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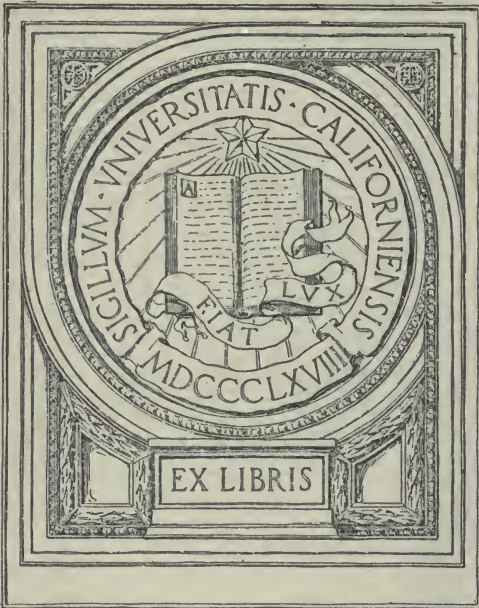


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THE CENTENARY  
of  
ALPHA OF NEW YORK  
of  
PHI BETA KAPPA

**Celebrated at Union College  
June 11 and 12, 1917**

THE GAZETTE PRESS, SCHENECTADY, N. Y.  
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THE CENTENARY  
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ALPHA OF NEW YORK  
of  
PHI BETA KAPPA

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Celebrated at Union College, June 11 and 12, 1917

Alpha of New York of Phi Beta Kappa commemorated the one hundredth anniversary of the institution of the Alpha during the past commencement of Union College. Public exercises were held on Monday afternoon, June 11, at four o'clock in the chapel of Union College and members of the Alpha, with their guests, dined at the Mohawk Club, Schenectady, on Tuesday evening, June 12. Dr. Alexander Duane, '78, president of Alpha of New York, presided at both meetings. The following delegates represented some of the chapters in the State of New York: Gordon R. Fonda, Beta of New York at New York University; Charles Sears Baldwin, Delta of New York at Columbia University; F. L. S. Shepardson, Eta of New York at Colgate University; H. C. Hasbrouck, Theta of New York at Cornell University; John R. Slater, Iota of New York at Rochester University; Miss Ellen Van Slyke, Mu of New York at Vassar College. Professor Edwin A. Grosvenor of Amherst College, president of the United Chapters of Phi Beta Kappa, was the guest of honor. The Rev. Dr. Oscar M. Voorhees, secretary, represented the United Chapters of Phi Beta Kappa. The



## PHI BETA KAPPA

eldest member of Alpha of New York present was the Rev. Dr. Alfred P. Botsford of Woodbury, N. J., who was graduated from Union College seventy years ago with the class of 1847. By his courtliness and his geniality he contributed much to the pleasure of the occasion. The members of the committee on arrangements were John Ira Bennett, '90, Professor Morton Collins Stewart and Professor Frank Coe Barnes. They were greatly assisted by Dr. Alexander Duane, president of Alpha of New York, and by Mr. Louis Oppenheim, '75, who collected most of the fund sought to defray expenses. Alpha is grateful to many members, who contributed generously, and specially grateful to Mr. Courtland V. Anable, '81, who was the principal contributor.

Following is a report of the

### PUBLIC EXERCISES

DR. ALEXANDER DUANE: Members of the Phi Beta Kappa, ladies and gentlemen assembled:

I greet you all here at this centennial. It is a notable anniversary. We are met to celebrate the centennial of the foundation of Phi Beta Kappa at Union College. We celebrate it amid the clash of arms, and when the energies and the thoughts of all are directed in preparation for the greatest struggle that this country has ever engaged in, a struggle against foes without, and against traitors and misled fanatics within.

It may seem strange that amid these compelling circumstances that engage our energies and our attention we should turn aside to celebrate an occasion like this. But it is not strange; there is no anomaly in it. Phi Beta Kappa itself was born in the midst of war. It was born when the nation was struggling for the very right to live. Its founders were no cloistered students; they were no mere dreamers, but men of action. They were scholars to be sure. They were selected for their intellect. But their scholarship and their

## CENTENARY OF ALPHA OF N. Y.

intellect were directed to the benefit of their country and for the advancement of freedom. Then, as now, the spirit of democracy was in the air, urging men all over the world to combat the forces that sought to enslave the world. That spirit pervaded the men that founded Phi Beta Kappa, and it is evident from their utterances and from their actions that that was the spirit which the society they founded was designed to promulgate.

Witness the charter that was issued to Harvard two years after the society was founded, which begins in this wise: "Whereas, it is repugnant to the liberal principles of societies that they be confined to any place, men, or description of men, and the same should be extended to the wise and virtuous of every degree, and of every country." Brave words those for a period like that in which caste and prejudice reigned.

Nine men assembled to form at the College of William and Mary December 5, 1776, the *Societas Philosophica*, indicated by the letters *Phi Beta Kappa*, corresponding to the Greek "*φιλοσοφία βίου κυβερνήτης*," which our distinguished president, Professor Grosvenor, has aptly interpreted "the love of wisdom is the guide of life." It is not, you observe, the love of knowledge, nor the pursuit of it that is the basic principle of this society. It is the love of wisdom, of knowledge applied to right uses and to the service of man. Surely a motto and a guide worthy of all admiration—a motto as inspiring and a guide as sure to us in these grim days as they were to those brave lads in the even darker days of 1776.

It would be worth while, I think, to consider for a moment the character of the men and the character of the society that they established at William and Mary. The men themselves were of the highest character, and of much more than the usual ability. Of the fifty men that constituted the society of William and Mary before its extinction in 1781

## PHI BETA KAPPA

there were many that were distinguished afterwards as soldiers, jurists, statesmen, and in other capacities. It would be hard to find in any similar group a collective record that was more brilliant.

Again, the society that they founded was in all essential respects the prototype of the Greek letter fraternity of today. It was secret; it was profoundly secret. Moreover, at William and Mary it was extended to all classes in that college, and the members held frequent meetings during the college year. Finally, they insisted not merely upon scholarship, nor even character, but also on friendship as constituting the basic principles of the society.

In 1779 the Chapter determined to form subsidiary organizations, although their manner of forming them seems peculiar. They did not at first undertake to form chapters, or branches, as they called them, in other colleges, but in other towns in Virginia, and designated these chapters as Beta, Gamma, Delta, and so on. Whether this was actually done or not does not appear, but it furnished a precedent that was extremely important, inasmuch as it was the actual salvation of the society. For at that time at William and Mary there was a young man named Elisha Parmelee, who had been at both Harvard and Yale, but who had come South for his health and had taken up his studies at William and Mary. Observing this move to form new chapters, he suggested that branches be formed not simply in Virginia, but also in the neighboring states. Acting on his suggestion the society determined, and he was commissioned, to form chapters at Yale and Harvard called respectively the Alpha of Connecticut and the Alpha of Massachusetts Bay. These were established respectively in 1780 and 1781. In all essential regards they were like the parent chapter, except that almost from the beginning the membership in them was confined to the senior class, with a few from the junior class. This step, namely, the establishment of these branches at



## CENTENARY OF ALPHA OF N. Y.

Harvard and Yale, was extremely fortunate because immediately afterward the parent chapter at William and Mary was extinguished by Arnold's invasion of Virginia; the College of William and Mary was burned down and the chapter, perforce, closed. The few students who were left in college confided their archives under seal to the college authorities with the confident expectation that, as they said, the chapter would "arise again to life everlasting and glory immortal." And it is interesting to note that seventy years later the chapter was re-established and re-established by the sanction of one of the original members who was still living.

A few years later a chapter was established at Dartmouth, forming the Alpha of New Hampshire, and in 1817 the fifth chapter in the order of establishment was formed at this college. Of the course of this chapter I will not speak. Professor Bennett will tell you something of that later. But it may be said that there are some misconceptions regarding the formation which have led to erroneous beliefs regarding the policy pursued here. Because the charter was confided in the beginning to graduates, not to undergraduates, and because Union proceeded to take in a large number of honorary members, it was supposed that Union was the pioneer in the changes that were beginning to take place in Phi Beta Kappa itself, a transformation, that is, from an undergraduate secret society into a graduate, practically non-secret fraternity. That view seems to be erroneous. At Union, at all events, the proceedings were secret and remained so almost up to the present time, and for many years the chapter proceeded on the lines of an undergraduate organization, frequent meetings being held during the college year.

There was one thing that the establishment of a chapter at Union did do, a very important thing in American college

## PHI BETA KAPPA

life. I think there is no question at all but that the establishment of Phi Beta Kappa here in 1817 gave the impetus that resulted in the formation in 1825 and 1827 of the triad of Greek letter fraternities, Kappa Alpha, Sigma Phi and Delta Phi at Union.

These fraternities were in some respects—in externals, at all events—modeled after Phi Beta Kappa. But that they did not regard Phi Beta Kappa as in any sense a rival was shown by the fact that members of all of them became members of Phi Beta Kappa, although the three societies themselves were at bitter odds. It does seem likely that the reminiscences of the earlier days of Phi Beta Kappa, of the society as it existed at William and Mary, an undergraduate secret society that laid peculiar emphasis on friendship, gave the impetus to the formation of these societies at Union, similarly constituted.

Up to 1845 all the chapters so far constituted had been Alphas; that is, each had been the original and sole chapter in that state in which it was formed. Thus the Alpha of Rhode Island was formed at Brown, and the Alpha of Maine at Bowdoin, and so forth.

In 1845 Yale exercised a privilege that William and Mary exercised in the beginning, that of forming subordinate chapters in the same state, establishing one at Trinity and another at Wesleyan. This example was followed by other Alphas, and Union, in particular, established in succession chapters at New York University, the College of the City of New York, Columbia, Hamilton, Hobart, Colgate and Cornell.

In 1881 at the centennial of the formation of the Harvard chapter Harvard invited the different chapters to meet in convention, and at this convention a new policy was inaugurated. Forthwith Phi Beta Kappa from a loose confederation of distinct groups of state societies, each group under its state head or Alpha, became a national fraternity

## CENTENARY OF ALPHA OF N. Y.

under a national organization, governed as it is now by a Council, a President and a Senate, the Council meeting triennially and the President and the Senate acting ad interim as a governing body.

The Council now has the sole power of granting charters, and that privilege is exercised with very great care, so that admission to Phi Beta Kappa is a considerable honor; I mean the admission of any college to a charter of Phi Beta Kappa is a considerable honor given rather grudgingly and only after a period of considerable waiting. There are now eighty-nine chapters, all in strong institutions and all under this common head.

So we see in Phi Beta Kappa, as it stands to-day, a development in four stages: First, the formation of a little local undergraduate secret society at the College of William and Mary, conforming in all regards to the college fraternity of to-day; second, an extension to other colleges, this stage differing from the first only in the fact that the membership was now restricted to members of the senior class, or at most to some members of the junior class; third, the state in which more and more the fraternity assumed the character of a graduate organization, and of an honor to be conferred at or about commencement; and lastly, the development of the society into a great national organization of chapters working to a common purpose and acting under a single head.

Phi Beta Kappa is thus now a great and powerful organization, comprising many chapters and many thousands of members. Shall not this society, whose basic principle was the spirit of democracy and the love of wisdom, a society founded in the very midst of our Revolution and in the very birth year of our Republic, a society that comprises the best intellect of the best colleges in the land, shall not this society, I say, do now its part in the struggle in which we

## PHI BETA KAPPA

are engaged and act to its utmost in the cause of freedom, which the United States has so bravely taken up? (Applause.)

**DR. ALEXANDER DUANE:** I call on Professor John Ira Bennett to give us a resume of the History of

### THE ALPHA OF NEW YORK

**PROFESSOR BENNETT:** The Alpha of New York of the Phi Beta Kappa Society was instituted on the first day of May, 1817, by the concurring resolutions of the Alphas of Connecticut, Massachusetts, and New Hampshire. A charter, signed and sealed by the president, the vice-president and the corresponding secretary of the Alpha of Connecticut was on that day transmitted, with a preamble and constitution, to the Honorable Chancellor Kent of Albany, the Reverend John Chester of Albany and the Reverend Andrew Yates of Schenectady. The charter incorporated and established the gentlemen designated, with such others as they might associate with themselves in conformity with the laws of the Phi Beta Kappa, into a separate and distinct branch of the society to be known and called by the name of "The Alpha of New York"; and it granted them and their successors all the powers and privileges and benefits thereunto appertaining in as full and ample a manner as the brethren of Connecticut, Massachusetts and New Hampshire enjoyed the same.

By virtue of the power vested in them the Honorable James Kent, LL. D., Chancellor of the State of New York, the Reverend Andrew Yates, S. T. D., a professor in Union College, and the Reverend John Chester, A. M., minister of the Presbyterian Church in Albany, met at the house of Chancellor Kent in Albany in July, 1817, (the day not recorded) and proceeded to the business assigned to them by the Alphas of Yale, Harvard and Dartmouth. At that time they elected twelve gentlemen to share the initial mem-

## CENTENARY OF ALPHA OF N. Y.

bership with them, among them the Reverend Doctor Eliphalet Nott, president of Union College, and Thomas C. Brownell, A. M., then a professor in Union College, from which he was graduated in 1804, and later president of Washington (now Trinity) College and Bishop of Connecticut. At an adjourned meeting, held in Schenectady on July 22, thirteen members were elected from the senior class of Union College. On July 24 twelve members were elected from the distinguished class of 1818, among them Sidney Breese, George Washington Doane and Alonzo Potter. At other meetings the organization of the Alpha was completed by the initiation of members elect, the election of officers, the adoption of by-laws, the election of honorary members and the drafting of a form of initiation.

The form of initiation was adopted on August 9, 1817. It contains a pledge of secrecy, prescribes as the purposes of the society the encouraging of friendship, morality and literature, and lays emphasis upon the fraternal relation between the members. The New York Alpha still uses this form as an interesting reminder of the past. The classic section, which makes solemnity difficult, is the final address by the president, who says: "Gentlemen of the Society: You participate with me the pleasure which I feel at this addition to our family. I therefore present to you our new Brethren for congratulation." But this, like other things quaint, may be made charming by dignity. A scholiast, by the way, unacquainted with a once common use of the verb "participate," has interpolated an "in" after "with me."

In the by-laws and proceedings were some enactments concerning manners, customs and decorum. On August 17, 1817, for instance, a law was passed forbidding any member to "use intemperate or abusive language in the meeting." Intemperate and abusive language has since been infrequent in the meeting, being reserved for great and passionate occasions. On July 24, 1817, it was "Resolved, that it be a

## PHI BETA KAPPA

standing order of this Society, that all persons who are engaged in its public exhibitions, and the presiding officer, shall always appear in a gown and with the badges of the Society." On July 25, 1820, it was "resolved, that the treasurer be authorized to procure a toga for the use of the orator of the Society."

Under the constitution transmitted by the Alpha of Connecticut and the by-laws subsequently adopted activity was contemplated as a literary society holding monthly meetings through the college year and an annual exhibition on the afternoon preceding commencement to be addressed by an invited orator. The Alpha of New York so began and so continued for many years. The literary exercises prescribed by the constitution were written debate, extemporaneous debate, and declamation. These were performed with varying assiduity. The subjects discussed were in general those of current interest—political, moral, theological, literary, educational and scientific—with a sprinkling of the favorites of many generations of youth. It is interesting to note that on March 18, 1820, William H. Seward, then a senior in Union College, debated on the negative and losing side of the question, "Ought the Territory of Missouri to be admitted into the Union without the proposed restriction?" The question, "Are caucus nominations by representatives consistent with the liberties of a free people?" proposed at the meeting of May 8, 1824, never arrived at discussion. This question seems to be before the house at the present moment of time.

It does not appear that the Alpha of New York as an undergraduate literary society ever met with favor equal to that accorded to the other more inclusive literary societies of Union College, one of which, the Philomathean Society, was, or rather is, older than the college itself. The most active interest was the election of members, conducted, seemingly, without much interference from faculty or other

## CENTENARY OF ALPHA OF N. Y.

graduate members; contention waxed warm at times and meetings were adjourned "after repeated ballotings without result." The election of members from the junior class in July, 1838, was referred by resolution to the faculty. Several fruitless attempts the following year to elect members from the junior class were the last ones; and they appear also to have been the end of the activity of the Alpha of New York as an undergraduate society. Doubtless the rise and rapid growth at Union College of secret fraternities, which added congeniality to scholarship as prerequisite to membership, contributed to this result. It is worth while to note in passing that the original members of the three venerable fraternities at Union College, from which all others are more or less directly descended, in nearly ever instance were or became members of the Phi Beta Kappa, and two honored societies of scholars at Union—one of them no longer extant—borrowed suggestions for their symbols obviously from the Phi Beta Kappa.

A noteworthy undertaking of the Alpha of New York was an attempt made in 1833 to organize all the members of the Alpha in three divisions, a physical or scientific class, a literary class, and a civil class, for purposes of research and scholarly achievement. This organization was effected and led to good results for a time; some excellent papers, chiefly scientific, were contributed by members and published under the auspices of the society.

With rare intermissions orators addressed the society at the annual meeting appointed for the purpose from the beginning until the Phi Beta Kappa oration was superseded by the address of the honorary chancellor of Union University. Distinguished among the orators were DeWitt Clinton (1823), Eliphalet Nott (1824), the Right Reverend Alonzo Potter (1839 and 1847), William H. Seward (1843), Charles Sumner (1848), Tayler Lewis (1849), and John T. Hoffman (1875); the last but not the least of them was

## PHI BETA KAPPA

the Reverend Doctor George Alexander, who spoke in 1882 in memory of Tayler Lewis. Poets proved to be a shy race; many were called but few chose to come, and none of great eminence.

Union was among the first of American colleges—probably, in fact, the first—to relax the rigidity of the classical course; a more modern alternative to that course was offered from the founding of the college in 1795, a scientific course was established in 1828, and a course in engineering was established in 1845. Prior to 1854 no express discrimination lay against any course in determining eligibility to Phi Beta Kappa, but in that year it was voted that election to the society be restricted to those whom the faculty deemed entitled to Latin diplomas as classical students. Since then the Alpha of New York has continued to be a classical society. Recent proposals of a less restricted rule of eligibility have not hitherto met with favor, the Sigma Xi scientific society, much esteemed by those who are members of it, being regarded as complementary to Phi Beta Kappa in the adequate recognition of scholarly distinction. The two societies hold a joint annual meeting at which an address is made.

For many years prior to the organization of the Grand Chapter of the Phi Beta Kappa in 1883 Alphas were vested with full powers to establish chapters within their respective states. The Beta of New York at New York University (1858), the Gamma of New York at the College of the City of New York (1867), the Delta of New York at Columbia University (1869), the Epsilon of New York at Hamilton College (1870), the Zeta of New York at Hobart College (1871), the Eta of New York at Madison (now Colgate) University (1878), and the Theta of New York at Cornell University (1882) all received their charters from the Alpha of New York and by it were installed. The rights of Alphas were not, however, undisputed and several minutes of the Alpha of New York show how the desire for closer federation



## CENTENARY OF ALPHA OF N. Y.

grew up. Indeed the question of local privilege was raised early in the history of Alpha of New York and recurred at intervals until a federal union of the society was formed. At the meeting held on July 23, 1828, the following resolutions were adopted: "Whereas the Alpha of Massachusetts has communicated to this Alpha a copy of a new code of laws which they have adopted and which, in the opinion of this Alpha, embraces some new principles, therefore resolved that the corresponding secretary be directed to write to the corresponding secretary of the Alpha of Massachusetts inquiring how far it is deemed by them competent for one Alpha without the concurrence of the others to amend or alter the constitution and laws of the Phi Beta Kappa Society. Also resolved that a committee be appointed to draft and report a constitution which shall embrace only the general principles of this association." At a meeting held on July 23, 1839, a communication from the Alpha of New Hampshire was read, and another from the Alpha of Rhode Island, "enquiring whether it was the custom for one Alpha to grant charters to new branches." At the meeting held on July 22, 1846, it was resolved that a committee, to which a revision of the by-laws and constitution had been referred, have power to confer with the other Alphas in regard to a convention for bringing about a uniformity in the constitutions. At a meeting held on July 6, 1847, this preamble and resolution was proposed: "Whereas a petition from Amherst College, Massachusetts, has been presented to this Alpha praying its assent to the establishment of a Beta in that college, the high respectability of which would amply justify this Alpha in granting their assent were it not for the previous existence of an Alpha at Harvard University in that state, and whereas it has been heretofore considered inexpedient to establish two branches of the Phi Beta Kappa in the same state, therefore be it resolved that if the Alpha of Massachusetts, whose privileges are most immediately

## PHI BETA KAPPA

concerned, shall approve of the establishment of a Beta at Amherst, in that case, upon due notification, the Alpha of New York will give their full and free consent to the establishment of said Beta at Amherst." This resolution was adopted July 28, 1847. The chapter at Amherst was established in 1853. At a meeting held on July 26, 1853, the corresponding secretary reported that he had written to the Phi Beta Kappa at Harvard, Yale and Dartmouth "expressing it as the sense of this chapter that the practice of certain colleges in forming chapters of the Phi Beta Kappa Society without first obtaining the consent of all the other chapters is in violation of the constitution and cannot but have an injurious effect upon the standing of the Phi Beta Kappa Society." Two Alphas had recently been established seemingly without general sanction. The Alpha of Connecticut replied to the corresponding secretary concurring in the view of the Alpha of New York. At a special meeting held on April 3, 1858, the following resolution was passed: "Whereas the last annual meeting resolved that the request of the New York University for the establishment of a Beta in that institution be agreed to if the consent of the other Alphas be obtained, and whereas the Alpha of Massachusetts and the Beta of Connecticut write that they think the consent of the Alpha of New York alone sufficient, and the New York University has therefore renewed their application to this society, therefore resolved that the resident members assembled at this special meeting, while they individually approve of the institution of a Beta in the New York University, do not feel authorized to anticipate the action of the next general meeting by changing the conditional approval of the last general meeting of Alpha of New York into an unconditional one." At the same meeting a communication from the Amherst chapter was presented suggesting the propriety of a general convention of the branches of the Phi Beta Kappa Society for the purpose of forming a

## CENTENARY OF ALPHA OF N. Y.

more compact organization and requesting the consent of the New York Alpha to such a step and the appointment of a delegate. Approval was given and a delegate was appointed. The convention, if held, cannot have agreed to a new plan for establishing chapters, and the proper mode of establishing them continued in debate. Alpha of New York, which had contended so strongly for a different practice, instituted seven chapters in the State of New York, as has been related, beginning with Beta at New York University in 1858 and ending with Theta at Cornell University in 1882. In September of the following year (1883) the organization of a Grand Chapter, known as the United Chapters of Phi Beta Kappa, was effected. This Grand Chapter was given full control of the establishment of chapters, which it has exercised cautiously; and it has since acquired large powers over all the general concerns of the society. John A. DeRemer, Alpha of New York, 1857, was prominent in the confederation of the society and as president of the United Chapters from 1898 until his death in 1907 he took a leading part in constructing the policy of Phi Beta Kappa.

A few various notes compiled from the minute books of Alpha of New York may be of general interest.

On July 27, 1824, "the Society [i. e., the Alpha of New York] concurred in the institution of an Alpha at Bowdoin College, Brunswick, Maine." On July 27, 1825, it was "resolved that the badge of the Society be altered by the addition of another star." This star was, of course, to represent the new Alpha of Maine, instituted in 1825. The badge inherited by Alpha of New York had three stars on it, supposed to signify the three then existing Alphas of Connecticut, Massachusetts and New Hampshire. A fourth star was therefore added to signify the Alpha of New York. Stars continued to be added to signify new Alphas when instituted. Not long since the original records of Phi Beta Kappa at the

## PHI BETA KAPPA

College of William and Mary were recovered. From these it was learned that the three stars had been on the badge at the beginning and signified the three foundations of the society, friendship, morality and literature. On the standard key, recently adopted by the United Chapters, the three original stars are restored.

On July 26, 1825, an invitation to attend the anniversary address of the Pi Beta Phi society was accepted. It would be interesting to know what the Pi Beta Phi society was, and how, if at all, it was related to later fraternities at Union; it antedated Kappa Alpha, the oldest fraternity excepting Phi Beta Kappa that has had a continuous existence. Kappa Alpha was founded in the autumn of 1825. Nor is this minute the only evidence of the existence at Union of other fraternities before the famous triad, Kappa Alpha, Sigma Phi and Delta Phi.

On October 20, 1827, it was voted "that the attending members of the Phi Beta Kappa Society attend the funeral of their late brother E. B. Fisk as pallbearers \* \* \*, also to wear crape on their hats for the space of thirty days as a token of respect for the deceased." On February 13, 1828, the society voted to attend the funeral of Governor Clinton in the usual badges of mourning and to continue to wear the same through the college session. Governor Clinton was an honorary member of Alpha of New York. These minutes are quoted as reminders that the Alpha of New York had, in its early years, something of the character of present day fraternities.

The society adjourned its session of July 21, 1840, to attend the first annual meeting of the Senate of Union College. This Senate, which had a life of many years, was an undergraduate body organized and conducted after the manner of the Senate of the United States. It had a part, and not a slight one, in training former generations of Union's sons for public life, in which they were eminent.

## CENTENARY OF ALPHA OF N. Y.

At the meeting held on July 21, 1863, a committee was appointed to confer with the New England chapters on the subject of lessening the number of members to secure greater care of selection; Alpha of New York has generally been careful.

Alpha of New York of Phi Beta Kappa holds three meetings yearly, besides the joint annual meeting with Sigma Xi: a meeting on the second Saturday afternoon in February for the election of members from the senior class, a meeting on the evening of the same day, or an evening soon following, at which candidates are initiated with form and ceremony, and a meeting on Monday of commencement week for social reunion and for the transaction of business. At the commencement meeting nominations for honorary membership may be made. These must lie over one year and are referred to a membership committee for investigation. This rule, with some intermissions, has been in force since 1821. The election of honorary members, because of occasional abuses, has grown increasingly difficult. For many years the New York Alpha used its privilege of such election freely. The borrowed finery was generally of the best, and the election of men of note lent lustre to the Society and imparted interest. Many of those chosen, however, were either graduates of Union College of years prior to the institution of the Alpha of New York or distinguished graduates of colleges in which no chapter of Phi Beta Kappa existed. It should be borne in mind that no Beta chapter was established until that at Trinity in 1845, which was the eighth chapter ordinarily though but seven were actually existing, the chapter at William and Mary having long since ceased to be. As late as 1858 there were only fourteen chapters, mostly Alphas. This condition no longer obtains; but a discreet choice of honorary members is still desirable.

In the winter of 1913 two members of Alpha of New York were discussing ways and means of increasing the activity

## PHI BETA KAPPA

and profitableness of Phi Beta Kappa in the capital district. They decided to try to found a graduate association and imparted their plan to Alpha of New York which appointed the committee that arranged for the meeting and dinner, held at the Hotel Ten Eyck, Albany, February 28, 1914, at which the Upper Hudson Association of Phi Beta Kappa was formally organized and instituted. The association has grown and prospered. It holds three meetings a year, a winter meeting in Albany on the last Saturday in February, a spring meeting at Union College on the third Saturday in May, and an autumn meeting in Troy on the last Saturday in November.

The honor roll of Alpha of New York, not to mention the living or graduates of colleges other than Union elected to membership, includes the names of the following illustrious members: John W. Taylor, 1803, Speaker of the House of Representatives; the Rt. Rev. Thomas C. Brownell, 1804, first President of Washington (now Trinity) College and Bishop of Connecticut; John C. Spencer, 1806, statesman, Secretary of War and Secretary of the Treasury of the United States; Francis Wayland, 1813, scholar, philosopher, President of Brown University; Richard M. Blatchford, 1815, diplomat; John McLean, 1815, President of the College of New Jersey (now Princeton University); Nathaniel P. Talmadge, 1815, Governor of Wisconsin; Sidney Breese, 1818, jurist, United States Senator, Chief Justice of the Supreme Court of Illinois; the Rt. Rev. George Washington Doane, 1818, Bishop of New Jersey, founder and first president of Burlington College, orator, poet, prophet, author of "Softly now the Light of Day," "Fling out the Banner," "Thou Art the Way" and other Christian hymns; the Rt. Rev. Alonzo Potter, 1818, Vice-President of Union College, Bishop of Pennsylvania; Laurens Perseus Hickok, 1820, philosopher, President of Union College; Tayler Lewis, 1820, scholar, author; William Henry Seward, 1820, statesman;

## CENTENARY OF ALPHA OF N. Y.

John W. Nevin, 1821, President of Franklin and Marshall College, theologian; Ira Harris, 1824, Senator of the United States; Henry Philip Tappan, 1825, President and author of the greatness of Michigan University; the Rt. Rev. Horatio Potter, 1826, Bishop of New York; Leonard Woods, 1827, theologian, President of Bowdoin College; Ward Hunt, 1828, Justice of the Supreme Court of the United States; Joseph Alden, 1829, teacher; George Washington Eaton, 1829, President of Madison (now Colgate) University; John Leighton Wilson, 1829, missionary, scholar; Silas Totten, 1830, President of Washington (now Trinity) College; Roswell Park, 1831, Chancellor of Racine University, hymn writer; John H. Raymond, 1832, President of Vassar College; Robert W. Hume, 1834, missionary; Edmund Hamilton Sears, 1834, essayist, poet, saint, author of "Calm on the Listening Ear of Night," "It Came upon the Midnight Clear" and other Christian hymns; John Bigelow, 1835, editor, author, diplomat; Matthew Meigs, 1836, founder of the Hill School; Henry Wager Halleck, 1837, General in Chief of the Armies of the United States; Samuel R. House, 1837, missionary; Austin Blair, 1839, Governor of Michigan; Lewis H. Morgan, 1840, ethnologist; Alexander H. Rice, 1844, thrice Governor of Massachusetts; the Rt. Rev. Abraham N. Littlejohn, 1846, Bishop of Long Island; John M. Gregory, 1846, first Regent of the University of Illinois; John T. Hoffman, 1846, Governor of the State of New York; Henry R. Pierson, 1846, Chancellor of the University of the State of New York; Chester A. Arthur, 1847, President of the United States; Silas W. Burt, 1849, a pioneer, and one of the greatest of them, in the reform of our civil service; David Murray, 1852, educator, principal initiator of reforms in education in Japan; George Washington Hough, 1856, astronomer; Seaman Asahel Knapp, 1856, farmer, re-creator of the Southern States; James Rufus Tryon, 1858, Surgeon General (later admiral) of the

## PHI BETA KAPPA

Navy of the United States; Chester Holcombe, 1861, diplomat, scholar, author; Charles Emory Smith, 1861, editor, statesman, diplomat; Edward C. Taintor, 1863, Inspector General of Imperial Customs, China.

DR. ALEXANDER DUANE: The basic principles of Phi Beta Kappa as enumerated in the interesting essay just read, are literature, that is, scholarship, morality, that is, character, and friendship. On one who exemplifies all three principles in their highest degree, on one known to all Union men and loved by them I now call. I introduce to you Doctor George Alexander.

### THE CENTENNIAL ORATION

The REV. DR. GEORGE ALEXANDER: Mr. President and Brothers in Phi Beta Kappa:

The task which you have seen fit to assign me is too responsible to be sought; too honorable to be declined. To have been enrolled among the orators and poets of this "solempne and gret fraternite," and, after five and thirty years to be again thus enrolled, is a distinction so exalted as to induce a feeling of giddiness and apprehension of grievous fall.

Pardon me if I indulge for a moment in reminiscence. Thirty-six years ago it was my privilege to represent the New York Alpha of Phi Beta Kappa at the celebration of the One Hundredth Anniversary of the Alpha of Massachusetts Bay. It was a memorable occasion! At the morning session Joseph H. Choate, whose sun has just set in a blaze of mellow glory, presided with matchless grace. With sparkling banter, he descanted on the origin of our "ancient and mysterious brotherhood." Charles Godfrey Leland, author of "Hans Breitmann's Barty" read a poem. Wendell Phillips pronounced his great oration on "The Scholar in a Republic." Longfellow was there, Phillips Brooks, and a great galaxy of scholars and men of letters. The business



## CENTENARY OF ALPHA OF N. Y.

session was conducted under the leadership of Edward Everett Hale. At the luncheon there were several witty speeches, and Oliver Wendell Holmes read a poem beginning:

“The Dutch have taken Holland,”

which, in his published writings bears the title: “A Post Prandial.” An allusion to the castigation which the orator of the morning had given to his Alma Mater may be found in the couplet:

“You have whacked us with your sceptre; our  
backs were little harmed,  
And while we rubbed our bruises we owned we  
had been charmed.”

His greeting to Leland was:

“And you, our quasi Dutchman, what welcome  
should be yours  
For all the wise prescriptions that work your  
laughter cures?  
“Shake before taking”?—not a bit—the bottle-  
cure’s a sham;  
Take before shaking, and you’ll find it shakes  
your diaphragm.”

That was a day to be remembered! The intellectual elite of New England were gathered to dignify the centennial.

But, in some respects, the year 1817 is a more significant one in the annals of Phi Beta Kappa than the year 1781. The planting at New Haven and at Cambridge of slips from the original Virginian stock saved our fraternity from extinction; the granting of a chapter at Union saved it from provincialism and made it continental. For thirty years previous Phi Beta Kappa had been confined to three centers: Yale, Harvard and Dartmouth, where it had a dignified existence, but had shown no reproductive power. At Union, the seed-thought generated at William and Mary fell into

## PHI BETA KAPPA

congenial soil. The Alpha of New York not only became the most prolific mother of societies like itself, but it undoubtedly inspired those young undergraduates, who, a few years later, founded Kappa Alpha, Sigma Phi, and other societies in rapid succession, thus earning for our Alma Mater the title: "Mother of Greek Letter Fraternities." This feature of academic life in America has served more than any other influence to bind together the colleges of the Western Hemisphere.

The One Hundredth Anniversary of an event so wide reaching in its effects seems a fitting time to study the formative principles of Phi Beta Kappa in order to discover, if we may, what gives it vitality.

Wendell Phillips, in the oration to which I have referred, asserted that: "Phi Beta Kappa stands now simply as a representative of free, brave, American scholarship." I venture to qualify his statement and to say that Phi Beta Kappa has stood historically and still stands for a *certain type* of "free, brave, American scholarship"—a type which, for two generations, has been gradually elbowed out of its place in the sun, but even in the shadow must vindicate its right to live and thrive.

Forty years ago, Edward Everett Hale characterized Phi Beta Kappa as "a fossil from the tertiary." Its subsequent revival justifies the grandiloquent prophesy at the demise of the parent chapter in 1781: "The Society will one day rise to life everlasting and glory immortal."

The ideal of scholarly attainment which the founders of our Society intended to perpetuate was first of all *classical*. Its motto was indicated by three Greek initials on the obverse of its badge, and its object of pursuit by two Latin initials on the reverse. It was to be a *philosophical* society as both name and motto declare. Its charter and its whole history stress the fact that it is a *literary* society. The type of education which it sought to develop was *liberal* as dis-

## CENTENARY OF ALPHA OF N. Y.

tinguished from vocational. It was designed to be pre-eminently humanistic—a fraternity which had for its basis moral worth and capacity for unselfish friendship. It had also an element of the *mystical*; its symbols, its grip, its harmless “arcana,” made appeal to the imagination of ingenuous youth and to their natural craving for contact with the mysterious, the unseen, the Divine.

It is not surprising that such a Society should have been called “a fossil from the tertiary.” The founders of our Chapter a hundred years ago had more in common with Chaucer’s “clerk of Oxenford” than with the college boy of today. They could better understand that lean and unworldly student who

“—was lever have at his beddes heed  
Twenty bokes, clad in blak and reed  
Of Aristotle and his philosophye  
Than robes riche, or fithele or gay sautrye,”—

—far better than they could understand the eager, boisterous, athletic, worldly minded, pleasure seeking college student of today.

Some such change in academic ideals was inevitable. The old bottles would not contain the new wine. New knowledge has made necessary a new education and a new culture. We are living in a roomier universe than our grandfathers,

“And the thoughts of men are widened with the  
process of the suns.”

Not only has knowledge of the visible universe become more exact and extensive, but mastery of its forces has been acquired with bewildering rapidity. Through the air and under the sea man has learned to project his thoughts and to project himself. The poet no longer needs to dip into the future in order to see

“—the heavens filled with commerce, argosies  
of magic sails,

## PHI BETA KAPPA

Pilots of the purple twilight, dropping down  
with costly bales."

Those who have been engaged in wresting from nature her secrets now stand in quivering expectation of disclosures more stupendous that seem ready to unfold. Through such a period the ancient learning could not retain possession of the field that was once all its own. Classical and philosophical culture had already become measurably discredited by its rigidity; its conservatism, its want of relation to actual life; discredited too, by that contingent of college men so well described in the caustic phrase of Robert Burns,

"they gang in stirks and come oot asses."

It is not surprising that the eyes of the human mind turned from books in which are embalmed the thoughts of men to study God's book written in things. How could an eager soul be held to the intricacies of the subjunctive mood, when others, with no greater intelligence than his own, were in the laboratory untwisting the multi-colored threads of light, unyoking the atoms of the world, and watching the rush of their attractions, or creating instruments to bring the ends of the earth into converse and to change the whole outlook of human life. If Plato and Shakespeare had breathed such an intellectual atmosphere there would have been no *Phaedo*, no *Hamlet*.

Confronted, then, by a present world so marvelous and enchanting why should men concern themselves about a world unseen? Lured by such dazzling prospects of a better future why should they waste energy in poring over the musty records of the past?

It is not difficult to trace the effect of all this upon the attitude and temper of the educated mind. The modern tendency has been to turn to the ancients, not to learn their wisdom, but to gird at their ignorance and folly. The spirit of the age is no longer retrospective or introspective; no

## CENTENARY OF ALPHA OF N. Y.

longer reverent or devout. It has become confident, bold, masterful, secular, willful. The old ideals of Providence, probation and prayer are tossed into the discard. All that we call evil is attributed to breach of physical law and the all sufficient remedy is supposed to be mastery of nature's secrets and the utilization of nature's forces for the betterment of human conditions.

More than sixty years ago, in an address before this Society, that profound scholar, Tayler Lewis, traced what he called "the generation of a vicious circle, which in the end brings around the evils it affects to cure. A wrong elevation of the physical in distinction from moral and spiritual health tends to sink morals into physics. The wrong importance attached to our worldly conveniences and to the scientific inventions by which they are prompted, gives rise to a universal worldliness of thought and feeling. Thus, naturalism begets secularity, secularity begets selfishness, selfishness, unchecked by that which alone can hold it in, the thought of the world to come, breaks through all obstacles which human morals and legislation may present to the unequal acquisition of wealth at any cost or at sacrifice of any principle. Gross inequality of wealth begets poverty, not the healthy and virtuous *πενία* but diseased and vicious poverty, prolific mother of all evils that infest the human race. From her are born despair and ignorance and reckless and squalidness, and all uncleanness in respect to the body and the soul, and thus the cycle is completed and naturalism comes round, full circle, to its starting point."

Were that clairvoyant seer living today would he not find justification of his forecast in the twentieth century development of our civilization?

The progress of the last fifty years has been stupendous, but it has been in the realm of the physical. Our generation, dazzled by the wealth of its discoveries and inventions, pre-occupied with its tools and its toys, has thrown its in-

## PHI BETA KAPPA

heritance from former generations to the moles and the bats, and feels itself competent to find the way of life with little aid from the lamp of experience, and still less from the light of Divine revelation.

Is the result quite satisfactory? Has our devotement to a bread and butter philosophy yielded a product of which we have reason to boast? We have glorified organization, efficiency, the acquisition and conservation of worldly wealth and physical well-being, and yet civilization is today making pitiful efforts to conserve with its left hand what with its strong right hand it wrecks and destroys. Not only so, but that nation to which all others have been going to school, that nation, the most advanced in the application of science to industry, and commerce, and social welfare, has precipitated a struggle in which her sons are being slaughtered by the million and her women and children pinched with hunger, a struggle in which half the world has marshalled its forces to work devastation. The "vicious circle" seems to have come round to its starting point.

Ruthlessness, frightfulness, savagery and breach of plighted faith have been the products of a kultur so highly developed that it has seemed to its authors worthy to be imposed by force upon all mankind. This moral perversion and chaos is not a chance phenomenon with no causal relations that can be traced. It was a German, Heinrich Heine, who wrote eighty-five years ago: "Laugh not at my advice, the advice of a dreamer, who warns you against Kantians, Fichteans, and philosophers of nature, nor at the dreamer who awaits in the world of things to be seen that which has been before in the realm of shadows. Thought goes before the deed as lightning precedes thunder. German thunder is indeed German, and not in a hurry, and it comes rolling slowly onward; but come it will, and when ye hear it crash, as naught ever crashed before in the whole history of the

## CENTENARY OF ALPHA OF N. Y.

world, then know that der deutsche Donner, our German thunder, has as last hit the mark."

Naturalism divorced from regard for eternal verities leads inevitably to moral perversion. Just as certainly it induces a distortion of mental faculties. Training in science, unbalanced by those elements of culture which appeal to the imagination and the hearts of men, means death to practical wisdom. A mechanistic logic may yield splendid results when applied to things and forces, but when applied to the workings of the human spirit, to the actions and institutions of free men, it leads to conclusions which outrage the common judgment of mankind. It was an Austrian minister of education who, moved to wrath by some manifestation of inability to sense psychological factors, exclaimed in his broken English: "Dese Germans, dey knows everyding. Dey understands nodding."

The pursuit of secular knowledge without the believing spirit yields a yet sorer fruitage. It ministers to a certain pessimism that robs nature herself of her charm. More true than when it was penned, is the confession of Wordsworth:

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon!  
\* \* \* \* Great God! I'd rather be  
A Pagan suckled in a creed outworn;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea;  
Or hear old Triton blow his wreathed horn."

Let us not deceive ourselves. With eager feet we may pursue knowledge in order to gain pleasure, but the spirit of gladness goes out of life when we part company with what Virgil calls the *pii vates*, the prophets who have communed with their own souls and talked with God.

## PHI BETA KAPPA

"But John P.

Robinson, he

Sez they didn't know everythin' down in Judee."

True, they had very little of our present knowledge of forces and things. Their thinking has been called narrow; but no one can deny that it was deep and high. The echoes of Sinai still reverberate in the unplumbed depths of the human spirit, and the saying of Him who trod the shores of deep Galilee is still true: "The words that I speak unto you, they are spirit, and they are life."

It must be evident that I am not merely making a defense of the classics as the basis of liberal education. That is scarcely necessary since all the Presidents we have are now lined up against the iconoclastic onslaught of the Rockefeller Foundation. What I plead for, and what I believe is surely coming, coming more surely since our youth are once more responding to the call for devotement of everything to an ideal—what I plead for, is a revival of interest in the things of the spirit, in history, and philosophy, and literature, in the wisdom which successive generations have garnered not only from the experience of life, but from fellowship with God, from the discovery of His ways in the realm of mind, as well as in the realm of matter. Imagination, sympathy, and faith are forces just as real as gravitation or chemical affinity. Any people that leaves them out of its curriculum will lose their sanity and will find that the "stars in their courses" fight against them.

Am I chargeable with temerity in ventilating such opinions within the precincts of Union College? Here the new education with its instruments of precision, its keen analyses, its urgent endeavors to keep pace with the world's progress in research and in the adaptation of nature's forces to human needs, flourishes and ought to flourish! But here also ancient ideals survive, nourished by traditions and memories which to some of us are inexpressibly dear. Here the past lives



## CENTENARY OF ALPHA OF N. Y.

around us as we sing our Union song, which confessedly subjects fancy to undue strain, but which, nevertheless, breathes the very spirit of Hellas.

“Let the Grecian dream of his sacred stream  
And sing of the brave adorning  
That Phoebus weaves from his laurel leaves  
At the golden gates of the morning.”

Here we have a college president who knows the paths that lead to the forest of Arden, and can make us feel the thrill of ancient minstrelsy and song.

We of Phi Beta Kappa hail the new learning and rejoice in it, but we would have it mellowed and humanized and hallowed by the wisdom which is from above.

“Let knowledge grow from more to more  
But more of reverence in us dwell,  
That mind and soul according well  
May make one music as before,  
But vaster!”

DR. DUANE: I am sure the eloquent words you have just heard have brought to all of you, as they have brought to me, a sense of what we are really here for. We are here not to rejoice, not to show our pride in our centennial, although we have much to rejoice for, much to be proud of. We come here in a spirit of dedication, of dedication to a new spirit and a new ideal, of dedication of Phi Beta Kappa to the service of the country in its present crisis. Phi Beta Kappa and the men of Phi Beta Kappa have never failed the country before. In the Civil War the Alpha of New York sent many men into service. So shall it be today. And our Alma Mater, Union, the home of the Alpha of New York, will send forth her sons now with no reluctant hands.

I think I hear her voice saying, as the voices of many mothers of America will be saying, in the fine words of Power's, nobly paraphrasing an ignoble song:

## PHI BETA KAPPA

"I did not raise my boy to be a coward,  
To bear with blood unstirred whate'er befalls,  
To skulk, or shirk, or flinch in times untoward,  
To stop his ears when need or honor calls.

"I did not raise my son to bide in pleasure  
When duty summons him to suffer pain;  
To call mere easeful plenty good; to measure  
All by the paltry rule of private gain.

"I would not have him cringe when proud ambition  
Fares forth full-armed to work its lawless will,  
To use his own upon some base condition,  
Or look on weakness outraged and be still.

"Better, far better, that my boy were lying,  
Foredone and shattered on the stricken field;  
Better, far better, that my boy were dying,  
Where freemen, sore forefoughten, scorn to yield.

"I love him not? Ah me! Too well I love him,  
To have him live at ease full-fed and whole,  
A recreant to the righteous God above him,  
A traitor to his birthright and his soul."

Gentlemen of Phi Beta Kappa, I declare the ceremonies of this convention closed.

### THE DINNER

At the Mohawk Club, Schenectady, on Tuesday evening, June 12, after a good and pleasant dinner, Dr. Alexander Duane, president of Alpha of New York, gave the toasts and responses were made in part as follows:

DR. DUANE: Members of the Phi Beta Kappa here assembled: I congratulate you all on this splendid assemblage. I will give you no formal greeting. That will be done in better

## CENTENARY OF ALPHA OF N. Y.

terms by others; but we have here members from various chapters, delegates; we have here representatives that do us honor; we have here members of our own college, of our own chapter, from the youngest to one (the Rev. Dr. Alfred P. Botsford, '47) who writes: "If possible I hope to attend. It will be my seventieth celebration of membership, and the seventieth anniversary of my graduation." I am happy to say he has attended and is here. (Applause.)

We have another letter from one who could not be present, but he writes in the vernacular:

(Dr. Duane here read "in the vernacular" a postal, couched in modern Greek, from Dr. Thomas Featherstonhaugh, '71, remarking, as he did so, that he would not translate it as, of course, all members of Phi Beta Kappa were conversant with modern Greek.)

There comes at this time a little more solemn note in our proceedings; there comes the chance of service to us all. You know on board ship when there is need for some little thing to be done, the officer of the deck will call somebody from below; the boatswain's pipe will sound and it will call up two or three men. If they need more, then the officer of the deck will call again, the boatswain's whistle will sound, and they will call, perhaps, the second division on the spar deck. If the need is greater, if there is more to be done, then the captain calls for more, the boatswain's whistle sounds and they may summon the whole starboard watch on deck. But in times of surpassing need, in times when the enemy is at hand, then the cry is, as the boatswain's whistle sounds, "All hands on deck!" Members of Phi Beta Kappa, that sound has gone forth; our great captain has called; our President has summoned us to aid, and the cry is "All hands!" I call you all to drink to the flag.

(The guests arose and drank to the toast.)

In previous years, when I have sat among the lower seats at the table, and looked up at the one who occupied this

## PHI BETA KAPPA

so-called seat of honor, I viewed him with envy, with admiration, and with dread. I find now that in this position there is very little to admire and nothing to fear. The position of toastmaster, in fact, is extremely easy. All he has to do is to tell other people to work and they do it. And he is not an easy boss; he is not a benevolent tyrant. All he has to do is to bid a better man than he stand up and speak. Thus it is that I find I can devolve one of my duties, very agreeable to me, on one better fitted than I; and in expressing the greetings of the Alpha of New York of Union College to the guests here assembled I call on one eminently qualified to express those greetings, on one whom I need not introduce, President Richmond of Union College. (Applause.)

PRESIDENT RICHMOND (in part): \* \* \* \* \*

One hundred years is a long time, and much water has gone under the bridge in those years; things have changed very much. I fancy that in 1817 the times were comparatively simple and certainly comparatively peaceful. \* \* \* Well, those were comparatively peaceful and simple times, and in the meantime, because one cannot think excepting in retrospect of a period one hundred years ago, men have come and gone. \* \* \* Not so with Phi Beta Kappa. I have been thinking today, since we emerged from this second flood into sunshine, \* \* \* of that beautiful little poem about the June day:

Sweet day, so cool, so calm, so bright!  
The bridal of the sea and sky—  
The dew shall weep thy fall to-night;  
For thou must die.

\* \* \* \* \*

Sweet spring, full of sweet days and roses,  
A box where sweets compacted lie,  
My music shows ye have your closes,  
And all must die.

## CENTENARY OF ALPHA OF N. Y.

Only a sweet and virtuous soul,  
Like seasoned timber, never gives ;  
But though the whole world turns to coal,  
Then chiefly lives.

So I say men have come and men have gone, but Phi Beta Kappa remains. And her claim to immortality is neither power, certainly not wealth, obviously not beauty. Her only title is the title to mansions in the sky, for her symbol should mean that. The virtue of the mind and of the soul is the mark of Phi Beta Kappa men.

And so we are living today and we are immortal; and it is a good thing in these days when efficiency \* \* \* is deified and when the power of wealth is so great, it is a fine thing to have an organization that stands for the imperishable. I have heard of a man who said he would give a million dollars to be a member of the University Club. Of course what he meant was to be qualified to be a member of the University Club. I should hate to see this chapter of Phi Beta Kappa subjected to such a temptation. (Laughter.) I am sure you feel, as we all do, that it is a proud distinction to be qualified for membership in the Phi Beta Kappa, and I am sure that all of us realize that it is one of the things that we could not estimate. \* \* \*

It is a great record to be able to point back to one hundred years of life, of intellectual life, to be able even to mention the names, as they were mentioned in succession by Professor Bennett yesterday, of some of the dead men, who were very living men in their age. That catalogue was a notable catalogue. \* \* \* The record is an astonishing one, but the thing that impressed me as I heard that catalogue of names was the fact that those men were not hermits; they were not recluses; they were not the selfish scholar; they were men who mixed in public affairs. \* \* \* And in this opening appeal which you made, Mr. President, which expresses our

## PHI BETA KAPPA

feeling, of course, at this moment, what is keenly in my mind is the fact that our inheritance is an inheritance not merely of scholarship, but an inheritance of action and of patriotic service. That was the keynote to Phi Beta Kappa in the old days. It is the keynote tonight. (Applause.)

DR. DUANE: I want to say for the Alpha of New York that it stands ever ready to refuse any offer of a million dollars from any applicant for membership or for any other purpose.

Again my task is extremely easy. I shall not introduce, but I shall present, one noted and known to you all, known to every American; scholar, lawyer, administrator, President of the United States, and since, and not least of his titles, loyal citizen, always subordinating the claims of party to the needs of the Republic. I give you William H. Taft. (Applause.)

MR. TAFT: Mr. Chairman, lady and gentlemen: That was a Presbyterian speech\* we have just heard. The Presbyterians have got to a point where they only deal with hell in postprandial demonstrations. (Laughter.) There are some, of course, who cannot get along without hell because it is a necessary place to put some people in. They don't know how to dispose of them otherwise. But the Presbyterians are melting in that regard. Once in a while we have a recurrence of enthusiasm on that subject, as we have today in the Honorable William Sunday when he disposes of us Unitarians. (Laughter.) He fries us, and does a good many things; but, somehow, we continue to encumber the earth.

Dr. Richmond and I have played golf together, and we have had a good many confidential conversations that that game elicits, and as a gentleman I expect to regard those confidences. (Laughter.) I cannot give you any evidence

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\*NOTE: The reference is to some omitted remarks.

## CENTENARY OF ALPHA OF N. Y.

of his real belief in hell by reference to expressions that I have heard on the field because it would not be fair. (Laughter.) His style, however, I will say, both as a golfer and as meeting situations where language can cure is admirable. (Laughter.) It is intense and emphatic and it satisfies every requirement of Presbyterian theology. (Laughter.)

It is a great pleasure to be in Union. Union is one of those colleges that mean character. It means traditions that make for character in all its graduates because they are inspired to be worthy of those who have gone before. I have no invidious remarks to make with reference to the great universities that have suddenly sprung into wonderful usefulness in this country, but here in this atmosphere one may, without being invidious, dwell on the advantages of a tradition, of honorable history that certainly makes for the advancement and the happiness of those who come under its influence.

And now about Phi Beta Kappa. I don't know whether I am looking into the faces of a lot of reactionaries or not. I am afraid I am because I seem to feel a sympathetic attitude. (Laughter.) I think Phi Beta Kappa is reactionary as I understand it. You really are in favor of studying a good many things that you do not have to use professionally afterwards. You think that it isn't essential in order to secure efficiency and usefulness in life, if you are going to be a brick manufacturer, to confine your efforts to making studies into clay and to making the best bricks. That seems to be the modern tendency. Latin and Greek are to be excluded because they do not offer any discipline for the mind. Geometry makes a better geometrician, and the study of Greek would help a man to learn modern Greek. The study of Latin would not help him to understand law Latin. (Laughter.) Therefore we must reject that. Now, I do not believe that. And when the expert teacher, or the man who says he is an expert teacher, tells me that the study of Latin

## PHI BETA KAPPA

and the study of geometry do not give me mental discipline I am a witness myself. What I mean is, I hope I understand the operations of my own mind; I agree, that is assuming a good deal; but I hope I do to some extent. And if the study of geometry, of mathematics, of algebra and of Latin and Greek did not help me then I am utterly blind to what has enabled me to float along. (Laughter and applause.) I feel as if it is time somebody spoke out on the subject. I feel that because a number of millions of dollars are arrayed on the other side that it is no reason why we should give up all that has been established as a means of education in times past. That there are improvements to be made doubtless must be admitted; but that we must reject everything that we have been studying as perfectly useless and go into other things under a character of teacher that never was on sea or land, because you must have a genius to work out the theories of instruction that are thus handed out to us as necessary for our primary and secondary schools, to me—well, I don't want to characterize it by any such language as a Presbyterian would use (laughter)—is unreasonable. And as I understand it Phi Beta Kappa stands for a different kind of education.

Now, Phi Beta Kappa represents an effort when you are in an educational institution; when you are in an institution of learning its represents a reward for appreciating what the object of that institution is and devoting your energies to acquiring that which primarily directed you into that institution. I do not mean to minimize the importance of other activities; but when a man is trying to get an education, when he is trying to fit himself by the training and discipline of his mind in an institution, it does not seem to take any more principle than you learn in geometry to prove that the man who devotes most of his time and effort to doing that and who does it successfully is the man who carries out the purpose that was intended when institutions of learning were



## CENTENARY OF ALPHA OF N. Y.

founded. What I deprecate is the tone that has been assumed from time to time that the man who studied here in college was a man who did not appreciate what the real essence of college life was. I deny that a man cannot stand high in college and acquire a good education and at the same time enjoy to the full all those other delightful features of education in a college like this, all those associations of friendship, all those lifelong bonds that hold one to the college and hold those who have been through the college.

They didn't have Phi Beta Kappa in Yale when I was there. For some reason or other it had been suspended. I don't know why. But they took us in by a *nunc pro tunc* entry and we are claiming it. We think it is just as good as if it had been earned while we were there, with a little less of the responsibility, perhaps, in carrying on the organization. It is a great thing. It stimulates effort. I know because I have become a college professor, and I am engaged in trying to instruct the youth in the fundamental principles of the Federal Constitution. I met a Presbyterian minister yesterday. He says, "You are in Yale, but you don't really do any work there, do you?" (Laughter.) "Well," I said, "I deliver five lectures a week; how many do you deliver? And I have a bunch of examination papers in my valise that I would be glad to turn over to you and see whether you think I do any work or not." Now, I have observed a sensitiveness about youth in my class with reference to the marks I give them, and I like to see it; I like to have them wish to stand higher. I think it is a sublimated theory that boys of that age are to study just for the love of studying and may not be properly stimulated by rewards that come from successful competition with their fellows and from a good appreciation of what they do by their instructors. I do not see why we should not improve the motives of human nature in helping education as nature improves, and civilization improves, those motives in getting on, in making real progress.

## PHI BETA KAPPA

I think Phi Beta Kappa represents a spirit in the colleges that should be encouraged. It isn't true, statistics show that it isn't true, that the Phi Beta Kappa men are the men who are not useful in after life. The percentage of useful men is far higher among the Phi Beta Kappa men than among those who were not Phi Beta Kappa men. The investigation has been made and the result has been stated statistically. And it stands to reason that, when men are in college for a certain purpose, the men who carry out that purpose most effectively, who exercise the self-restraint and the application and the resistance to the little temptations and the sacrifice of some of the hours of leisure and enjoyment, will be the men who, when they come to meet the problems of after life, have developed in them the spirit that makes for success and usefulness. You do not have to argue it out elaborately. It seems to follow as an easy inference.

Now, of course, those of us that are Phi Beta Kappa men are said to get together and jolly each other with mutual congratulations that we are better than other people. Well, perhaps there is something in that. (Laughter.) But the basis for our getting together and jollying has much more substance in it than a good many things that get men together and lead to mutual congratulation. And we don't hurt anybody else. We don't hurt anybody any more than the Presbyterian hurts a Unitarian by consigning him to hell. (Laughter.) He has no particular power of disposition. (Laughter.) It is merely, so far as he is concerned, a *brutum fulmen*. It helps the gentleman who makes the disposition psychologically and subjectively and it doesn't hurt the object at all. (Laughter.)

But, gentlemen, excuse me; I have no right to occupy your time. I sympathize with the president of the university in having during these busy days of commencement week to make so many speeches that he protests each time he rises against the custom that makes him speak, and then, as we

## CENTENARY OF ALPHA OF N. Y.

have seen tonight, makes a better speech, so that it gives rise to a little bit of suspicion of insincerity when he makes such a successful appeal as he has made to us tonight. The president, the distinguished president, of this association, the national president, is here, and he has forbidden me to listen to his address of an hour which he proposes to make. (Laughter.) He apparently thought that I had not had the principles of Phi Beta Kappa sufficiently imbedded in me to stand that test because I was not an active member during college, and so he pushed me on lest that hour might result in some quips on my part. I beg to assure him that I could have stood it. We used to have forty minute and hour sermons in college when I was there, and I think I am a better man on account of it; not so much because of the contents of the sermons, but because of the moral character that it developed in maintaining open eyes during the test.

I felicitate Union on her great history and on her growth under her present president; and I felicitate her that she has the oldest Phi Beta Kappa chapter in New York. It is proper that she should have. It is a type of what Union-made men are. I had the pleasure of a personal acquaintance with President Arthur. I was the recipient of an appointment from him so far back that even President Richmond cannot recollect it. He appointed me Collector of Internal Revenue when I was twenty-three, and I served him for a year, and then concluded that it was wiser to go back to my profession; but it brought me into personal contact with him, and gave me a delightful reminiscence of a very delightful gentleman and useful public servant, a graduate of Union. I thank you. (Applause.)

DR. DUANE: Certainly we are extremely glad to have had greetings to the Alpha of New York from the Alpha of Connecticut, as voiced by Mr. Taft.

“Westward the course of empire takes its way”; but I have noticed that the course of empire takes its way back east

## PHI BETA KAPPA

whenever a Union man has carried it west, and particularly so about commencement time. We are fortunate that that has been the case this year, for now we shall listen to an alumnus of Union who has returned for his reunion, the Right Reverend Irving P. Johnson, Bishop Coadjutor of Colorado and member of the class of 1887.

BISHOP JOHNSON: Whenever a man in England is appointed to the episcopate and goes to the wilderness and returns to the land that sent him forth they always call him a returned empty; and so I have come back to you tonight in that capacity. I feel a little embarrassment over my membership in Phi Beta Kappa for it was not even honorary. As I recall the four years of my college course, I may be said to have reached first on a scratch hit, was sacrificed to second by my chum, who knew all the mathematics there was to be known, and reached third on an error of the faculty, for I did not do any studying in my junior year yet pulled my highest marks, and slipped home by a close decision of the umpire. I owe my Phi Beta Kappa to the fact that an '86 man came back to '87 and graduated with it; so that I can scarcely call it an earned run.

However, I feel very glad that I slipped in, in a way, and what I wish to say tonight is by way of endorsement of the principles that underlie Phi Beta Kappa in the face of a combination of central powers that seems to me to have submarined our high schools and thrown bombs upon our universities and injected poisonous gases into our youth. And I wish in the few moments while I speak to you to endorse the principle that I have never lost sight of, though I have practiced it very slightly, that the classics are the foundation of that triple alliance of culture, art and religion which seems to me infinitely preferable to a mechanical world that the central powers of material wealth and material science try to force us to live in. If they are successful in creating such

## CENTENARY OF ALPHA OF N. Y.

a world as they seem disposed to create, I should be very glad to be relieved from the necessity of living in it.

To my mind life is a thing of three dimensions. There is no such thing as a straight line; it is a mathematical fiction. There is no such thing as a plane; it is simply without substance. The only thing that really exists is the thing of length and breadth and height; and it seems to me that a life without length and breadth and height loses its reality, and ceases to be that which the Creator intended it to be. Education is the drawing out of life, not merely in the acquisitive qualities of the fox, nor the predatory habits of the wolf; nor is it merely the cunning of psychologic information about things that have been created, and which man after all only discovers; but life is the accumulation of those three qualities of *reverence*, which I think is placed suitably as a first petition in the Lord's Prayer and without which there can be no other life, *sympathy*,—sympathy for the inefficient—and *an eternal purpose*, instead of the mere opportunism of temporary gain. I feel that education in this country under its present dominion is succeeding admirably in every particular but one, and that one is that it fails to educate. I feel that the record of the various countries of the world in which, in the matter of solid and substantial books printed, the United States is at the bottom of the list, except Spain, and if you put Portugal with Spain is at the bottom of the list, in a country that boasts of universal education is an indictment upon the subversion of education from the true purpose of giving length and breadth and height to human character into merely training men into a kind of mechanical Frankenstein.

We have it in all departments of life. I won't refer to Presbyterians particularly. I differ from the former President of the United States. Most of the people that have consigned me to those regions that he referred to I am sure were not Presbyterians because their language was of a char-

## PHI BETA KAPPA

acter to indicate that they were very far from having any religious tendencies or sympathies; but my own judgment and feeling is that we as a fraternity have a great function, in the face of the present conditions of education in this country, to stand as I myself stood with regard to my own sons and as I hope every member of Phi Beta Kappa stands with regard to his: to maintain that whether they go on in a classical education or not is their own responsibility, but that it is my responsibility to see that they have the foundations of it and know what it is so that they can go on with it if they want to, and to maintain that a classical education is the basis of culture and art and religion so far as its intellectual side is concerned.

I know that when my mind goes back in retrospect over my own college course and the various professors and instructors rise before me in that reality which to those who have been away some time and come back is the only reality (to me the personality of those men who instructed me and those men who prepared me for life's battle is real, and those who now occupy the chairs may be realities to others, but they are fictions to me) and as I recall those professors and instructors who prepared me there stands out, as I think there stands out to every alumnus of Union of the days whereof I speak, not so much the figure of those who prepared us in natural science, not so much the figure of those who prepared us in English literature and in geometry and differential calculus, but there stands out in my mind tonight as I think of my college course the figure of one who was the noblest Grecian of them all, (applause) who more than any other member of the faculty inspired reverence in his class room, reverence when he took the service in chapel, reverence when we walked with awful steps into his august presence; and yet he did not give us, I presume, any particular information that we have used since, nor did he give us anything that seems to have much connection with modern life, though to me it has a real

## CENTENARY OF ALPHA OF N. Y.

connection. You know it is a curious thing. Training hasn't much relation as a rule to the thing you are trying to do. If you were ever in a flat and listened to somebody above you playing the scale on a piano you did not see much reference to the symphony that you pay two dollars to go and listen to in a music hall, and yet we all know that it is the discipline of the scale that makes the accurate musician. And so I believe in this case it was a love for truth, and insistence upon accuracy in phrase and thought and expression, and refusal to allow us to be slovenly in the rendering of a recitation or in the way we conducted ourselves in the recitation room that impressed us; it was to my mind the love of truth for truth's sake, not the love of truth because we were going to make a few dimes by it, not the love of truth because we were going to build a concrete dam by it, not the love of truth because we were going to be promoted over our fellow men by it, but the love of truth because truth is beautiful, and because truth is truth, and because all error is abominable, as we were told on many occasions when we made errors. I believe that every person who attended Union and was privileged to be under the instruction of Henry Whitehorne knows in the bottom of his heart that it was the classical training that he received that compelled him in after life to try to be true to fact, and in the presentation of truth, whatever he did, not to be slovenly. (Applause.)

In my gratitude to old Union, and in my embarrassment that I feel in the position that I occupy as a member of Phi Beta Kappa I am reminded of what he said to a brother of mine who was the student of the family—I was not; he said to him, "You know your brother got along fairly well in college but he would not have done anything at all if he had not been in a class that made him do it." (Laughter.) So, it appears, what I do not owe to Professor Whitehorne I owe to the class of '87 because of its unusual temper and quality; and I never disputed anything the dear old man said; if he

## PHI BETA KAPPA

said it it must be so. And I wish tonight in speaking to the Alpha Chapter of Phi Beta Kappa to lay a flower upon the tomb of one whom I have never forgotten and whose memory is as fresh to me today as it was the day when he said to our class, "Get out of here, all of you. What do you know about Greek?" And therefore what little I can contribute to this occasion I wish to contribute by way of a tribute to the memory of the one who, to my mind, was the best and the truest instructor I ever had. (Applause.)

DR. DUANE: The next speaker that I am going to call will give you an occasional poem. Perhaps you think that by that I mean he makes a poem once every one hundred years. If so you haven't caught the professional use of words, and I must tell you that when you are dealing with professors you have to be very careful in the use of words. You know one professor—I won't say who it was—that was caught once by his wife kissing the cook, when she exclaimed in her indignation, "Professor, I am surprised," said with some irritation, "Maria, I wish you would ever learn the use of terms. I am surprised; you are astonished." The occasional poem, I must tell you, is one that is produced on occasions, and the occasions may recur, for all we know, every minute; at least we hope they may recur very often with the gentleman whom I now present, Professor John F. Genung of Amherst College, loyal son of Union, scholar and poet. (Applause).

PROFESSOR GENUNG: Dr. Alexander's reminiscences yesterday of a similar celebration at Harvard University on the one hundredth anniversary of their Alpha renewed in me the pessimism that I felt on being asked to write some verses for this occasion when he mentioned poets whose names have become national, who have been identified with Phi Beta Kappa—such men as Oliver Wendell Holmes,



## CENTENARY OF ALPHA OF N. Y.

Charles Godfrey Leland, and he might have gone on to mention Henry W. Longfellow, Ralph Waldo Emerson and James Russell Lowell among other names that have become in some way identified with Phi Beta Kappa. And then to be called on, one who has never professed to be a poet and who has never written poems to amount to anything, as I say renewed in me that sense of pessimism.

### A MUSE THAT WOULD NOT BE AMUSING.

#### I

When Brother Bennett laid his bland behest  
On me, that I a stunt in verse should try,  
I prayed my Muse,—the custom in such quest;  
She merely frowned and sulked, and said “*Ὁφῖ!*”

#### II

But something must be done, and she must aid,  
And if she was perverse, how should I treat her?  
I mauled and thumped, stern usage I essayed,  
In the mistaken thought that I must *βῆτα*.

#### III

All to no purpose; so I pondered lone  
How I by silly flatteries could entrap her;  
I wheedled her as goddess to a throne,  
I meant to crown her,—I could only *νάππα*.

#### IV.

Alas! my foolscap proved a handicap,  
So sad the task to give poetic feet ease;  
To put in rhyme, believe me, is no snap,  
*Φιλοσοφία βίου κυβερνήτης.*

#### V

Perhaps my choice was wrong; I had called Thalia,  
And to her sportive mood my suit was treason.  
*Φιλοσοφία* bids for something higher;  
If not to rhyme, she may respond to reason.

## PHI BETA KAPPA

### VI

Melpomene's the girl, she takes the trick,  
For she has sway o'er rhyme and reason too;  
Sometimes, indeed, she's tragic, for she'll stick  
At naught that human wit can dare and do.

### VII

So I transferred my plea to her, and found  
At once, with wonder, that my theme ran clear;  
Her sinewy song has a familiar sound,—  
Alpha has sung it for a hundred year.

### VIII

Think of the throng to whom through all that time  
Philosophy has been the guide of life—  
That goodly company who in prose or rhyme  
Have sought life's highest values far from strife.

### IX

If Alpha could extend her alphabet  
World-wide, world-deep, to Omega, how soon  
These crazy wars would cease!—But no, for yet  
The dawning light must broaden into noon,

### X

When in full blaze the sun of Truth shall shine,  
And Freedom's music peal o'er land and main,  
When every sister of the tuneful Nine  
Shall win her realm, and noblest suffrage gain.

### XI

Our century is closing on a dawn  
Whereon thick clouds have gathered; our fair world  
Of earth and sea and air with death is strawn.  
And through the gloom fierce bolts of hate are hurled.

## CENTENARY OF ALPHA OF N. Y.

### XII

But a new century opens. Stately forms  
Of God's great purposes glimpse in the strife,  
And Peace, the fairer for the weathered storms,  
Shall bring to birth a larger, richer life.

### XIII

Life longs for light, for cloudless truth and love;  
Forethought she craves for whatsoe'er betide,  
She seeks the Wisdom that is from above;—  
Nor vain her quest, if she will trust her Guide,

### XIV

Our Guide, whose hoary years declare her leal,  
While she in labyrinths of mind has wrought,  
Leading from shadowy fancies to the real,  
From idle glammers to the wealths of thought.

(Applause.)

DR. DUANE: I am now going to call upon a doctor. Now, there are doctors and doctors. There is the doctor of medicine whose mistakes the earth is said to cover. Then there is the doctor of philosophy. His characteristics were well described by one of the guild who said once that after getting his degree, which he thought was a very fine one, he went to Chicago and, while studying there, happened to occupy a house that had been occupied by an M. D. One night at midnight he was awakened by a clatter at the door and sounds from below, like this: "I want to get in." "What do you want to get in for?" "I want to see the doctor." "Oh, go on; he isn't the kind of doctor that would do anybody any good." Now the doctor I am going to call upon is certainly not one whose mistakes the earth covers. And surely I will not say of him that he is of the kind that will not do anybody any good. He is one who to Phi Beta Kappa has

## PHI BETA KAPPA

rendered a faithful, laborious and valuable service. I call on Doctor Oscar M. Voorhees, the secretary of the United Chapters.

DR. VOOHEES: Mr. Toastmaster and fellow members of the Phi Beta Kappa:

I am glad indeed to have a part in this centennial celebration, of which, I am sure, we shall all have a very pleasant recollection. I am here as the representative of the central office who has a work to do of which most of you know little, and about which you are not especially anxious to hear, and yet concerning which every member of Phi Beta Kappa should know something.

The United Chapters as an organization dates back to 1883, and the methods of the organization were then determined by the necessities of the case. At that time the most pressing problem was the matter of expansion. The question had become acute because the Union Chapter delayed action on an application in behalf of Cornell. The Harvard Chapter was then appealed to, and was of a mind to take favorable action, but doubted its own authority, as this was deemed to rest in the Alpha of New York. The larger question of the relation of the chapters was discussed, and the necessity of some form of union became apparent. The outcome was a fraternity convention in connection with the centennial of the Harvard Chapter, held August 1st, 1881, and in the end the organization of the United Chapters in 1883.

The constitution devolved large responsibility upon the secretary of the general organization. In his office all the records are kept. Correspondence with applicants is in his hands, and he must arrange for the meeting of the Senate and Council. During the fifteen years that I have served in this capacity thirty-nine chapters have come into being, and the secretary has arranged for the organization of them

## CENTENARY OF ALPHA OF N. Y.

all. All new members are registered in his office; there the Phi Beta Kappa Key is edited, and efforts for the coordination of chapter activities have their inception. The work is constantly growing, and must continue to grow.

Methods were much simpler one hundred years ago when the fifth branch of the society was organized at Union. Some conditions peculiar to the time are worthy of mention. Dr. Duane has told you of the Revolutionary conditions under which Phi Beta Kappa came into being. The spirit of patriotism in the air had its influence upon the students at William and Mary and led them to think of what they might do for their country. So it was during the war of 1812 that the first steps were taken looking to the organization of this chapter. It was in 1813 that thirteen Union students made application for the charter which was later granted. In taking this step they sought the consent of Doctor Eliphalet Nott, the president, and in the records of the Yale Chapter you will find a copy of their letter with Doctor Nott's endorsement and attestation of the high character of the young men who then, in the midst of war, with patriotic as well as scholastic intent, sought a charter of Phi Beta Kappa for Union College.

Dartmouth and Harvard quite promptly voted in favor of granting the application. Yale took a little longer, more than three years in fact, and when she did pass favorably upon it, the young men who had signed the application had been graduated and consequently were not in a position to receive it. So the Yale Chapter looked around and found three Phi Beta Kappa men of years and experience to whom the charter was entrusted. Their leader was James Kent, Yale, 1794, Chancellor of the State of New York, who became even more distinguished in later years than he was then.\* He and two others, one a clergyman in Albany, and the other a

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\*See Phi Beta Kappa Key, Vol. 1, No. 3.

## PHI BETA KAPPA

professor in Union College, received the charter and organized the chapter, and the first thing they did was to elect President Nott and several other distinguished men as foundation members; and the first thing that the foundation members did after being initiated was to elect President Nott the first president of the chapter.

Thus the destinies of the Alpha of New York were, at the beginning, placed in the hands, not of undergraduates, but of distinguished administrators who had attained wisdom by experience, and who had a broader vision, perhaps, than some others of what Phi Beta Kappa might become. I believe that this placing of the destinies of the Alpha of New York in the hands of these men of years and experience had a large influence on the development of Phi Beta Kappa. As Doctor Aleander so happily stated yesterday it lifted Phi Beta Kappa out of the provincialism of New England and gave it a national character. Then followed the election of nearly one hundred honorary members, some of whom were mentioned by Professor Bennett yesterday, men in the active walks of life in New Jersey, Pennsylvania, the Carolinas and Georgia, as well as distinguished men of New York. By this means Phi Beta Kappa membership became more widely disseminated, the society more generally known, and a broad foundation was laid for the future in which we share today. It is especially fitting that this contribution of the Union Chapter to Phi Beta Kappa's development should be recalled on this occasion.

There is another fact of importance to which reference has not hitherto been made. This chapter exerted quite a decided influence in the organization of the United Chapters, and it exerted that influence largely through John A. De Remer. There are those who will recall him. I first met him at the council of 1901, over which he presided. I recall his courtliness, his grace, his dignity. These qualities were es-

## CENTENARY OF ALPHA OF N. Y.

pecially appropriate, for the council met in the Court of Appeals room in Saratoga Springs. The intercourse I had with him afterward, when he was president and I was secretary, confirmed those early impressions. Mr. De Remer was chosen to attend the Harvard Centennial in 1881 and the subsequent meetings that resulted in the organization of the United Chapters. He was present at them all, I think; was chosen a senator at the organization of the United Chapters; was elected vice-president; and then served as president until his death. This influence of Mr. De Remer, as representative of the Alpha of New York, is especially worthy of mention at this time; and his influence on the development of the United Chapters should not be forgotten by this chapter.

Phi Beta Kappa occupies a very remarkable position in the educational world today. There is no other organization that approaches it. Its reputation is largely due to the high character and the distinguished activities of the men and women who have had the privilege of wearing the golden key. The reputation of its members, following scholarly attainments while in college, has given Phi Beta Kappa its present unique position; and that reputation will not decline, I am sure, so long as high ideals of service are kept before its growing membership. In every walk of life where worthy service is being rendered we find our Phi Beta Kappa members in earnest leadership. At times we may agree with them; at other times we may not. There may be differences of religious views or philosophical conceptions, as represented here this evening, but these do not interfere when service is the touchstone. A deeper interest and wider fraternity helps correlate the varied efforts of Phi Beta Kappa men and women.

We all recall how a few years ago three valiant soldiers, all members of Phi Beta Kappa, were in the Federal arena, each

## PHI BETA KAPPA

one trying to make the country believe that his method of bringing the millennium ought to be accepted. Our distinguished and weighty brother, who has just spoken, was one of the three. He represented Yale. Theodore Roosevelt from Harvard was the second, and the third, Woodrow Wilson, that scholarly man from Princeton, who received his Phi Beta key at Wesleyan, won out in that triangular contest. Those of us who knew the situation did not worry much respecting the outcome for we knew that whatever the result a Phi Beta Kappa man would occupy the presidential chair. A similar situation presented itself last fall, and we knew that Mr. Hughes, if he won, would carry his Phi Beta Kappa key with him into the White House as he carried it all through the contest. So it was with the vice-presidential candidates; both the Republican and Democratic candidates were members of Phi Beta Kappa.

I could mention many distinguished names on our roll, but that is not necessary. I will say only this in addition, that Union has furnished two Phi Beta Kappa presidents, and in this respect rivals Harvard. Harvard furnished John Quincy Adams and Theodore Roosevelt. Union furnished Martin Van Buren and Chester A. Arthur. I am of the opinion that most Union men have forgotten that Martin Van Buren was ever elected to membership in this chapter, but this is a fact; and hence you have the honor of having furnished two presidents of the United States. How many more you will furnish in the years to come who can say? (Applause.)

There is one important fact that I should like to mention, and that is that our first Phi Beta Kappa president was really the author of the Monroe Doctrine, for you all know that John Quincy Adams had much to do with that important document. Our present Phi Beta Kappa president has proposed a Monroe Doctrine for the world, and it may not be



## CENTENARY OF ALPHA OF N. Y.

beyond the lifetime of some of us when this great idea, that has been incorporated in recent state papers, shall become a basal principle in the diplomacy of the world. At any rate, whatever the outcome may be, we know that the hands that have penned some of these great documents are of men who have been proud to call themselves members of our fraternity.

This occasion will long be remembered. One hundred years is a long period, and yet in world history it is a comparatively brief time. For an organization of this sort it is an important period. Very few chapters, only three in fact, have had the privilege of celebrating such an event. All who are here will be very glad, I am sure, to possess a report of these proceedings. I trust you will be equally interested to know what is going on in the Phi Beta Kappa world.

I have here a copy of the book entitled *Representative Phi Beta Kappa Orations* which was edited by Professor Clark S. Northup of Cornell, one of our Phi Beta Kappa senators. In it have been gathered together twenty-six representative orations, beginning in the early days and coming down to the present time. The last one was by Professor Paul Shorey, delivered in 1910, and the one just preceding was by Woodrow Wilson, delivered a year earlier when he was Governor of New Jersey. It would be easy to assemble material for half a dozen similar volumes of Phi Beta Kappa orations, and I am sure, that when the next volume is published you will want to see included the forceful and appropriate oration that was delivered yesterday by Doctor Alexander. (Applause.)

There is one further line of development in which I trust you will all be interested. We are hoping one of these days to have suitable Phi Beta Kappa headquarters. During the fifteen years that I have served the fraternity as general secretary the headquarters of the United Chapters have

## PHI BETA KAPPA

been in my study, furnished gratuitously by the congregations that I have served. This you will recognize as entirely anomalous. Phi Beta Kappa has been at no charge for light or heat or for other overhead expenses until recently. It has received these things gratuitously. For an organization of over thirty-two thousand members this seems not entirely appropriate. Not that I or my congregations have thought of asking anything in the way of rental. The service has been granted cheerfully. The conditions have remained thus because the matter has never been brought with sufficient force to the attention of the fraternity. I have spoken of it in my reports to the last few councils, and as a result a member living in New York has made an offer of \$25,000 toward a headquarters endowment fund of \$100,000, provided the balance, \$75,000, be raised during the current year. The income of the fund is to be used to maintain suitable headquarters in the City of New York. I trust that enough Union men will be interested to help the fund along, and that you will do your share to help provide a place where the work of the central office may be done more efficiently, and where members who visit the city may come to examine the treasures that will be displayed there. If we could assemble the portraits of the distinguished members, men and women, the members of the Senate, those who have delivered orations, and others who have attained prominence, we should have a worthy collection indeed. If we could get together copies of all books published by our Phi Beta Kappa members we should indeed have a remarkable library. When we have room to display other treasures and memorabilia, which we know to be available, we shall have an exhibit of far-reaching interest. Why should not this be done? It must be done.

I believe that the time has come to make a beginning, and I hope that, when I shall have finished my work at the end of this triennium, I shall be privileged to pass it over

## CENTENARY OF ALPHA OF N. Y.

to a successor better able to carry it on than I have been, and that he will have a suitable office in which to do his work, so that Phi Beta Kappa will no longer be an almoner of the bounty of some church or congregation but will be properly housed and in a position to foster a worthy life in all the chapters of our beloved fraternity. (Applause.)

DR. DUANE: Gentlemen, the last speaker I shall present to you is one whom I know you will all be very glad to hear, one whom I have reserved for the last because I thought that we should have the best at the last. I call on one who has presided for years over the destinies of the Phi Beta Kappa, presided with dignity, efficiency, to the satisfaction of all, Doctor Grosvenor, president of the United Chapters of Phi Beta Kappa. (Applause.)

DR. GROVESNOR (in part): Mr. President and fellow members of the Phi Beta Kappa:

\* \* \* \* \*

Permit me at the very beginning, because there are so many things which I wish to speak upon and at the same time I do not want to tax your patience too greatly, to refer to my dear friend and associate and colleague, Doctor Voorhees. No words of mine can pay the tribute that is his due for his efficiency, his ability, his energy and his devotion. No man in the history of Phi Beta Kappa has rivaled the work which he has done for this organization. It has been constant, unremitting; and he has given not only of his time and of his labor and of his thought but he has made his home, that pastor's study, the study of a busy pastor in the Metropolitan district, the headquarters of this fraternity. Men may come and men may go; presidents are only inferior spokes in a revolving wheel; the necessity of Phi Beta Kappa is that one should be at the real head like my dear friend, Doctor Voorhees.

## PHI BETA KAPPA

It is my distinguished honor on behalf of the eighty-eight other chapters to bring to the Alpha of New York congratulations on this great and memorable occasion. I never feel so humble as when I rise on an occasion like this, representing the office that I hold, because the president speaks from his official position with the significance, with the comprehensiveness, that cannot attach to any other officer, and I know that from the gates of California to the coast of Maine, way down to the Gulf of Mexico and up to the shores of the neighboring Dominion of Canada the congratulations are hearty and sincere, and in those congratulations we take delight and pride.

\* \* \* \* \*

And now for reminiscences. I graduated long, long ago from Amherst College, and in the Amherst College of my day there was a romantic interest attaching to the very name of Union which we felt for hardly any other institution in the country. I do not know why it is that Union held that place which it occupied as a dispensary of blessings over the land in the foundation of fraternities, inasmuch as so many of them were first born here, and as the dispensary of chapters of Phi Beta Kappa; I do not know what there is in your circumstances, in your environment, what there is in the spirit of this institution; but Union has had a larger influence than any other college in the country in disseminating Phi Beta Kappa and Phi Beta Kappa principles and then in stimulating those fraternal bonds which were so strong in the fraternities and in these later days are so strong in the sororities; and I come here wearing for the first time in the presence of a Phi Beta Kappa gathering my Psi Upsilon badge. In Amherst we sang that song "A solid rock on which to build"; and again we sang a song "From distant Union's classic hills." There was, as I say, in the name of Union College something that stimulated and that inspired.

## CENTENARY OF ALPHA OF N. Y.

And then there was the wonderful career of your illustrious Doctor Nott, a man who was human above everything else, and the humanities are the foundation and the hope of Phi Beta Kappa. I wonder whether in the history of this institution there has been any other college president who has had such an opportunity and has used that opportunity so well.

With another Union president I had intellectual relations which came very near defeating me at a prior period of my life. There were ten or twelve candidates for appointment to Robert College, Constantinople, I among them. The argument was brought up at the meeting of the trustees of that respected institution that no man from Amherst was fit to be sent abroad because he was sure to be filled with the Hickokian philosophy. Doctor Hickok, shortly afterward your president, then a teacher in the philosophical department, a writer of many works, afterwards came to Amherst. He ended his days there, I think, in the home that afterwards was in the possession of my beloved and reverend friend, Professor Genung, whose delightful and stimulating poem to-night we have listened to with so much pleasure. But one gentleman on this board of trustees said, "I never knew of a college student who came out from his alma mater filled with philosophy that did not get entirely over it in the space of six months, and Mr. Grovesnor, I imagine, will prove no exception to that." At any rate, despite this one association with Union that might have worked to my detriment, nevertheless I was appointed.

The pleasure which I have had to-day I can hardly express. I want to thank you, sir (Dr. Duane), for your delicate and constant courtly kindness and attention to me during the time that I have been here. The pleasure that I have had in grasping hands and then in wandering through these almost unrivaled scenes! One scene at least is without a peer in my experience, and that is the Jackson

## PHI BETA KAPPA

Garden, as you call it; but the garden that stands up in my memory and will stand up forever is the loveliest spot I ever saw upon this earth, over which I have traveled widely, in the combination of nature with the touch of art and of sympathy, wherein every hand that was put upon a plant or flower seems to have been a hand of love. I cannot conceive under the face of God's heaven anything more exquisite than that indescribable, almost inconceivable, except as you breathe this air and luxuriate in it, I cannot conceive of anything more exquisite, more celestial than that wonderful spot.

\* \* \* \* \*

Phi Beta Kappa was born in a storm. It was born in the time of great war. \* \* \* \* Doctor Voorhees has referred here to the first effort that was made to establish a chapter at Union, again under that stimulus; and after all, despite its horrors, there is nothing that so stimulates, so exalts the mind and so appeals to the spirit of imagination in youth as does contest, and the greater the contest the greater the longing of the young men, like that youthful Roman, Horatius Cocles, to throw themselves into the abyss and to save their city and save their land and to save their honor. We are at a time like that to-day. \* \* \* \* And there has been no deterioration. Let us not dream of the golden days when we have the golden present. Let us not think of the scenes into which young men flung themselves in the devotion of Nathan Hale as something that is extinct. As young men flock to the feast, so young men, and above all college young men fling themselves at the call of their country. The last college fraternity gathering that I attended was last Tuesday evening at our chapter house of the Psi Upsilon fraternity in Amherst. Seventeen were present. Twenty-seven had already gone and five were to leave with the Amherst unit on the following Saturday. Here at Union I went into the chapter house of my fraternity with

## CENTENARY OF ALPHA OF N. Y.

the reverence of a pilgrim. It is in the same place where a few struck out the spark from which our chapter has been inflamed, our chapters of my fraternity have been inflamed, and they took me into the dining room; twenty-four seats at one long table, one at the end shorter; and they said, "They have all gone from that table. There are none sitting there where the ten were." They pointed to the other table and they said, "They have all gone but the seven of us that remain here." And so they have gone out, and, thank God, that is the story this whole country over. There is no monopoly by the Alpha of New York. There is no monopoly by Phi Beta Kappa. There is no monopoly even by the colleges and universities of the country of young men and young devotion and other sacrifice.

We are in the midst of this war. We shrank from it. We endured wrong and outrage and insult and we still hoped and waited. Our long-suffering president was derided through the length and breadth of the Republic for poltroonery, and the vast majority of the American people stood with him. Nothing, nothing, nothing but the utmost shame and dishonor should plunge us over the precipice into the hell of war. And at last, at last we plunged in. I went out to Illinois, to Indiana and visited several colleges in the West during the months of February and January of this year, and I hardly found a single person who did not feel that peace with dishonor was preferable to war in behalf of that which we call honor. But when at last in ringing language that will echo as long as time endures the President of the United States came forward on April 2nd, then the whole nation stood with him, and there has been no spectacle in American history of such unanimity as that which exists to-day. I said something about politics to President Richmond to-night. "Oh," he said, "I can't think of politics now; there is only Americanism." Perish the Democratic Party, perish the Republican Party, the Social-

## PHI BETA KAPPA

ist Party, any party! They have all perished and there stands out the majesty of a united people. We are simply Americans, Americans all. (Applause.) In that strong demonstration which was made by your alumni this morning those flags had the significance which they have not had since 1898, and even in 1898 we were engaged in a struggle that was relatively bagatelle.

In all human history there never has been an hour like the present hour, even as there never has been such marshalling of forces on one side or the other. On one side a practically united world, a world responsive to the leadership of the President of the United States and of the people of whom he is the chosen representative. From farthest China to southern South America, up to the Arctic circle, everywhere, except in that stretch of land from the Baltic and the North Sea, several hundred miles long, diagonally across Europe, bringing in the effete Austrian Empire, the satellite Bulgarian, only waiting to decide as to which would pay the bigger price and would offer the larger opportunity, and then through the unspeakable Ottoman Empire, across the Bosphorus and the Marmora, through the devastated ridges of Asia Minor, through Turkestan and Armenia, down through Mesopotamia between the Tigris and the Euphrates, all dominated by imperialism and by the Prussian—not the German, although the Germans are inoculated with the virus—dominated by the Prussian autocracy and militarism. There alone is the black spot on the world's surface. In the forces that believe in that sublime sentence uttered by a great Virginian, and carved in something more lasting than marble, "Governments derive their just powers from the consent of the governed," and repeated again by another great American in messages sent, the last of them all to Russia, we have the sum of the principle for which one side fights.

\* \* \* \* \*



## CENTENARY OF ALPHA OF N. Y.

So there is not only a United States but there is a united world. The Ambassador of Argentine told me at a gathering of Phi Beta Kappa not long ago that, when the President called together the representatives of the A B C republics, for the first time South America began to believe that the great republic of the north was sincerely her friend, and the troops of Mexico flocked to the border to enter the American Army. They all did. We came into the struggle not for humanity originally, not to down those things that we detest abroad, but first of all to maintain our own dignity and our own honor; and then the individual withers and the world is more and more, and the advantage of the United States and the interest of the United States and the mere honor of the United States shrivels, and the great world stands up, and in the providence of God the United States of America is the champion that comes when France is bleeding to her death, when Great Britain is almost on her knees, when the great giant of the East, released from his prison, is staggering and doubtful in the light that beats upon him. \* \* \* \*

We fought once believing that we would not submit to an authority from abroad, and when we flung out that flag, as you flung out that flag to-day so splendidly as it unfolded in the air that seemed to welcome it, we did it simply for ourselves. We had no thought of the rest of the world. Governments derive their just powers from the consent of the governed meant simply that thirteen insignificant clusters of colonists along the Atlantic would be governed by themselves. \* \* \* \* And then through the years we have gone on developing until we stand out with fabulous opportunities and with fabulous power, and the horizon is widened and widened and the world grown bigger and bigger, and in God's great time we are the champions of mankind. The first battle was fought last Tuesday. Stupendous victory! Nothing in human vision had ever

## PHI BETA KAPPA

beheld such a scene, when at over fifty thousand different places, with small disorder, with never a riot except from escaped convicts from a prison, almost ten million men, the flower, the pride of manhood, between the ages of twenty-one and thirty-one, inscribed their names. Protests came from, I regret to say—I regret to use such a term as college—protests came from the college, the Anti-Imperialistic League and from some members of the United Workers of the World and from the International Workers of the World, for whom I can have some compassion, I can have some sympathy; but I cannot express adequately my detestation and abhorrence of the teachings which young men and young women had received in colleges and universities that prompted them in their youth, their callow inexperience, to accept office in an organization so destitute of anything like an appreciation of and of loyalty to our democratic systems of administration and of government. Nevertheless the ten million marching along to the designated places as a matter of fact, without any ceremony, simply as a matter of course—and that was the attitude, as a matter of course—and putting their names down knowing that they were to go forth when the President called and sacrifice their lives in the trenches or on the sea or in the air was a scene too sublime for any expression in words.

And now comes the second battle, the first echo. It echoed to the throne of the Kaiser in vibrations of the air. There was the manifestation of what America meant. America, this mighty, this gigantic, conglomeration of all natural resources, of all the capability of human intellect and training, in all the majesty of youth, was slow to get into action, and yet was resistless when once in motion. And now comes this second battle; and that is the battle of the Liberty Loan. Do you think that Herr Zimmerman and his Excellency, the German Chancellor, and his Majesty, the

## CENTENARY OF ALPHA OF N. Y.

German Emperor, are not watching whether spontaneously the Americans will spring forward from their thousands of millions of accumulated capital and constantly increasing earnings to make up that loan? Will it be said on June 15th that the American people have responded, that in the various outer sections of the country they have been true to the unexampled record of our metropolitan city in subscribing one thousand million dollars, not thrown away but invested, because they know that there is no other credit that is so strong as the credit of the national government? Do you think, when that is flashed abroad, it will not be like the sting of another defeat?

There are two things that give the German Emperor confidence, confidence that is mistaken, confidence nevertheless by which we can believe he is striving to buoy up his sinking spirits and his sinking hopes and from which he would derive means for beguiling still longer that noble German people who to-day are enemies but who, we hope, in time will be our friends, and those two factors are the United States of America and Russia. For the first I have no word to say. We have our own judgment and we know that America has not failed in a crisis; so she will not in a greater crisis. We know that she has pledged the utmost resources of the Republic to carrying to a successful issue this conflict. Do we not know that America in the hour of trial will be true? What is the use for us to linger upon that? \* \* \* \*

And then comes the council chamber of the nations wherein we sit not as mere spectators, not as mere members invited by courtesy to express our opinions. \* \* \* \* And then the fruition, politically a new heaven and a new earth, the triumph of principles. \* \* \* \* And then, when the time comes that the sub-nation, the small as well as the great, is to have justice done, and each nation is to be ruled by those whom it prefers, perhaps not ruled so well as some foreign na-

## PHI BETA KAPPA

tion would rule it, but following the principle of Lincoln, believing as Lincoln did that no one can be wise enough to rule another against his will and, to carry it on, that no one nation is wise enough, just enough, to rule another nation against its will; believing that, then there stands forth a new map under this new heaven and on this new earth. There stands the justice, the justice for Ireland as well as for Poland, the justice for Finland, for Bohemia, for these various lands that have strangely been able to keep the principle of nationality alive, that have kept that Promethean fire that would not die, that would not become cold ashes but was always burning, burning, burning.

In that great day we shall be able to look back and see that the Phi Beta Kappa men have had their distinguished part. What is the fundamental principle of our fraternity? It is service. What was it that these young men at Williamsburg wrote into their constitution? What are those three stars to which we point upon our key? Friendship, morality, culture, language, literature, whatever you please. And, just as through time the Phi Beta Kappa men have been the foremost in throwing themselves wherever they were most needed, so the Phi Beta Kappa men to-day, whatever their age, whatever their opportunity, are doing their part.

I take now the statistics at Amherst as my own college. What do I find? That the proportion of the Phi Beta Kappa men who rushed in 1861 to save the Union was something like two to one as compared with those gentlemen who were not members of the Phi Beta Kappa. And of those who wore the general's stars and the insignia of office when the war was done I think from Amherst everyone of our few generals and all of our many colonels except two were Phi Beta Kappa men. \* \* \* \* All through the East you will find stones, circular stones, flat stones; and on these stones will be names, Nelos, Nicodemus, and so on; simply a name;

## CENTENARY OF ALPHA OF N. Y.

a dead stone and a dead name. What do you know about these people? Nothing. Just a name. They did something. We don't know what. The name was inscribed there. In Phi Beta Kappa thirty-two thousand men and women are not simply a collection of such stones as that. Phi Beta Kappa is vital; it is effective; and in it are concentrated all those spirits that combine to redeem the world. (Applause.)

DR. DUANE: So long as Phi Beta Kappa holds to the principles that DOCTOR GROSVENOR has so eloquently enunciated, so long will Phi Beta Kappa endure. That it will hold to them, who can doubt? And when our next centennial comes, we shall not be there; but others will be there to celebrate in the spirit in which we are celebrating here to-night.

Ladies and gentlemen, I declare the ceremonies finished.



## PHI BETA KAPPA

### SONG TO OLD UNION

Air: Sparkling and Bright

*Let the Grecian dream of his sacred stream  
And sing of the brave adorning  
That Phoebus weaves from his laurel leaves  
At the golden gates of morning;  
But the brook that bounds through Union's grounds  
Gleams bright as the Delphic water  
And a prize as fair as a God may wear  
Is a dip from our Alma Mater.*

Chorus: *Then here's to thee, the brave and free,  
Old Union smiling o'er us;  
And for many a day as thy walls grow grey  
May they ring with thy children's chorus.*

*Could our praises throng on the waves of song,  
Like an Orient fleet gem-bringing,  
We would bear to thee the Argosy  
And crown thee with pearls of singing.  
But thy smile beams down beneath a crown  
Whose glory asks no other;  
We gather it not from the green sea-grot—  
'Tis the love we bear our mother!*

*Let the joy that falls from thy dear old walls  
Unchanged brave Time's on-darting  
And our only tear fall once a year  
On hands that clasp ere parting.  
And when other throngs shall sing thy songs  
And their spell once more hath bound us,  
Our faded hours shall revive their flowers  
And the past shall live around us.*

FITZ HUGH LUDLOW, '56.

## CENTENARY OF ALPHA OF N. Y.

### REUNION ODE

Air: America

*Brothers! We're here once more—  
Not as in days of yore,  
When life was young,  
And 'mid that morning light,  
Hope, as an angel bright,  
Before our raptured sight  
Her visions hung.*

*Home of our early thought!  
Where, hand in hand, we sought  
Knowledge and truth,  
Receive us back again,  
Coming, as care-worn men,  
As you received us then  
In early youth.*

*Some are not with us here—  
Their mem'ry claims a tear—  
The hallowed dead!  
To brighter worlds now flown,  
Their work of life well done,  
For noble thoughts were sown  
Ere they had fled.*

*Here let us pledge our truth,  
As erst in early youth,  
Faithful to be!  
The honored name we bear,  
The holy trusts we share,  
Claim that we do and dare  
All manfully.*

*A higher life to live,  
More precious gifts to give;  
This is our part:  
That when our work is done,  
And we the prize have won,  
We, like the setting sun,  
May hence depart.*

*So say we all of us,  
So say we all of us,  
So say we all;  
So say we all of us,  
So say we all of us,  
So say we all of us,  
So say we all.*

HENRY PHILIP TAPPAN, '25.

## TERRACE SONG

Air: A Little More Cider

*Ye Union boys, whose pipes are lit,  
Come forth in merry throng;  
Upon the terrace let us sit,  
And cheer our hearts with song;  
Old Prex may have his easy-chair—  
The Czar may have his throne—  
Their cushions can get worse for wear,  
But not our seat of stone.*

*This grand old seat of stone,  
This jolly seat of stone,  
Then here's to thee, right merrily,  
Thou grand old seat of stone.*

*'Twas here the old Alumni sat  
On balmy nights of yore;  
And many voices joined in chat,  
Whose music rings no more;  
From many a lip the spirals curled,  
But, when they rolled away,  
The smoker went into the world,  
And come no more for aye.*

*But thou, old seat of stone,  
Thou jolly seat of stone,  
The changing year still finds thee here,  
Thou grand old seat of stone.*

*And when we all shall have our "Dips,"  
In shining sheets of tin,  
Let no one, with irreverent lips,  
Against thee dare to sin;  
A cobbler's bench—a congress seat—  
May rest our trotters yet,  
But thou, old Terrace, can't be beat  
By any we shall get.*

*Thou gay old seat of stone,  
Thou dear old seat of stone,  
May smoke and song float o'er thee long,  
Thou grand old seat of stone!*

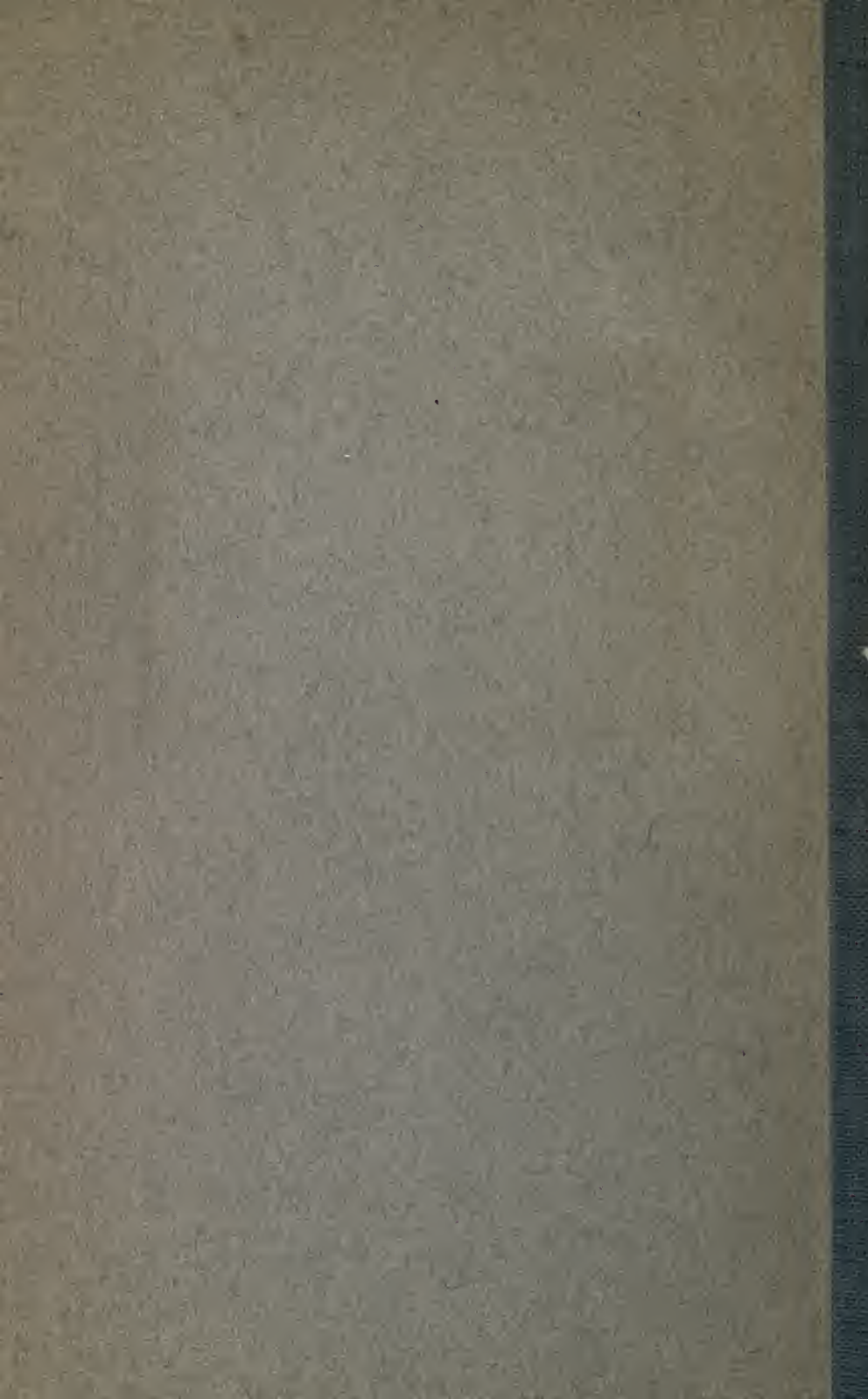
*When Captain Jack, has seen his plants  
In bloom a few times more,  
Some boys, who sport our altered pants,  
Will knock at Union's door;  
And when the Tutes have let them in,  
Old Terrace, thou shalt see  
Them sitting where their dads have been,  
And singing over thee;*

*For thou, old seat of stone,  
Thou dear old seat of stone—  
To thee shall be our legacy  
Thou grand old seat of stone.*

FITZ HUGH LUDLOW, '56.







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