the sense that they are the defenders of our principles declared by the emblems on the shield; they form a St. Andrew's cross. In medieval halls it was not uncommon to place the weapons of the owner behind the shield; thus the presence of the swords is also historically proper.

Motto **above device, a scroll with the motto Per Crucem Crescens; below, a scroll with the motto Vir Quisque Vir.**

Mottoes on early coats of arms were battle cries *(cri-de-guerre)*. If they pertained especially to the crest, they appeared at the top of the design. Thus our upper motto "Crescent in the Cross" or "Growing through the Cross" or "Growth through Aspiration and Sacrifice" clearly indicates the crest. In most instances the classical languages of Greek and Latin were used for medieval mottoes.

It is also a part of the official device to surround the shield and its riband with an olive wreath vert from which the badge hangs pendant.

When knights put aside their shields, helmets and cloaks on the wall of their great castle halls, if they were members of the leading orders of their times they also hung up their fraternal collar with badge attached (badges were only very rarely worn). The type of collar indicated the various orders of knight-

hood. In our coat of arms the collar is embellished with two olive branches since, under special circumstances, wreaths were placed over the collars. A wreath of wild olives is a symbol of victory -- in this case contentment with the non-material reward indicated by the crown celestial. The olive is also a symbol retained from the first initiation ritual of ΛΧΑ.

The Associate Member Pin

On September 20, 1912 R.E. Johnson, the secretary of the Massachusetts chapter, wrote to Warren A. Cole ordering a dozen pledge badges. Cole replied, on September 23rd,

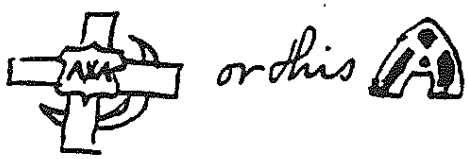
> Up at Alpha Zeta we do not use a pledge pin always but instead use our three colors Royal purple, Gold and Olive green; having three strings of ribbon, a ribbon for each color about three inches long and the strips of ribbon are about a quarter of an inch wide each. These ribbons we place one over the other so that the edge of each just shows and run them through the pledged man's buttonhole and tie them on the back of the coat lapel.
>
> If this idea struck you at all you could try it out while waiting for your pledge pins if you so desire. At your own wish however.

On the back of Johnson's letter Cole sketched the Gamma Eta Gamma (professional law fraternity) pledge pin (a monogram of the Greek letters in a circle) as well as three triangular shapes with Λ X and A in the corners. One version had a plain center, one contained an olive leaf, and one contained a rudimentary skull and crossbones. On the plain design the Λ is in the lower left corner; on the other two the Λ is in the top corner. The pins, at a cost of $.35 each, were made by a Providence firm. No known copies exist.

On December 14, 1912 Albert Cross wrote to Cole that the "proposed pledge pin is too expensive so a much cheaper form, plain button with plain crescent, has been proposed."

On December 19th Cole replied that he liked the first pledge pin best and could get them cheaper than originally thought. On January 4, 1913 Jack Mason wrote to Cole suggesting a simple monogram of the letters ΛΧΑ (essentially the same as worn today on the jacket lapel by some members) provided it could be made for under a dollar.

On January 14, 1913 Jack Mason wrote to Cole suggesting a solution for alumni not wanting to spend the money to obtain the fraternity badge. He recommended two designs (in either gold or sterling silver, both without stones), one of which soon became the Friendship pin, the other the pledge pin.



Mason's monogram design was readily adopted, but as a pledge pin. Cole immediately arranged for the manufacture of the half inch size while in April Hoover & Smith made a smaller version at the request of the Penn State chapter. In the January 1915 *Purple, Green & Gold* the pledge "button" was described as "one of our best emblems. It has individuality in the Gothic quality of its pattern, and is entirely original in conception. The fraternity letters are clearly discernible in the design, yet it bears plenty of hidden significance, and enough secret symbolism to delight the most ardent yearner for the mystical.

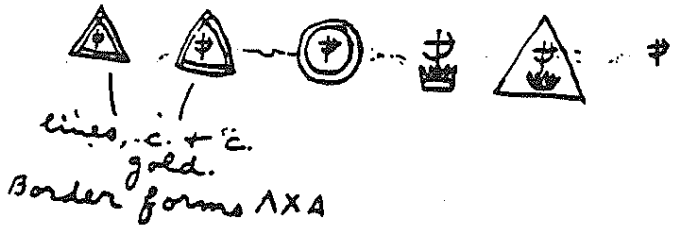
Except for changing the location from the coat lapel to the shirt or vest similar to the badge, the design suggestive of a Gothic arch was unchanged until the merger with ΘKN in 1939. Since the condensed initiation ritual of ΘKN became the Associate Member Ceremony of the post-union group, Mason's pledge pin design was placed on a silhouette of the ΘKN badge.

The Recognition Button

In July of 1913 Cole and Mason discussed possible recognition buttons in a series of letters. Cole noted that purple enamel was hard to use, so suggested black and gold in a crescent design.

Mason responded that "plain black and gold wouldn't be distinctive enough with no lettering or design. With gold cross and crescent on black ground, gold outside, it would look very well. Or simply a tiny gold cross & crescent in outline, the whole not more than 1/4" high would be original. Of course there might be structural difficulties in the way. If the cross & crescent is used it should have the same proportions as on Elliott's plate [coat of arms]."

A few days later Mason sketched a half dozen versions of the crucicrescent in his letter.



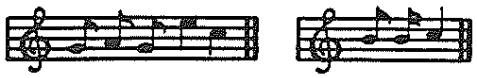
Apparently the first recognition button actually manufactured was a miniature gold Lambda designed by Cole. Because it was sometimes mistaken for a Masonic square, Jack Mason suggested adding black enamel to the center to emphasize the Lambda. That version, however, more closely resembled a black arrowhead surrounded by gold. Except that the version with the black enamel was authorized by the Annual Assembly in December of 1919, we are unable to date the lambda/arrowhead recognition button.

A rather curious letter from L.G. Balfour to Jack Mason dated January 15, 1921 states, "I believe your original suggestion to jewel the outside of the present recognition pin is a very attractive one, and

would meet with general approval. If you desire we would be glad to make up a sample by hand using close set garnets or rubies for the stones." Whether this was ever done is unknown.

The present official recognition button, the crucicrescent, was adopted by the 1925 Cleveland General Assembly. First produced in plain gold, black enamel was added to emphasize the lines of the design sometime prior to 1929. Today some members prefer to wear either a monogram of the letters ΛΧΑ or the Friendship pin instead of the crucicrescent.

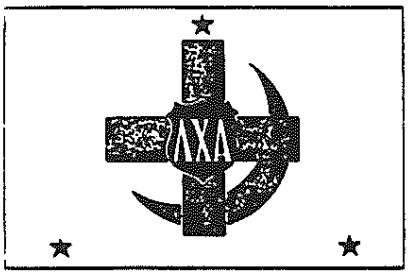
Recognition of members at a distance, as well as location of unseen members, was the task of the Fraternity Whistle. Although the idea was included in the letter of Jack Mason to the 1913 Assembly, the only whistle of which there is a record was designed by Gamma-Pi Zeta at the Colorado Agricultural College in 1922. Consisting both of a call and a reply, it is reportedly satisfactory both in the mountains and on campus.



Lam-bda-Chi-Al-pha. Del-ta-Pi.

The Flag

The fraternity flag design was difficult because of the requirement of arranging the colors purple, green and gold in an aesthetically pleasing form that met the heraldic rule that color may not be placed upon color, nor metal on metal. The design of Louis F. Robbins of Brown was chosen from among the many submitted, including eight or nine by Jack Mason. The decision was made sometime between April of 1913 and the summer of 1915.



A gold crucicrescent is centered on the purple field. In the center of the crucicrescent is superimposed a green cusp shield upon which are the letters ΛΧΑ in gold. The design is centered within an equilateral triangle marked by three gold stars. A chapter may place its Zeta letters in gold in the upper right corner.

The Friendship Pin

The design of the friendship pin was one of two proposed by Jack Mason in January of 1913 as an inexpensive alternative badge for alumni, an idea that was quickly dropped. The design was then mentioned in August of 1921 in a letter from Jack Mason to Grand High Alpha Ernst Fischer.

The official "badge of friendship" heads off use of regular pin upon casual females. While in itself useless, it renders the rule regarding the regular pin less liable to violation, and therefore seems an advisable point of policy.

Further: females like platinum, amethysts, opals, sardonyx, carnelian, agate, malachite, jasper, coral, rubies, topazes, garnets, emeralds, diamonds, sapphires, tourmaline, bloodstone, jade, beryl, carbuncles and 18 k. as well as the standard 14 k. gold used for pins, if the record of requests for dispensation on jewelry, kept by the emblems and ritual committee, be correct.

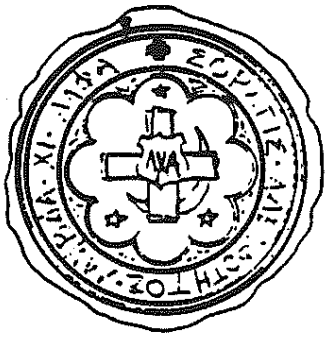
By having a separate pin for novelty adornment the nervous system of the committee will (perhaps) be subjected to less strain.

L.G. Balfour sent four samples of the Friendship Pin to Jack Mason on September 21, 1921. Balfour's plan was to offer them in plain gold for $5.00 and with sapphires at $12.00.

Today only the plain pin is available. The half-inch size, often worn by ladies as well as members, has a safety clasp. The 3/8 inch size is designed as a lapel button.

The Seal

On October 17, 1912 Albert Cross wrote to Warren A. Cole asking that he send the design of the fraternity seal. Cole did not have one, so suggested that the Pennsylvania chapter might try designing one. In February of 1913 Jack Mason submitted his first design to Cole. After several revisions the final design was ready in May. E.A. Wright Co. of Philadelphia produced the first seal. The seal is normally printed in the fraternity colors on official documents intended for display such as charters and membership certificates. When reproduced in black and white shading is usually added today.



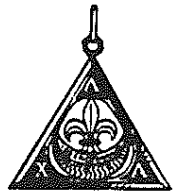
Undergraduate Recognition

Juniors and Seniors who have ranked scholastically in the highest twenty-five percent of their classes for the preceding three-year period are eligible to wear the gold **Scholarship Key**.

Members who have distinguished themselves in any form of organized campus activities are entitled to wear the gold **Activities Key**.

Both keys bear the helmet of an esquire at the top with the letters ΛΧΑ in the center. On the Scholarship Key the letters are placed on a scroll; on the Activities Key the letters are surrounded by a wreath of olive branches.

The **Service Pendant of a High Alpha** features the fleur-de-lis and crescent design that appear on the coat of arms of René d'Anjou, the legendary author of our ritual. The crescent bears his motto, L, Oz en croissant or "Hail to Progress." In each corner of the triangular pendant is one of the Greek letters of the Fraternity.



Fraternal Service Medallions

Since 1935 the Fraternity has recognized unusual, lengthy, and dedicated service, particularly at the local chapter level, with election to the **Order of Merit**. The medallion uses as its central feature the combination of the cross and crescent on the coat of arms of the medieval Order of St. Mary Magdalen. Originally the medallion of the Order was designed to be worn on a ribbon around the neck.

In 1958 the Fraternity created the **Order of Interfraternity Service** to recognize those who have contributed outstanding service in the betterment of all college fraternal organizations. Its medallion features an open book bearing the motto "Ideals Which Promote Service" superimposed over a flaming torch resting on an olive branch.

In 1964 the **Distinguished Service** medallion was designed as a formal expression of gratitude to brothers who have contributed generously of their time to the General Fraternity. It features a crucicrescent bearing a cusp shield upon which are the letters ΛXA, radiating light rays, and encircled by a wreath of olive branches.

All three medallions are currently presented encased in a lucite presentation block.

Order of Achievement Medallion

The Order of Achievement was created in 1958 to honor those members of Lambda Chi Alpha who have distinguished themselves by outstanding success in the fields of business, industry, the arts, science, or the professions. The medallion bears the motto Χαλεπᾶ τὰ καλά, Naught without Labor, above a lighted Greek lamp; two olive branches surround the central design.

Miscellaneous Emblems

During the early years of the fraternity designs for various apparel were of importance for groups. On May 24, 1912 Albert Cross wrote to Cole

> Another thing, I was urgently requested to ask you to get a **necktie or hat band**, or part thereof of either or both, down as quickly as possible, as it takes a little time to have them made up down here, and they are very desirable for an infant chapter, as it lends weight and dignity, and will greatly help our social position, which as you know is of grave importance in a matter of this kind.

The chapter at Pennsylvania had previously received the ritual and a sample badge; it seems strange today that they were far more interested in the fraternity necktie and hatband than they were in the coat of arms, seal, etc. Cole replied almost immediately that the hatband consisted of a black background with a 1/4 inch purple stripe in the center, a 1/8 inch gold stripe both above and below the purple stripe, and a faint 1/16 olive green stripe near the top and near the bottom. The chapter immediately placed an order in England both for the hatband and for a necktie "the same design with stripes running across it so as to be horizontal when worn." By April of 1913 this had been modified by making the gold stripes only 3/32 inch.

The Ann Arbor General Assembly in December 1919 declared that the hatband was "too conspicuous, not distinctive and not indicative of good taste." It was modified to a 2 inch black band with a gold stripe 1/8 inch in width running through the center with stripes of purple and green 1/16 of an inch in width immediately contiguous and parallel on the upper and lower sides respectively. With changing styles the fraternity hatband has been duly neglected in recent years.

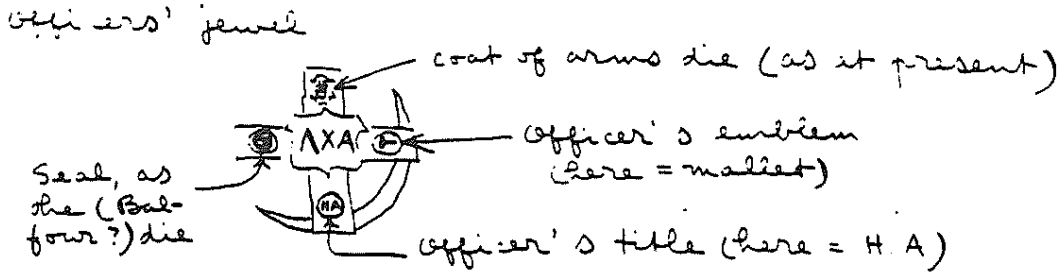
The fraternity **fez** was a popular item almost from the beginning. Indeed, the official picture taken at the Philadelphia Annual Assembly in December of 1915 shows most of the members sporting the fez. Although probably originally designed by Warren Cole, its popularity lasted into the term of Ernst Fischer as Grand High Alpha. In an "insignia memorandum" dated January 17, 1920 Jack Mason wrote

> Fez. Purple, with green tassel and gold Lambda in front or other designated drawing.
> To be used and recommended for banquets and to be worn by masters of ceremonies

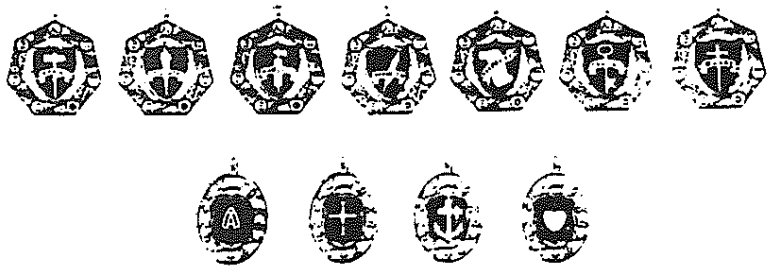
during pre-initiation. For the serious part of Ritual work the official hood[70] hereinafter provided shall be used.

In another "insignia memorandum" dated January 17, 1920 Jack Mason made the following "tentative suggestion" that was never implemented.

Officers' jewel. Like that at present worn on the fez, size subject to requirements of make up as hereinafter provided. Shield green enamel. In back of top of cross is an eyelet upon which jewel is suspended by a purple ribbon. Or by a ribbon containing stripes. Permissible variation. May have attached a circular disc, bearing the letters HA, HB, HΠ, HΓ, HT, HE, or HΦ, or GHA, GHB, GHΠ, GHΓ, GHT, GHE, or GHΦ, on bottom arm of cross; or disc as above together with coat of arms die on top arm, seal on left arm and circular disc bearing emblem of office (mallet, fasces, pen, key, sword, etc. or emblems hereafter to be chosen for those offices) on right arm of cross.



Today we use the officer emblems designed by Bruce McIntosh in 1922.



1987
THE LAMBDA CHI ALPHA FRATERNITY

Editors
Edward F. Leonard, William Jewell
George W. McDaniel, Iowa
Charles S. Peyser, Univ. of the South

---

[70] no official hood was ever designed or adopted

Ablution, ceremonial....2, 4, 6, 15, 24
Abram, the Patriarch, theme....12
Achievement, ΛΧΑ Order of....58
Actions vs. Words....1-2
Activities Key, ΛΧΑ....57
Admitting the Candidate, ceremonial.. 13, 23, 32
Aim of a college fraternity....26
Air, Trial by....7
Alchemists....8
Altar, ceremonial....18
American Indians....46
Amethysts in ΛΧΑ badge....39, 45
Ancient ritualism....2-8
  Death / Rebirth theme....3, 5-6
  Eleusinian Mysteries (Greece)....1, 3-4, 8
  Mithras (Persia)....2, 3
  Osiris (Egypt)....5
  Pythagorean mysteries (Greece)....4
Angers, France....9
Anjou, René d'....9, 57
  Book of Love....9
Anti-Secret Confederation (social fraternity) ...10
Apollo, Greek god of manly youth....4
Archon, ΘΚΝ officer....29
Archon, Most Worshipful Eminent (Cole)....22
Argonauts, Order of the....9
Aristotle (384-322 B.C.)....36
Aspiration, Crescent as symbol of....46
Associate Member
  Ceremony....32, 36-37
  Emblem....53, 54
Assurance of good faith, ceremonial....16
Babylonian captivity, Quest theme....14
Badge
  Lambda Chi Alpha....38-44, 48, 52
    White stones....42
    Who may wear....43
  Theta Kappa Nu....36
Balance, on Coat of Arms....24, 45, 48, 50
Balfour Co., L.G., jewelers....42, 56
Balfour, Lloyd G., Sigma Chi....43, 54
Beta Kappa (social)....28
Beta Theta Pi (social)....38
Bible, The....12, 26, 35
  As symbol....18, 30
  I Corinthians 13....12
  John 12:24....6
  Psalm 133....12
Binding wrists (loosely), ceremonial....13, 23, 32
Bingamon, Paul, Penn. State....41
Black, as symbol....30, 36, 50
Blindfolding, ceremonial....13, 17, 18, 23, 32
Block Island, Rhode Island....27
Bologna, origin of Universities at....13
Book, open, as symbol....45, 48, 50
Boston chapter....44
Bourbon, Order of....8
Bread and Wine....3, 35
Brown chapter....44
Buechner, Frederick: *Wishful Thinking*....1
Burr Patterson & Auld, jewelers....43
Business Meetings, Ritual for Conducting
  Cole....22
  Lambda Chi Alpha....28, 36-37
  Theta Kappa Nu....31
Canada....30
Candidate
  Admission of, ceremonial....13, 23, 32
  Clothed in white....17
Captain of the Guard, ΘΚΝ officer....29
Cardinal Pillars of ΘΚΝ....33-35
Ceremonials....2-10, 13-19
  Ablution....2, 4, 6, 15, 24
  Admitting the candidate....13, 23, 32
  Charge of responsibility (fulfill oath)....16
  Death / Rebirth drama....3, 5-6, 14-15
  Exposition of Insignia, Mottoes....16
  Investiture with badge....16
  Journey / Quest....2, 4, 9, 11, 13, 16, 23, 32
  Oath....23, 32
  Prayer....16
  Welcome into the Fraternity....16
Ceres, Roman goddess of agriculture....4
Χαλεπὰ τὰ καλά (motto)....26, 46, 48, 50, 58
Chancellor, Most Honorable Eminent (Cole)...22
Chaplain, ΘΚΝ officer....29
Characteristics of Ritual
  Edification....12
  Emotion....11
  Secrecy....10
Charge of responsibility, ceremonial....16
Charitable ways, represented by the
  Chancellor (Cole)....23
Charity, Wild Grape as symbol (Cole)....24
Charles I of Naples & Sicily....8
Charles III of Naples....9
Chopin's *Fifth Nocturne*....32
Christianity....20
  Easter Vigil....18
  Episcopal faith of John E. Mason....26
  Esoterics in the Early Church....8
  Lighting of the New Fire....18
  Tenebrae....18
Circle, as symbol....7, 24
  Circle Ceremony....16
Clark, Hugh: *A Concise History of Knighthood*....8, 10
Clasped Hands, as symbol
  ΛΧΑ coat of arms....45, 48, 50
  Theta Kappa Nu....30,35
Clegg, C.I., jewelers....47
Closing Ceremony....28, 31, 36
Clouds, fleecy, on Gamma Plate....45
Coat of Arms of ΛΧΑ....44-53
  Blazoned....50-53
  Crucicrescent....45

Exposition of emblems on 49
Gamma Plate 25, 44
Mason's revision 47
Revision at Union of ΘKN and ΛXA 50
Theta Kappa Nu 36, 49
Cole, Warren A., Boston 22, 25, 27, 44, 53, 54, 58
Badge.....38, 40, 42
Founder of ΛXA.....21
Initiation Ritual (1912-1913).....22
First Degree 23
Second Degree 23
Colorado State chapter 55
Columbus, Knights of 18
Components of Initiation 13-17
Ablution 2, 4, 6, 15, 24
Admitting the Candidate 13
Death / Rebirth theme 3, 5, 6, 14
Insignia and Mottoes 16
Quest 11, 13, 14, 33
A Concise History of Knighthood by Hugh Clark.....8, 10
Conditions necessary for initiation 8
Constantine, vision and conversion of, theme 12
Consul, Most Venerable Eminent (Cole).....22
Contemporary ritualism 10-19
Content analysis of esoteric ritual manuals by Bobby L. McMinn 10
I Corinthians 13.....12
Cornell chapter 42
Covenant, League and, of ΘKN 28
Cratylus by Plato 26, 48
Crescent
As symbol 7, 24, 53, 54, 57
Crucicrescent.....26, 45-46, 48, 52-55, 57
In the Cross 52
Rising, on Badge.....38, 45, 47, 52
Crescent Knighthood 8
1. Knights of the Crescent (1268) 8
2. Order of the Double Crescents (1269) ...8
3. Order of Bourbon (1370) 9
4. Order of the Crescent (1382) 9
5. Order of the Crescent (1448) 9
6. Order of St. Michael in Germany (1618) ..9
7. Lambda Chi Alpha 8
René d'Anjou 9
Crest, ΛXA coat of arms.....52
Crimson, as symbol.....30, 36
Cross, Albert, Pennsylvania 25
Cross, as symbol.....7, 18, 46, 48, 57
St. Andrew's 52
St. Anthony's 45
St. George's 26, 45, 48
Croton, Pythagorean mystery cult at.....4
Crown Celestial, ΛXA coat of arms..... 46, 49, 52
Crucicrescent 26, 45-46, 48, 52-55, 57
Crusades
Seventh 8
Traditions of 12, 49, 52
Dadouchos, second priest in Eleusinian Mysteries 4
Dakota Indians 6
Damon and Pythias' friendship, theme 12
David and Jonathan's friendship, theme.....12
Death / Rebirth theme:
You must die to be reborn
Ancient 3, 5-6
Contemporary 14-15
Demeter 5
East and West 6
Osiris 5
Dedimus potestatem (early motto) 25, 38
Delta, as symbol 6, 48
Delta Kappa (local at Maine) 27
Delta Phi (early motto) 24, 25, 38, 39, 40, 45, 46
Delta Phi (social) 40
Delta Pi (motto) 39, 40, 46
Delta Psi (social) 45
Delta Upsilon (social) 10
Demeter, Greek goddess of agriculture ... 3, 4, 5
Diana, Roman moon goddess.....46
Dickens, Charles (1812-1870) 43
Distinguished Service medallion of ΛXA.....57
Double Crescents, Order of the.....8
Druids, United Ancient Order of 10, 16
Drury chapter 49
Drury, Lewis F., Massachusetts 21, 44
Dwyer, William, Brown 27
Dyer, Samuel H., Maine 27
Easter Vigil 18
Eastern Star, Order of the 19
Edification, Ritual characteristic 12
Edwards, Halderman & Co., jeweler 40
Egyptian Mysteries (Osiris) 5
Eleusinian Mysteries 1, 3-4, 8
Basis for a contemporary ritual 13
Demeter / Persephone legend 5
Elliott, Chas. H., engravers 48
Emblems.....18
Lambda Chi Alpha.....38-59
Recognition of service to ΛXA
Alumni 57
Undergraduate 57
Emeralds, in ΛXA badge.....39, 45
Emotion, Ritual characteristic.....11
Enlightenment theme..... 4, 5, 13, 15, 17, 23
Enrollment, ceremonial 16
Escutcheon, ΘKN coat of arms.....49
Evergreen sprigs, as symbol 15
Every man is a man (ΘKN motto) 36, 49
Exemplification of Ritual 20, 28
Expectations increase through ritual 2
Expositor (1929 ΛXA officer manual).....1
Faith, Purple Violet as symbol (Cole) 24

Faithfulness, represented by the Consul (Cole) 23
Fantasticks, The 15
Fellowship, Cardinal Pillar of ΘKN 34
Ferris, Ray, Pennsylvania 3, 25, 41, 48
Fez, for ΛXA banquets 58
Fire, Trial by 2, 7
Fischer, E.J.C., Cornell 43
Flag
  Of Lambda Chi Alpha 47, 55
  Of U.S.A. and Canada 30, 34, 35
Fleur-de-lis, High Alpha Service Pendant 57
Florida chapter 28
Foresters, Ancient Order of 13
Foresters of America 16
Founder's Day in ΛXA 27
Four, as symbol 7, 18, 30
  Four Cardinal Pillars of ΘKN 35, 49
Fraternity, Cardinal Pillar of ΘKN 33, 35
Fraternity Education program (ΛXA) 36-37
Freemasonry 10, 13, 14, 17, 18, 21, 54
Friendship Pin of ΛXA 43, 53, 55-56
Gamma Eta Gamma (law) 21, 22, 38, 53
Gamma Plate, first ΛXA coat of arms 26, 44-45
General Assembly of ΛXA
  Exemplification of Ritual at 28
  M.I.T., March, 22-23, 1913 26
    Mason letter to 26-27
  Worcester, April, 1914 ..... 28, 43
  Ithaca, December, 1914 28
  Philadelphia, December, 1915 58
  Ann Arbor, December, 1919 ..... 28, 54, 58
  Indianapolis, December, 1920 28
  Cleveland, 1925 55
Georgia Tech. chapter 28
Gettysburg chapter 49
Gist, Noel P.: *Secret Societies* 10, 12, 14
Gold, as symbol 30, 50
Grange, the (Patrons of Husbandry) 18, 21, 24
Grape, Wild, on early ΛXA badge 38, 45
  As symbol of charity (Cole) 24
Greater (Inner) Mysteries 3, 4
Green, as symbol 50
Grip, ceremonial 19
Growing through the Cross (motto) 52
Growth through Aspiration and Sacrifice (motto) 52
Guard, ΘKN officer 30
Hades, Greek god of the underworld 4, 5
Hail to Progress (René d'Anjou motto) 9, 57
Hand Clasp, ceremonial 19
Hands, Clasped, as symbol
  ΛXA coat of arms 45, 48, 50
  Theta Kappa Nu 30, 35
Hands washed, ceremonial 15, 24, 25
Hard is the knowledge of the good (motto) 48
Hat band of ΛXA 58
Hazing - inconsistent with ideals 12
Hell Week - inconsistent with ideals 12
Helmet on coat of arms
  Of an Esquire (ΛXA) 49, 52, 57
  Of a Knight (ΘKN) 36, 49
Hemlock, ΘKN ceremonial 34
Heraldry 36, 47, 48, 49, 50-53, 55
Hermes, Greek god of science and eloquence 4
Herodotus (5th century B.C.) 3
Hierophant, chief priest in Eleusinian Mysteries 3, 4
Hindu, the supreme deity Shiva 6
Holy Cross, Knights of the 18
Homesteaders, The 18
Hoover & Smith, jewelers 41, 47, 54
Howard chapter 28, 29, 49
Icthus, early Christian recognition symbol 8
Ideal behavior into actual behaviors, ritual function 1
Ideals of ΛXA 19-20, 32
Ideals which promote service (motto) 57
Index, Massachusetts yearbook 45
Inescutcheon 47, 49
  Individual ΘKN chapter 36, 49-50
  Lion clutching white rose (ΛXA) 50
  Solid red, ΘKN national arms 36, 49
Initiation = **to Behold the Light** 1-2
Initiation, conditions necessary for 8
Inner (Greater) Mysteries 3, 4
Insignia exposition, ceremonial 16
  In ΘKN initiation 35-36
Installation of Officers 27, 31, 36-37
Interfraternity Service, ΛXA Order of 57
Investiture with badge, ceremonial 16
Iris, as symbol 7
Isis, Egyptian fertility goddess 5
Jewelry royalty in ΛXA 43
John 12:24 6
Johnson, J.G., jewelers 38
Johnson, R.E., Massachusetts 53
Jonathan and David's friendship, theme 12
Jones, Tom (1940-) 15
Journey 2, 4, 9, 11, 13, 16
  In Cole and ΘKN initiations 23-24, 32-35
Kappa Sigma (social) 38
Kappa Theta (local at M.I.T.) 38
King's Mountain, Battle of, theme 12
Knighthood, Crescent 8-10
Knights of Columbus 18
Knights of Pythias 12, 14, 16
Knights of the Holy Cross 18
Krenmyre, J.H., Iowa Wesleyan 2, 20
L, Oz en croissant (René d'Anjou motto) 9, 57
Labor, Naught without (motto) 48
Lambda Chi Alpha
  Aim, Ideals 19-20, 26, 32
  Associate Member Ceremony 32, 36-37

Business Meetings, Ritual for Conducting....28, 36-37
Coat of Arms....44-53
Blazoned....50-53
Gamma Plate....44-45
Badge in center....45
Amethysts (3) on crescent....45
ΔΦ in oval on crescent....45
Emeralds (3) on crescent....45
Opals around crescent....45
Pearls (19) on Λ....45
Balance near apex....45
Bunch of Wild Grapes in apex....45
Clasped Hands beneath....45
Crossed Swords "easel"....45
Fleecy clouds....45
Λαμβδα Χι Αλφα beneath....45
Lamp near apex....45
Olive Leaf in apex....45
Open Book near apex....45
Purple Violet in apex....45
Triangle escutcheon....45
Mason's first revision....47
Χαλεπὰ τὰ καλά beneath....46-47
Crown Celestial....46-47, 49
Crucicrescent....45-48
Rising Crescent....48
St. George's cross....48
Cusp Shield as escutcheon....46-47
ΔΠ replaces ΔΦ on badge....46-47
Mason's later revision....47
XOAZ placed on open book....49
Helmet of Esquire....49
Mantling....49
Olive wreath with badge pendant 52
Per Crucem Crescens above....49
Purple Collar with Greek motto....50
Rays from crucicrescent....49
Revision at Union of ΛΧΑ and ΘΚΝ ...50
Inescutcheon of Heater Shield
Lion rampant, black
Vir Quisque Vir beneath
White Rose (11 petals, 4 stamens)
Emblems
Activities Key....57
Associate Member Pin....53-54
Distinguished Service....57
Fez....58
Flag....47, 55
Friendship Pin....43, 53, 55-56
Hat band....58
High Alpha Service Pendant....57
Necktie....58
Officers' jewel / pendant....59
Order of Achievement....58
Order of Interfraternity Service....57
Order of Merit....57
Pledge Pin....53-54
Recognition Button....52, 54, 55
Scholarship Key....57
Seal....47, 56
Founder's Day....27
Fraternity Cry....22
Fraternity Education Program....36-37
Fraternity Vegetable....24, 47
Fraternity Whistle....26
Officer Installation....27, 31, 36-37
Origin of....21
Regalia for Initiation....28
Scholarship....26
Teachings of....19-20
ZAX -Applications & -Technical....36-37
Zeta naming system....28
ΛΧΑ
Monogram....38, 57
On banner....45
Lamp, Greek, as symbol
ΛΧΑ coat of arms....24, 45, 47, 48, 50, 58
ΘΚΝ initiation....30, 35
League and Covenant of ΘΚΝ....28
Learning, Cardinal Pillar of ΘΚΝ....33, 34, 35
Lesser (Outer) Mysteries....3, 4
Light and Darkness theme
....4, 5, 13, 15, 17, 23
Osiris and Isis....5
Lion rampant, as symbol
Black, ΛΧΑ coat of arms....36, 50
Red, ΘΚΝ coat of arms....49
Little College Asses (early motto)....25
Long, A.E., Boston....21
Louis, Duke of Bourbon....9
Louis IX of France....8
Love, Book of, by René d'Anjou....9
Loyal Collegian Associates (early motto) 25
Loyalty until Death (Crescent motto)....8
Maine chapter....27
Maine potato, ΛΧΑ vegetable....24
Mantling, ΛΧΑ coat of arms....49, 52
Marching, ceremonial....16
Mary, the Virgin....46
Mason, John E., Pennsylvania
....20, 24, 25, 38, 43, 45, 47, 55, 56
initiation ritual....26
Massachusetts chapter....21
Massachusetts *Index* (yearbook)....45
McIntosh, Bruce H., DePauw....1, 59
McMinn, Bobby L. *A content analysis of esoteric ritual manuals*....10
Mechanics, Junior Order United American....16
Mechanics of the World, Ancient Order of 11, 17
Medieval ritualism....8-10
Member rededication, ceremonial....16
Merit, ΛΧΑ Order of....57
Mithras, Persian god of light & mystery cult ...2, 3
Moon, as symbol....7
Osiris refuge in....5

Moose, Loyal Order of 21
Morality, Cardinal Pillar of ΘΚΝ 34, 35
Morse, Percival C., Boston 21
Motto exposition, ceremonial.....16
Χαλεπᾶ τᾰ́ καλᾰ́:
Hard is the knowledge of the good;
What is worth while is difficult;
Naught without Labor.26, 46, 48, 50, 58
Delta Phi (early):
Dedimus potestatem:
We have assumed power
.....24, 25, 38, 39, 40, 45, 46
Delta Pi.....39, 40, 46
Ideals which promote service.....57
L, Oz en croissant (René d'Anjou):
Praise by Increasing;
Hail to Progress 9, 57
Lambda Chi Alpha (early):
Little College Asses;
Loyal Collegian Associates.....25
Donec totum impleat Orben(Crescent):
Loyalty until Death 8
Per Crucem Crescens:
Growth through Aspiration and Sacrifice;
Growing through the Cross.....49, 52
Philosophy is the guide of life
(ΦΒΚ).....46
Theta Kappa Nu (ΘΚΝ):
Νικομεν Κατα Θεου:
Through God We Conquer.....35
Vir Quisque Vir:
Every man a man.....50, 52
Vir quisque vir est (ΘΚΝ):
Every man is a man.....36, 49
Mysteries 1
Greater or Inner 3
Lesser or Outer 3, 4
Of Theta Kappa Nu 35
The (at Eleusis) 3
Myth made cult, ritual function 1
Naomi and Ruth, theme.....12
Narragansett Hotel 27
Naught without Labor (motto) 48, 58
Necktie, ΛΧΑ.....58
Neely, George A., Samford 29
Nero, Roman emperor (54-68) 8
Numerology, symbolic.....6
Oath, ceremonial.....23, 32
Secrecy clause 11
Self-threat clause 11
Odd Fellowship 10, 13, 14, 16
Officer emblems, ΛΧΑ.....59
Officer Installation 27, 31, 36-37
Olive
As symbol of peace (Cole).....23
Branches on Gamma Plate.....45, 48
On early Badge.....38, 45
Wreath of branches.....48, 52, 57, 58
Opals, on early ΛΧΑ coat of arms.....45
Opening of a meeting
Cole.....22
Lambda Chi Alpha.....28, 36
Theta Kappa Nu.....31
Oracle, ΘΚΝ officer.....29
Ordeals, ceremonial.....11
Contemporary college fraternity 12
Osiris, Egyptian god of the underworld 5
Osiris, Sons of 11
Outer (Lesser) Mysteries.....3, 4
Passwords, ceremonial.....4, 8, 13, 19, 22
Collected 19
Pasternak, Boris (1890-1960).....6
Patriarchs Militant 14
Patriotism, Cardinal Pillar of ΘΚΝ.....33, 35
Patrons of Husbandry (the Grange) ...18, 21, 24
Peace, Olive as symbol (Cole).....23
Peace of Zeta, represented by the
Archon (Cole).....23
Pearls, on ΛΧΑ badge.....41-43, 45
Pearls Cast Before Swine 42
Pennsylvania chapter 25
Penn. State chapter 41, 44
Per Crucem Crescens (motto) 49, 52
Persephone, Greek queen of the underworld ..5
Persian Initiation (Mithras).....2, 3
Persians 46
Petals, eleven, on ΘΚΝ white rose.....49
Peyser, Chuck, Univ. of the South 11
Phi Beta Kappa (honor - scholarship) 38, 46
Phi Delta Phi (law) 38
Phi Gamma Gamma, ΛΧΑ open magazine 39
Phi Kappa Nu (local at Howard) 29
Philosophy is the guide of life
(ΦΒΚ motto) 46
Pi Gamma Gamma, ΛΧΑ open magazine 39
Pioneer life on the frontier, theme.....12
Plato's *Cratylus* 26, 48
Pledge Pin, ΛΧΑ.....53
Crescent 53
Gothic monogram of ΛΧΑ 53
Gothic monogram of ΛΧΑ
on silhouette of ΘΚΝ badge 54
ΛΧΑ monogram 53
Ribbons of purple, green, gold 53
Pollack, J.O., jewelers 43
Pomegranate seed, Eleusinian Mysteries.....5
Potato, Maine, ΛΧΑ vegetable.....24, 47
Powell, Tom, Western Kentucky 11
Praise by Increasing
(René d'Anjou motto).....9, 57
Prayer, ceremonial.....16
Preparatory purification 4
Presbyter, early ΛΧΑ officer.....27
Prior initiation (outer or lesser mysteries).....4
Proclamation of full membership, ceremonial ..16
Proctor, Most Noble Eminent (Cole).....22

Psalm 133 12
Purification as preparation for initiation....4
Purple, as symbol 50
Purple, Green & Gold (open magazine) 39, 54
Pythagorean mysteries 4
Pythias and Damon's friendship, theme....12
Pythias, Knights of 12, 14, 16
Quæstor, Most Esteemed Eminent (Cole)....22
Quest theme 2, 4, 9, 11, 13, 16
In Cole and ΘKN initiations 23-24, 32-35
Stages in 14
Raiment, ceremonial 13
Rainbow, as symbol 7
Rays, on ΛXA coat of arms....49
Recognition Button, ΛXA....52, 54
Crucicrescent in plain gold 55
Crucicrescent with black enamel 55
Friendship Pin (unofficial) 55
Lambda 54
Lambda "arrowhead" with black enamel ...54
Monogram of ΛXA (unofficial) 55
Recruitment of members, use of jewelry....38
Red Men, Improved Order of 14
Rededication of members, ceremonial 16
Regalia of ΘKN officers 30
Religion, initiation ceremonial as 16
René d'Anjou (King René the Good)....9, 57
Book of Love....9
Rensselaer (R.P.I.) chapter....44
Representation of Ritual
By enactment....5
By objects shown....5
By words spoken....5
Ribbon, purple, on ΛXA coat of arms....50
Rich, Carl W., Cincinnati 28
Ritual
Ancient 2-8
Death / Rebirth theme....3, 5-6
Eleusinian Mysteries (Greece) .. 1, 3-4, 8
Mithras (Persia)....2, 3
Osiris (Egypt)....5
Pythagorean mysteries (Greece)....4
Symbols 6
Appeal in its universality 1
As inspiration 20
Characteristics
Edification 12
Emotion 11
Secrecy 10
Contemporary 10-19
Components 13-17
Death / Rebirth theme 14
Symbolism 17
Esoteric 8
Exoteric 8
General 1-2
History of ....
Ideal behavior into actual behaviors ....
Increase in expectations ....
Initiation as religion 16
Lambda Chi Alpha 19-37
Cole Ritual (1912-1913)....23-25
Current ceremonies 36-37
Current initiation 25
Delta Kappa (Maine local)....27
Emblems 38-59
First initiation (1912) 21
High Phi Manual 11
Intent 1
Mason initiation ritual 26
Theta Kappa Nu (1924-1939)....28
Initiation Ritual 33-36
Pledge Degree 32-33
Medieval 8-10
Mysteries 1
Myth made cult 1
Representation
By enactment 5
By objects shown 5
By words spoken 5
Theta Kappa Nu 29-36
Use of robes 2
Robbins, Lewis F., Brown 27, 55
Robin Hood in Sherwood Forest, theme 12
Rose, white, on coat of arms.... 36, 49, 50
Royal Arch Masonry 14
Russian church spires: crucicrescent 46
Ruth and Naomi, theme....12
Sacrifice, as symbol....4, 46
Samaritan, the Good, theme....12
Samford chapter 28, 29, 49
Saracens 46
Scholarship Fund of ΘKN....33
Scholarship Key of ΛXA 57
Schweitzer, Albert (1875-1965)....10
Scribe, ΘKN officer....30
Scriptor, Most Grave Eminent (Cole)....22
Scroll, on Interfraternity Service medallion 57
Seal of ΛXA....47, 56
Secrecy, Ritual characteristic....2, 4, 10, 19, 33
Lambda Chi Alpha 11
Secret Signs, exposition of, ceremonial ...16
Secret Societies by Noel P. Gist 10
Seeds, as symbol....6, 23
Seeker after wisdom (Cole ritual)....23
Self-threat clause, in oath 11
Sentinel, ΘKN officer....30
Service, central ideal of ΘKN ritual....35
Service Pendant of High Alpha, ΛXA....57
Service Recognition Emblems, ΛXA 57
Seven, as symbol 3, 7, 8
Seventh Crusade 8
Shapes, as symbol 7
Shepardson, Francis W., Beta Theta Pi 17

Shield (ΛXA & ΘKN coats of arms).....46
Cusp 55, 57
Heater 49
Quartered 52
Ship, Order of the 8, 9
Shiva, a supreme deity of Hinduism..... 6
Sigma Alpha Epsilon (social) 38
Sigma Chi (social) 45
Silver, as symbol.....50
Simpson chapter 49
Singing, collective, ceremonial 16
Socrates (470?-399 B.C.) 34, 36, 48
Solomon's Temple, building of, theme.....12
Sponsors of a candidate (Cole ritual) 23
Square, as symbol 7
St. Andrew's Cross 52
St. Anthony's Cross 45
St. George's Cross 26, 45, 48
St. Louis 8
St. Mary Magdalen, Order of 57
St. Michael in Germany, Order of.....9
Stamens, four, on ΘKN white rose.....49
Star, as symbol 7, 19, 50
North Star (ΘKN ritual).....34
Star of Bethlehem, Order of the 10
Sun, as symbol.....7
Swords on ΛXA coat of arms.....45, 48, 49, 52
Symbols
Ancient 6
Contemporary 17
Light and Darkness 17
Numerology 6
Recognition 8
Shapes 7
Tools as 18
Teachings of Lambda Chi Alpha 19-20
Tegtmeier, Bro., Pennsylvania 48
Templars, Independent Order of Good 16
Templars of Honor and Temperance 16
Tenebrae 18
Thegen's Sons, William, jewelers.....39
Themes
Death / Rebirth 3, 5-6, 14-15
Light and Darkness / Enlightenment
..... 4, 5, 13, 15, 17, 23
Quest 2, 4, 9, 11, 13, 16, 23-24, 32-35
Theta Chi (social) 28
Theta Delta Chi (social) 38
Theta Kappa Nu 28-36
Coat of Arms 49
Founding..... 28
Initiation
First Degree 33
Mysteries of.....35
Second Degree 33
Third Degree 34
League and Covenant 28
Pledge Degree 32
Theta News 17, 20
Thistle, Knights of the.....8
Three, as symbol 6
Three + Four = Seven 7
Three + One = Four 7
Through God We Conquer (ΘKN motto).35
Tied hands, ceremonial..... 13, 23, 32
Tipstave, Most Trustworthy Eminent (Cole).....22
Torch, on Interfraternity Service medallion.....57
Treasurer, ΘKN officer 29
Trial
By fire, water, air 7
By insolvable problem (Pythagoreans) 5
Triangle, as symbol 6, 7
In Lambda Chi Alpha 45, 47, 48, 50
In Theta Kappa Nu 29, 32, 35, 36
Unattainable ideals yet quest continues 1-2
Union of ΛXA and ΘKN 28, 32
Universality of ritual 1
University, origins at Bologna 13
Valley Forge events, theme.....12
Vegetable, Fraternity, of ΛXA 24
Violet, purple (ΛXA)
As symbol of faith (Cole).....24
On Gamma Plate.....45
Vir Quisque Vir (motto).....50, 52
Vir quisque vir est (ΘKN motto).....36, 49
Virgin Mary 46
Virtue, Cardinal Pillar of ΘKN.....34, 35
Visigoths 3
Washing of hands, ceremonial..... 15, 24, 25
Washington's Valley Forge, theme.....12
Water, in ceremonials..... 2, 4, 7, 15, 24, 25
We have assumed power (early motto)
.....25, 38
Webster, Louis A., Massachusetts 25
Welcome into the fraternity, ceremonial.....16
What is worth while is difficult (motto)...48
Whistle, Fraternity, of ΛXA.....26, 55
White, as symbol.....30, 36
White clothing of candidate 17
Wine and Bread 3, 35
Wishful Thinking by Frederick Buechner 1
Woodmen of America, Modern 12, 18
Words vs. Actions.....1-2
Working Signs 19
Wrestling prohibition by Pythagoras 4
Wright, E.A., engravers 26, 38, 44, 56
Wrists bound (loosely)..... 13, 23, 32
Wurster, Bro., Pennsylvania 48
XOAZ, on ΛXA coat of arms.....49, 50
ZAX -Applications & -Technical, ΛXA.....36-37
Zeta of ΛXA.....23
System of naming.....28
Zeta Beta Tau (social) 38