

THE STORY OF
THE PSI UPSILON

A Sketch

READ AT THE JUBILEE OF
1883



NEW YORK
1895

ONE HUNDRED AND FIFTY COPIES PRINTED.

THE DEVINNE PRESS.

Edward Martindale Esqr
One of the Seven Founders of Y.T.
with the regard and veneration of
The Author.

NOTE

THE following sketch was first read at the Psi Upsilon Convention of 1876, which took place at Utica, New York, under the auspices of the Psi, the writer's own chapter. It was re-read, with some revision, on the occasion of the semi-centennial anniversary of the Fraternity at Albany, New York, in 1883, celebrated, as was fitting, under the wing of the mother-chapter. The author, at that date and afterward, designed to print it, with an appendix of letters from the foundation-members of the various chapters, and other apposite documents. It is hardly needful to recount the causes which frustrated that intent. The brief memoir is now issued, in a limited edition, without further change or increment.

As a record it thus remains incomplete; for, in the period which has elapsed since 1883, the Psi Upsilon has added twelve years of unbroken progress and prosperity to its annals. Its boundaries have been broadened by the establishment of the Eta chapter at Lehigh University in 1884, and by the concurrent foundation in 1891 of the Mu chapter at the University of Pennsylvania and the Tau chapter at the University of Minnesota—the last-named the twenty-first on the capitular roll. In these same years twelve more conventions, each with its full representation of chapters, have regularly assembled; a tenth General Catalogue of the members, exceeding in bulk and completeness, in perfection of arrangement, and in typographical excellence, even the noted one of 1870, has appeared; the ever-pleasing Songs of the Fraternity have been once more carefully reëdited and increased by numerous newer lyrics; while other additions to Psi Upsilon literature embrace

the admirable *Psi Upsilon Epitome*, by Albert Poole Jacobs, and the recently established *Psi Upsilon Review*. In divers spheres of action and erudition members of the Brotherhood, unnoted in this narrative, have risen, through honorable deed and honest purpose, into national eminence, including, foremost of all, one attached son of the Theta, who attained to the Republic's supreme honor, and worthily filled the chair of its chief magistrate. During this yet unchronicled period many of those who donned, in the Fraternity's youngest days, the symbol of the Diamond — not a few, indeed, of those veterans who listened to this address at the Psi Upsilon jubilee — have crossed into another world.


But it is pleasant to remember that some of the venerable men who witnessed the birth of the cherished Brotherhood still linger on the hither shore, to take pride in the splendid maturity of the infant they nourished, and to rejoice that neither riper years nor propi-

tious fortunes have enfeebled the bonds which bind together the Psi Upsilon bands. To those revered survivors of the Fraternity's remotest epoch these pages are dedicated.

FLORENCE, ITALY, November 24, 1895.



THE STORY OF THE PSI UPSILON

T is not always easy to ascertain with accuracy the causes of even recent historical events, so slender and so entangled are the threads which bind together human motives and actions; but it may be safely assumed that the existing Greek-letter societies of the American colleges have their origin in two principal sources. The remoter starting-point was the academic association known as the Phi Beta Kappa, which, something more than a hundred years ago, sprang into existence—this is not the occasion to narrate how or wherefore—at William and Mary College in Virginia, and was thence transplanted to many other American institutions of learning. At the end of the first

quarter of this century the Phi Beta Kappa had begun to lose its hold upon the undergraduate mind—possibly because it had ceased to possess the attractive element of mystery, possibly because the college faculties had asserted jurisdiction over its transactions, and had elected to make access to its privileges dependent rather upon scholastic rank than upon good-fellowship. Its decline brought with it the establishment of other student-societies, which imitated the Phi Beta Kappa in deriving their names from the Greek alphabet— from the initial letters of the words of a recondite Greek motto. The other impulse which had its share in giving birth to these sodalities was the public excitement that prevailed throughout the country, during the decade and a half which stretched from 1820 to 1835, in regard to the right or wrong of freemasonry. The student-world usually reflects the opinions, and is more or less affected by the actions, of the greater world lying beyond the college

walls. The two are like the microcosm and macrocosm of the German poet—a miniature lesser life within the larger. The politics of the time referred to turned upon the question of secret societies; and the opponents of freemasonry organized anti-secret societies over all the land. In the midst of so much public discussion it naturally occurred to college students that they, too, ought to have their “secret” associations, and they accordingly proceeded to establish them; and these were ultimately followed by “anti-secret” societies as well.

But to whatever motive their origin be ascribed, it is certain that many of the older and more respectable undergraduate Greek-letter societies had their birth at Union College. They could hardly have arisen from better soil. In consequence of the high character and wide reputation of its president, the eminent Eliphalet Nott, Union College, fifty years ago, was perhaps the foremost higher educa-

tional institution in America, outside of New England, and it even preceded its venerable New England rivals in adopting some of the more meritorious modern educational methods. It attracted to its halls, as the many famous names in its triennial catalogue evince, a remarkable body of young men, coming from all quarters of the country. Among these youths — representing a geographical area so extensive — had been formed, before 1830, three or four Greek-letter societies; but it was not until 1833 that the best and, in many respects, the most successful of them all was founded. At that date, and particularly in the beginning of the academic year 1833–34, the arbitrary action of the Greek-letter societies already existent, especially in reference to the literary associations or “halls,” as they were styled, had aroused a great deal of indignant sentiment in college circles, and notably in the two lower classes. Seven independent and spirited members of those classes

resolved to counteract the tendencies of the old secret societies by the formation of a new one, which should be broader and more liberal in its constitution and action. This resolution grew directly out of a literary-society and class contest, in which these seven had stood shoulder to shoulder until their efforts ended in victory. After this successful struggle they jointly subscribed a formal agreement, pledging themselves to unite in an association which should be conducted for the common weal. This "Pledge," as it was subsequently termed, was long preserved—a precious bit of tawny paper—in the archives of the new organization, and was wisely and reverently copied, by the Hon. Alexander Hamilton Rice, into the capitular records of the The Pledge. Theta, where its text may still be read. It bears the date of November 24, 1833, the anniversary of which is now known in the chapters as "Psi Upsilon Day." The Seven gathered in various preliminary conclaves, at

which the details of organization were diligently discussed, and finally, before the winter wore away, the Psi Upsilon Fraternity became an existent reality. The names of the Seven Fathers — memorable forever in the annals of Psi Upsilon — were SAMUEL GOODALE, STERLING GOODALE HADLEY, EDWARD MARTINDALE, and GEORGE WASHINGTON TUTTLE of the sophomore class; and ROBERT BARNARD, CHARLES WASHINGTON HARVEY, and MERWIN HENRY STEWART of the freshman class. Two of these were from Massachusetts; the rest were residents of the state of New York. All but one graduated with the classes of 1836 and 1837, and that one afterward attained scholastic honors. Five are still living. All accounts concur in regard to their sterling character. President Van Rensselaer says: — “I became a member in 1835, when most of the Founders were seniors. I remember them as a capital set of fellows, quite above the average. They had shown a remarkable judgment in selecting

their *sodales*, and the consequence was that the society took a high stand from the start. The honor of the Fraternity was a high point with them." These Seven The Seven Fathers. men have since filled many notable positions, and have all lived blameless and irreproachable lives. Goodale has given all the years of manhood and old age to arduous missionary duties in the remote West as a devoted Episcopal clergyman, is a canon of the cathedral of his diocese, a doctor of divinity, and has been professor and legislative chaplain; Hadley, for a considerable period a judge in central New York, is universally honored by the bench and the bar of the state; Martindale is still a distinguished member of the legal profession in New York city, where, until lately, Tuttle was an equally respected merchant; Barnard, at the close of a brief but brilliant career as an advocate in this state, died at Los Angeles, California; Harvey is a physician of marked repute in Buffalo; and

Stewart, having occupied a post as teacher in the South, died just as he was about to enter the ministry.

It is hardly possible, at this remote day, to distinguish the precise part which each played in the opening scene of the Fraternity's existence. Martindale, Harvey, Hadley, and Stewart were especially active, while the others, as Judge Hadley assures us, "were no drones." Martindale and Stewart may jointly lay claim to the first suggestion of the Fraternity's name; Harvey had much to do with the design of the badge, and was one of a committee which visited Albany to consult with the late Mr. Luke F. Newland, a noted jeweler, and the maker of the earliest badges, in regard to the model to be adopted; Stewart was the first secretary. The inceptive meetings were held in West College, situated in the town of Schenectady, and occupied at that period by the two lower classes, the two upper ones dwelling on the hill, where the present edifices of

Union University stand. Many of us have seen, perhaps without knowing it, the venerable cradle of the Psi Upsilon. It is a stately building of stone, still devoted to educational purposes, though no longer belonging to the university. It stands, surrounded by trees, in the heart of Schenectady, close to the Central Railroad, on its west side. It was not until the early part of 1834—according to the Theta records in the month of June—that the Diamond Badge was first publicly worn; but in the meantime the new-born organization, the secret of its existence carefully guarded, was strengthening its position in the literary society to which its members belonged, and otherwise preparing for a fair start in life. Its career, during the first year or two, was by no means smooth. Its rivals, the older Greek-letter societies, strange to say, did not welcome it with open arms, nor strew its pathway with flowers. They formed a coalition to exclude all Psi Upsilon from the Phi Beta

Kappa. This act of persecution was so unjust that President Nott at length informed the active members of the Phi Beta Kappa that, unless the coalition were dissolved, the faculty would itself nominate the members of that honorary association. This menace was soon afterward carried into effect, and made the Fraternity in every way the peer of its opponents.

The social position of the "Psis," as they were at first popularly denominated, was good from the outset, partly from the fact that they early gained the favor of the wife of Professor (afterward Bishop) Alonzo Potter, the daughter of President Nott — to whose appreciative influence, it is said, the membership of her son, the late Hon. Clarkson Nott Potter, is to be partly attributed. In regard to the internal character and practices of the Brotherhood in the days of its infancy not much is known; but it so happens that we have one picture of an initiation which took place in the au-

turn of 1834. American collegiate life, it must be remembered, was at that time a crude form of existence—a life of bare walls and hard benches and scanty fare. No luxurious chapter-halls yet existed; no sumptuous banquets were eaten at the end of each term, or each year; coal and steam and gas and electricity, and many other sources of modern comfort, had not yet penetrated, in a concrete form, to the educational centers of America, however ably they might be treated as themes of abstract study in the laboratory and lecture-room; the polite arts were little understood, and the softening influence of music was almost unknown in the undergraduate world. “I had the honor,” writes one of the earliest members, “to be the first freshman elected into the Fraternity after its organization. The Hon. Joseph W. Gott, a sophomore, and myself were initiated at the same time into the Theta. Under cover of a moonless night, stealthily, and in solemn silence, my guide led me rapidly across

the campus, skirting the borders of the dark and gloomy Erie Canal, until we reached the classic purlieu then known as 'Frog Alley.' Here we stopped before an ancient edifice of wood, over the hospitable entrance of which hung a large red, three-cornered lantern, in which a tallow candle feebly flickered, making visible that pleasing word 'Oysters.' At the door my guide gave the rap afterward so well known, and we were ushered into an outer room, where Gott and myself were held in durance vile until such time as the 'hall of mystery' should be prepared for the sacred rites. Our feelings were harrowed beyond measure by the awful suspense which we were thus forced to endure. But the moment came. We entered the room which had been arranged for the ceremony. Our surroundings were, to say the least, queer. We were short of chairs, and a second triangular lantern served as a seat for two of us. We speedily found ourselves standing up to attest our faith in the

Brotherhood, and to vow fidelity to its precepts. I was altogether horrified at the terrible oaths we were obliged to take. They reminded me of some of the forms of papal malediction. In leaving the room, I told Gott that I could never reconcile myself to the task of aiding in imposing upon others such useless requirements, or of repeating such an idle formula. From that night, we two had a common aim, and happily succeeded in revising our ritual, and in stripping it of its disfiguring excrescences. After the initiation we partook of cakes and ale, but spirituous liquors, too, of whatever kind, were soon banished from our meetings."

The venerable man whose language is here quoted is, of all personages, the one whose name deserves to be as familiar as a household word to every son of Psi Upsilon, and to be handed down, as a kindly tradition, through the unending future of the Fraternity. A description of him, by an intimate friend, as he was in

those days, when the young organization was fighting its way into existence, is not without interest:—"I reserve for special mention," writes one of his classmates, "'Bill' Taylor, now the Hon. William Taylor, with whom devotion to the Lozenge with the Clasped Hands was a passion and a pride. Psi Upsilon was his friend, his mistress, his guide, and his comforter. He liked it better than anything else except tobacco; he took the two in equal doses, and his doses were very large. 'Bill' was sage in counsel, astute in policy, and vigorous in action, a true and trusty friend to his friends, while his enemies could likewise depend upon him — 'over the left' — though there was nothing malicious or vindictive about him. By his enemies I mean the enemies of Psi Upsilon. His motherly care over our beneficent institution did not permit him to distinguish between her enemies and his. He treated them on the principle of the officer who, on being asked how he could let his men shoot down their

foes, said, 'Why, it was their own fault; they had no business to be there.' Mr. Taylor's devotion to his first love has continued all through his life, and I believe that he is still just as ready as ever to pack up his satchel and travel off to any place where he may be of service to the old cause." The life of William Taylor is, in fact, intertwined with the history of the Fraternity. To him, as we have seen, the Psi Upsilon, at its very outset, was largely indebted for the simple beauty of its ritual; he was connected with the foundation of more than one chapter; his name constantly occurs in the records of conventions, from the first one, held two score of years ago, to the one which occurred only a few years since with the Lambda; and he yet retains, to repeat his own words, "an unwavering affection for the Fraternity, after a membership of more than forty years."

The new community grew apace. William Henry Backus, after graduation a Methodist

Early
Initiates. divine, whose name in the arrange-
ment of the General Catalogue stands
at the head of the Psi Upsilon roll;
Samuel Raymond Beardsley, since mayor of
Oswego, a gallant leader of a gallant regi-
ment at the time of his death during the
Civil War; James Brown, now an esteemed
judge in Michigan; Elisha Taylor, likewise
a Michigan jurist; Louis Hasbrouck, who
contented himself with the quiet pleasures
of a country life until his death three years
ago; Cornelius Stage Conklin, whose life has
been devoted, in various prominent positions,
to the cause of education—were added to
the original Seven, at the very earliest re-
unions subsequent to the final organization.
In the class which came in at the begin-
ning of 1834-35—the class of 1838—the Psi
Upsilon succeeded in securing some men of
great strength, many of whom made their
mark in after-life—men like the Hon. Isaac
Dayton, a noted legislator and political leader;

the Rev. John Newman, D. D., a respected Methodist preacher and teacher; the Rev. Maunsell Van Rensselaer, S. T. D., lately president of Hobart College; John Henry Ethelbert Beach, of a well-known Saratoga family; James Steven Johnson, a warm-hearted Southerner, in later life a judge, and, during many years, an influential member of the legislature in Mississippi; and, above all, the Hon. William Taylor, truly *inter pares primus*. To these members of 1838 and their fellow-classmen the Fraternity owes a deep debt of gratitude. An incident which occurred just after the graduation of this class shows how powerful the Union organization had already become under its guidance. The non-society men chanced to be in the majority in both of the literary halls, and refused to elect any new member who belonged to a Greek-letter confraternity. All the Greek-letter associations consequently met in convention, and appointed a committee to represent to President Nott the

injustice of this conduct. Of this committee a Psi Upsilon — Hooper Cumming Van Vorst, now the widely-known metropolitan jurist, the earliest contributor to the Fraternity's literature, and through all his life a firm and fervent Psi Upsilon — was the chosen chairman, and took the principal part in the negotiation. It was a noteworthy interview. Dr. Nott declared to the committee that he was in no wise opposed to the Greek-letter sodalities; gave it as his opinion that the obnoxious misnomer, "secret society," injured these associations; and strenuously advised their representatives to abandon the term "secret society," and assume that of "club."

During the very year in which the first Psi Upsilon graduated the second chapter — the Delta — was born. In 1835, one of the members of the Theta, afterwards the Rev. Jeremiah Skidmore Lord, D. D., left Union, and entered the University of the City of New York, then a recently estab-

lished rising academic institution. He wrote to his old comrades for permission to found a chapter in New York, and an active member of the Theta was sent down to examine the position of affairs. He returned and reported adversely, another Greek-letter society having just effected an organization in the young university. But soon after, Isaac Dayton, who had matriculated at the New York institution, went to Union to complete his undergraduate course, and there became a Psi Upsilon. He also was anxious to see a chapter built up in his old college, and enlisted William Taylor in the project. These two, being in New York, attended a meeting of the petitioners, agreed to carry their request to the Theta, and were soon able to send back a favorable response. The new chapter was chartered. Its earliest assemblages were held in the library-room at the home of one its founders, John Taylor Johnston, now the distinguished president of the New Jersey Central Railroad and New

York's most munificent patron of art — the first executive officer being the Hon. George Washington Schuyler, a gentleman who has since ably filled many places of trust in the service of the state. The leading early members of the Delta, besides Johnston and Schuyler, were the Rev. Henry Martyn Scudder, D. D., subsequently the renowned missionary in India; the Rev. George Hendric Houghton, D. D., far better known as the "Pastor of the little church around the corner;" and the late metropolitan judge, William Billings Meech. Some of the brothers of the Delta paid a visit, the following year, to the parent organization, and suggested that a joint meeting should take place with their chapter. This may possibly be considered as the first Convention of the Fraternity, taking place in the city of New York, and

consisting, of course, only of the mother and the first-born daughter.

What a contrast to those which now annually assemble, in which delegates from

seventeen chapters, representing nine different states, are present! But this primal meeting of the chapters, nevertheless, had its peculiar delights. Judge Van Vorst characterizes it as "a memorable occasion," and another participant thus describes its closing scene:—"The business affairs were transacted in the chapel of the university, but at night we descended into the crypt of the building, and a more genial, impressive, social gathering I have rarely attended. The culinary part was in the hands of 'Janitor' Smith, a professional cook, who provided half a dozen black female servants to wait upon the table. When the cloth was removed, and the eloquent Scudder spoke in stirring tones, which fairly rang through the low, dark room—we occupying all the chairs, the sable Smith gazing in astonishment at the novel proceedings, while his swarthy assistants sat crouching upon the stone floor, stone walls supported by bare stone pillars surrounding us—it took but a feeble stretch

of the imagination to believe ourselves in the catacombs of Rome or the pyramids of Egypt, listening to the revelations of secrets not to be heard by the profane vulgar, but to be discussed by the chosen few, and listened to with humility and awe by dark-hued serfs."

The birth of the next daughter brings us into contact with a name which ought to be inscribed on the tablet of Psi Upsilon fame beside that of William Taylor—the name of William Erigena Robinson. In after-life Mr. Robinson wrote, under the signature of "Richelieu," a long series of remarkable letters in the *New York Tribune*, and became the prototype of that important functionary of the metropolitan press, the Washington correspondent; still later "Richelieu" Robinson gazed up, as he is still doing, at his old place in the reporters' gallery from the floor of the House of Representatives, in which he sits as the delegate of a Brooklyn constituency. His ardent Celtic

temperament lent a glow of unusual warmth to his love of Psi Upsilon, and his eager desire to see its glories extended made him instrumental in adding some of the fairest pearls to its chaplet. He himself writes:— “Years ago I took more interest perhaps in Psi Upsilon, and devoted more time to it than did any other member of the Fraternity.” In 1839, Mr. Robinson, then a sophomore in Yale College, chanced to pay a visit to Union College for the purpose of passing a day or two with a friend, then a senior in that institution, but subsequently the Rev. George Monilaws of New York city. In that visit he learned, almost for the first time, of Psi Upsilon; he found his friend a member of the Theta, and was introduced to many others of the chapter’s active associates. The result of it all was that he was initiated, Van Vorst presiding at the ceremony, with the view of making an effort to establish a chapter at New Haven. With a copy of the Constitution, and the other

essential documents, Robinson started for his college, passing through New York, where he obtained the consent of the Delta, and consulted with William Taylor, who predicted the failure of the scheme. But Robinson, on reaching Yale, took into his counsels perhaps the most remarkable man in the class above him, George Hooker Colton, and by his aid succeeded in enlisting eleven others in the project. The first consultations were held in Robinson's room (then number 144, over the old chapel), and there, after deciding that the new chapter was to assume the character of a junior-class society, he initiated the twelve candidates, and then formally withdrew until

the following year, when he reën-

The Beta. tered the Beta as a junior. Judge

Van Vorst, cognizant of all the events, writes:—"Robinson is truly the founder of the Yale chapter. He associated with himself the best members of the classes, and they laid the foundations of a chapter which has

always maintained a high rank. Too much praise cannot be awarded Mr. Robinson in this regard. His election at Union was a master stroke of politics, as the result has proved."

The Beta, thus established in October, 1839, found itself in the hands of an exceptional band of men. One of them, the Rev. Henry Martyn Dexter, D. D., afterwards editor of the *Congregationalist*, and a man of note in the republic of letters, writing after a lapse of thirty-seven years, sketches the characters of some of his associate-founders:—"We used to have royal good times in the Psi Upsilon," he says, "and its influence upon me was strong and salutary, both in a literary and a general point of view. All things considered, I look back to it as the most helpful one thing which I encountered at New Haven. Of our twelve, Babcock was a noble ^{The early} soul, a mature and even learned ^{Yalensians.} man, and a sweet poet. He died early, and a

volume of 'Remains'— of prose and poetry — attests his rare ability. A little poem of his on the clouds still floats in my memory as unique on that theme. Booth was a hard student and a clean-hearted, clear-headed, strong man, without fear, without reproach, and one of the most affectionate of friends. He is now a judge and a professor in the Chicago Law School. Colton was one of a family of odd but real geniuses, was a magnificent Greek scholar, was our saluatorian, and, as the class thought, ought to have been valedictorian, and had rare qualities in rare minglings. He was a poet, and wrote, "Tecumseh," a work of great popularity in its day, and started, edited, and, before his too-early death, well founded the *American Whig Review*, which, running into *Putnam's* and through the two series of that, now lives in *Scribner's*. Of Colton, Robinson says:—"He was about the best Psi Upsilon I ever knew,"— a significant eulogy from such a source. Another of the

twelve founders of the Beta is equally enthusiastic:—“Colton,” he affirms, “was a noble fellow, a glorious good companion, and a loving friend; my heart warms as I write of him.” The Rev. Dr. Dexter continues his brief portraitures as follows:—“Hollister is a lawyer with literary turns and tastes, was our class poet, has written at least one novel, ‘Mount Hope,’ and a two-volume history of Connecticut. James did a great work in the world—with his royal common sense, his sunny temper, and his love of hard labor; he served as chaplain of a Massachusetts regiment during the Rebellion, and as superintendent of freedmen in the South afterward; traveled abroad, and died within a year a most lingering death of consumption. Lawrence, after considerable and various services as a Congregational minister, still lives a useful and respectable life. Noyes is a fine general scholar, has been secretary of Home Missions, and is now in full vigor and activity. Smith (‘Big

Smith' yept, to distinguish him from a little fellow in the class bearing the same rare and select family name) was a burly Yankee, of general 'gumption,' and a vague suggestion in his usual air of probably doing something sometime which would move and astonish the world, if he did not forget it; but he died a few years ago at the South, where he went to teach." Such were the fathers of the Beta, of whom another of their number, the Rev. Daniel P. Noyes, D. D., says:—"Every one of them had some gift, some sure charm. As I recall the list, a sense of truth, of honor, of brotherliness comes over me. There was a great deal of affection and of magnanimity in the company." The Beta occupied rooms in a block on the corner of Chapel and State streets until 1844, when it moved to a hall on the corner of Chapel and College streets, which it retained down to 1870, at which time its present convenient chapter-house was completed.

Robinson, the indefatigable, now turned his

eyes toward Brown University. Dexter, one of Yale's twelve, had passed his freshman and sophomore years at the Providence institution, and was thus in a position to aid him. The proper number of proper men having joined in the movement, Robinson went to Brown and installed the Sigma, the The Sigma. fourth chapter, March 25, 1840. It began its career with twenty-three men, many of whom have since risen to eminence as divines, scholars, and statesmen—men of the stamp of Samuel Green Arnold, historian of Rhode Island, lieutenant-governor and United States senator; Albert Harkness, LL. D., the celebrated Latinist; Merrick Lyon, LL. D., whose exalted services in the cause of education are known to every Rhode Islander; and the Rev. Professor Adoniram Judson Huntington, D. D. President Wayland, misled, like some unwise college presidents nearer our own time, by the term "secret society," looked with eye askance upon the new Greek-letter organi-

zation, and never became fairly reconciled to its existence. At a subsequent period he attempted to suppress it, although at the outset he was mollified by a sight of the chapter's by-laws. In these there happened to be a clause providing that a certain committee was to act as purveyors of the chapter. He at once objected to the word "purveyors." "We," records one of the Sigma founders, "we had innocently meant by the word persons who were to provide speakers, writers, and places of meeting. He suspected that it meant oyster-suppers, lone fish-balls, and music in the air. As he was not willing to yield to us, we concluded to avoid an encounter with his prejudices and changed the word." Another of its founders writes of the Sigma:—"I am not as familiar with its later as with its earlier history; but I think that I may say without presumption that it has always had an honorable record."

The ever-loyal Robinson was not content with having added two new estates to the Psi

Upsilon domain. The next year he heartily supported the petition of certain undergraduates at Amherst, one of whom, Elijah Hawley Wright, was dispatched to Yale empowered to coöperate with Robinson in measures preliminary to the acquisition of a charter. The project originated with *The Gamma*. five students, but the charter was issued to a group considerably larger, including, among others, the legate Wright, now a physician in Florida; the Rev. Edward Duffield Neill, whilom president of Macalester College, chancellor of the Minnesota State University, and an ingenious historical writer; the Rev. Henry Webster Parker, D. D., pastor, professor, and poet; Erastus Wolcott Ellsworth, likewise a writer of distinction; Waldo Hutchins, the notable New York politician and representative in Congress; the Hon. Galusha Aaron Grow, Speaker of the national House of Representatives; and Roswell Lombard Chapin, a brilliant scholar, the orator of his class, who

died of a subtle disease, two years after graduation. "The chapter was organized," writes President Neill, "without the consent of the faculty, and was reluctantly tolerated by them, but was soon, I think, recognized as an aid to literary culture. I still remember that at midnight we gave, with great trembling and in fear of the faculty, a supper at the Amherst Hotel to the delegates from Yale and New York." Dr. Wright speaks with greater detail:—"We had one pretty hard rub with the faculty. They were opposed to us, and had decided, after much deliberation, to order our dissolution, on the ground that we had disobeyed a law of college in organizing a society without asking their consent. We had a friend in the faculty, who kept us well posted as to the movements and designs of that body. We had donned our badges. I suddenly learned from Neill the determination of the faculty to destroy us; and calling the members together, we decided to take off our badges

and present a petition to the authorities, disclaiming any intention of infringing the regulations of the institution, and asking respectfully their consent to our organization as a society. This broke the lever by which they were about to upset us. They were perplexed; different professors called individually upon our 'good' boys, and tried hard to induce them to withdraw from us, but in vain. The faculty finally appointed a committee to examine our constitution and by-laws. I had charge of the books, and when Professors Tyler and Fowler came to me, I was able to make such a good showing that, after some further deliberation, the faculty concluded it to be for the interest of the institution to recognize us. Then we unveiled our badges again, and blazed out upon Amherst to the grievous disappointment of our enemies."

The institution ceremonies were performed by Robinson of the Beta and Edmund Trask of the Delta in June, 1841. The former gives

a graphic account of the event:—“We took with us a dozen or more badges made at Albany. Trask’s mother lived at Springfield, and we drove to Amherst with two of her spirited steeds, made with our equipage quite a display in the quiet town, and the next day enjoyed from the gallery the excitement aroused in the chapel, at public exercises, by the flashes of light which gleamed from our boys’ badges as they entered, which were reflected back by the rays from our own. It was a great day for the Gamma as well as for ourselves.” The chapter leaped at once into popularity in consequence of the exclusive sentiments and manners affected by its rivals. “The fathers of the Gamma,” Mr. Ellsworth asserts, “were democratic in their ideas, and selected their associates for literary merit and scholarship, rather than for dress or address.”

In 1841 another convention was held in the city of New York, at which the five existing chapters were numerously represented, and

some important constitutional changes were discussed and adopted. It ought, perhaps, to be here noted that the original fundamental law of 1833 became inoperative in 1839, when it was superseded, as will be seen later on, by the second constitution, drawn up, in outline, with sedulous thoughtfulness, by President Van Rensselaer, then a senior in Union College, and ratified, with very few changes, by the chapters.

This was a period of rapid growth. In the two years which followed, 1842 and 1843, the number of chapters was doubled.

The Zeta was instituted on May 10, ^{The Zeta.} 1842, by Horace James, one of the original Beta men. It encountered something of the same opposition from the faculty of Dartmouth — college faculties had their little weaknesses then as now — as had been experienced at Brown and at Amherst. The fathers of the Zeta found an especial friend and protectress in the wife of Professor San-

born, who, despite the faculty, offered them a room for their gatherings in her house. The high opinion which this lady entertained for the Fraternity was an enduring one; for, years later, it is recorded that one of the pleasantest features of a convention held at Hanover was a reception given by Professor and Mrs. Sanborn. Their nephew, in after years the Hon. John Sewall Sanborn, member of the Parliament of Canada, and, at the time of his death, judge of the court of Queen's Bench at Montreal, was one of the founders of the chapter. Thirty-four years later he still recalled, with reminiscent delight, his days of active Psi-Upsilonism, but related complainingly that, in consequence of his residence in Canada, he had had, in recent years, very little intercourse with members of the Fraternity. "I did meet while in the Canadian parliament," he once wrote, "a party of Yale students on a tour through the provinces. Observing that one of them wore the cherished badge, I spoke to

him, giving him the old sign of greeting. He seemed considerably taken aback by my enthusiasm, and I was unable to draw him into conversation. I suppose he felt very much as Sir John Franklin would have felt had he been suddenly recognized by an Eskimo." Of the other founders one is now the Hon. Lincoln Flagg Brigham, LL. D., Chief Justice of Massachusetts; another, the Hon. Amos Tappan Akerman, has risen to be Attorney-general of the United States; a third, the Hon. George Walker, is an honorably-known financier, and has been consul-general at Paris; and others, like John Smith Woodman and the Rev. Henry Elijah Parker, D. D., have been among the most honored of Dartmouth's professors; while still another, John Eugene Tyler, held until his death a chair at Harvard. The first executive officer of the chapter was Lincoln Flagg Brigham. He says of Psi Upsilon:—"We all recall its mysteries and good-fellowship and gracious offices in college life

with pleasure. The Dartmouth chapter was constituted of the best of fellows, earnest scholars, genial and high-toned, and they have all ripened well."

From New England the scene now shifts back to New York, and the next-born chapter was destined to find a home in this state's most venerable institution of learning. Outside of Columbia College the chief actors in the affair were the ever-faithful William Taylor and the Rev. Cornelius Earle, then an undergraduate of the Delta. Inside, the original applicants numbered ten men, five from the senior and five from the junior class — all of praiseworthy scholarship, the latter five embracing the three first honor-men. One of the most active was John Sym, a youth of great promise, who died three years later, and whose many virtues the Lambda
The Lambda. commemorated by a tablet in the vestibule of the college. But the rest of the ten were noteworthy, including, as

they did, the Rev. Charles Reynolds, S. T. D., now a noted divine in the far West; Thomas Charles Taylor Buckley, who, at the time of his death, occupied an enviable place at the bar of New York city; William Seymour Kernochan, M. D., for a long series of years a conspicuous metropolitan practitioner; George Payn Quackenbos, LL. D., who has made himself famous in educational literature; Wheelock Hendee Parmly, D. D., a Baptist clergyman of repute; and William McCune. Of the last-named Dr. Quackenbos remarks:—

“McCune was our bright particular star, full of wit as an egg is of meat, always delighting us with his oddities and puns. Those who remember a once famous poem, entitled ‘Sam Patch,’ which he published in the *Knickerbocker* in 1843, may form an idea of his inimitable humor. It was extremely Hood-y. If I mistake not, this very poem was prepared for and first read at one of our meetings. We all had high anticipations that McCune would

make his mark, but as far as I can learn, he has buried his genius in a California ranch." The Lambda was instituted in the rooms of the Delta. It met with no opposition from the faculty. For some years the meetings, particularly the literary ones, were held jointly with the Delta, and were regularly attended by William Taylor, who considered the twin metropolitan chapters as his favorite children. "The exercises," Dr. Reynolds states, "were always of a most excellent character." "Our meetings," writes Dr. Quackenbos, "were almost purely literary, and I look upon them as being extremely beneficial to us all. Some of the papers read on those occasions were exceedingly creditable; not a few were published in the *Anglo-American*, to which journal at least two of our number at that time regularly contributed." The chapter continued to maintain a deserved academic reputation. "For some years after my graduation," records one of the early members just quoted,

“during which I kept up an acquaintance with the Lambda, the meetings were of a high order. Psi Upsilon generally had the pick of the classes, and usually secured the honor-men.” The lists of the Lambda, during its first decade, embrace the names of a dozen divines of national reputation.

The star in the far East was the next chapter. The attempt to establish the Psi Upsilon at Bowdoin College was first made in 1842, and the convention of that date granted the necessary charter, which, however, in consequence of some false stories put in circulation by other organizations connected with the college, was not issued until the following year. The movement began systematically. A number of students sent a member of the class of 1844, now the Hon. William Dummer Northend, to Harvard and Yale, with the view of selecting an intercollegiate confraternity with which to connect themselves. The ambassador on his return strongly recommended

the Psi Upsilon, and an application for a charter was accordingly made. On the interruption, just alluded to, of the negotiations, the disappointed petitioners formed themselves into a local fellowship under the title of the Omega Phi, but through the assistance of the Hon. Mellen Chamberlain of the Zeta, the difficulty in regard to the charter was at length removed. In August, 1843, at Northend's room, twenty-two men were initiated The Kappa. as the nucleus of the Kappa chapter. This institution was officially attended, in behalf of the Fraternity, by the Hon. Lincoln Flagg Brigham of the Zeta, who, alluding to his very interesting visit to Brunswick, says:—“The Bowdoin chapter, in the beginning and since, as I have cause to believe, was made up of the best material the college afforded.” Of the founding-members, the Kappa is perhaps most indebted to the Hon. William Dummer Northend, who, throughout its history, has continued to manifest a

lively interest in its welfare. Almost equally active and ardent were the Rev. John March Mitchell, D. D., long an influential Episcopal divine in the South, and the Rev. Charles Paekard, who, after over thirty years of life among the Philistines, still professes himself "happy to exchange greetings with a brother Psi Upsilon, and to do what I can to promote the interests of the Fraternity."

This same year (1843) witnessed the formation of two other chapters. At Hamilton College, the first endeavor to gain admission to the Psi Upsilon fold was made in the year 1838. The second occurred in the winter of 1842-43. Letters were sent by the petitioners to an undergraduate of Yale, who, they had been informed, was a Psi Upsilon; but he unfortunately turned out to be a member of another Greek-letter society then having a chapter at Hamilton. This error came near producing some unpleasant complications, which, however, favoring fortune and the shrewdness of

the men concerned finally averted. The Theta was at length instructed to send two delegates to Hamilton, one of whom was His Excellency the late Governor of Massachusetts, the other the Hon. Daniel Barnard Hagar. Their report was altogether favorable. Meanwhile, the petitioners had organized a society known as the "I. T.," which at once gained a creditable position in college. All its offices were filled by candidates for the Psi Upsilon, and under this mask they were able to conduct their operations without arousing suspicion. The Fraternity having given its assent, four of the petitioners, Benjamin Franklin Adams, John Lansing Burton, Barnabas Ballou Eldridge, and Chauncey Le Roy Hatch, proceeded to Union College, and were initiated, July 26, by the assembled convention of the Fraternity. At the beginning of the first term of 1843-44, these four initiated the other neophytes, and the badges of the Psi Upsilon first made their appearance in public, as the chapter-records,

with commendable exactness, inform us, on Saturday, November 26, 1843, at half-past eleven in the forenoon. The founders of the Psi were all men of more than The Psi. average culture. Those who have met any of them in later life, and heard them discourse on Fraternity affairs, can judge how warm must have been their devotion to the Brotherhood in their undergraduate days. Among the giants of that early time were Morris Rose Barteau, now of Wisconsin; the Hon. Perry Hiram Smith of Chicago, to whom his college owes the beautiful library building which bears his name; the Hon. Xerxes Addison Willard, later the principal American authority on the dairy industry; and the already mentioned Benjamin Franklin Adams—"Father Adams," as he is still affectionately called in the chapter—who, for some years after graduation, periodically returned to Hamilton to watch over the interests of Psi Upsilon. Among the early initiated, it is proper to men-

tion the Hon. Joseph Roswell Hawley, lately Governor of Connecticut and now a Senator in Congress, whose Psi Upsilon ardor neither political nor military honors have quenched; and the Hon. Guy Humphrey McMaster, the valedictorian of his class, whose resonant Revolutionary lyric, commencing

In their ragged regimentals
Stood the old Continentals,
Yielding not,

was everywhere read during our centenary year, with a keener appreciation than ever.

At the convention with the Theta, in a session of which the Hamilton four were initiated, appeared a delegation from Wesleyan University commissioned to apply formally for a charter; after some debate the application was granted. The Psi and the Xi may thus be said to have been born simultaneously—"the only instance of twins," says William Taylor, "in our common family." At Wesleyan the move-

ment sprang, as has so often been the case, from a local organization. This body was known as the Kappa Alpha Phi, The Xi. an unfortunate combination of letters, since it enabled the adversaries of the organization to confer upon its members the nickname of "Kaphs." "This name," writes one of the members of the Xi, "clung to them for a while after they had joined the Psi Upsilon Fraternity; but," he adds, with laudable pride in the strength of his chapter, "the 'Kaph' has grown to be the bull among the herd." The Xi was instituted by a member of the Delta, afterward the Rev. Stephen Beekman Bangs, November 20, 1843. Of the sixteen charter members the best known are perhaps the Hon. Oran Faville, lieutenant-governor of Iowa, of whom his wife writes that until his death he kept alive his early interest in the Fraternity; the Rev. Albert Schuyler Graves, lately the learned principal of Cazenovia Seminary; the Rev. Russell Zelotes Mason, LL. D.,

president of Lawrence University; James Strong, D. D., the erudite ecclesiastical writer; and the Rev. Richard Sutton Rust, LL. D., the head of Wilberforce University.

Worthy of especial record is the convention which met with the mother chapter July 26, 1843, and which closed the Fraternity's first decade. A natural desire to celebrate so notable an anniversary, and to rejoice at the astonishing growth of the young Brotherhood, drew together a large assembly. It must have been a gathering long to be remembered. One who was present thus speaks of the occasion:—

“ We had a good time; nearly thirty-
 First Decade seven years have passed since then,
 Festival. and I am now literally a silver-gray,
 but the recollections of that lively meeting of
 Psi Upsilon at Schenectady are as fresh in
 my memory as events of yesterday.” The Psi
 Upsilon might well rejoice. The number of
 chapters was now ten — one for each year of
 the society's age. In their several institutions

these chapters occupied positions at least as eminent as those held by the older organizations. The constitution of the Fraternity had turned out to be an instrument admirably adapted to its purpose. The various members of the federation were united to each other by close ties; the domain they occupied was a compact one,—the easternmost limit being Bowdoin and the westernmost Hamilton,—permitting to the chapters easy and frequent intercourse. The literary exercises of the meetings were maintained with laudable energy and strictness, and were of such a character that the members of that period still recur to them with pride. In the selection of candidates, scholarship was regarded as well as good-fellowship, while the attributes especially sought for were manly frankness and sincerity of purpose, without which there can be no true friendship—no veritable brotherhood. The effects of all this were everywhere felt and seen in the rising strength and reputation of the Frater-

nity. The Psi Upsilon, in short, had not yet lost the glow of youth, but had already begun to feel the conscious flush of coming manhood.

The first catalogue had been published in January, 1842, at New Haven, by the * Catalogue of 1842. untiring Robinson, then in the Yale law school. It was an extremely dainty publication for its day, with engraved title-pages, from designs by Robinson, and a Greek motto selected by President Woolsey. It comprised five chapters, with two hundred and forty-five names of initiates. It was, indeed, a Lilliputian production when contrasted with the catalogue of 1870, with its broad quarto pages, its fifteen chapters, and its roll of three thousand seven hundred members.

The earliest constitution was, of course, that of 1833, the original manuscript of which is yet in the possession of the Theta. It was a brief, simply-worded instrument. In it the chapter-officials were styled, with unadorned plainness,

President, Secretary, Treasurer, and Committee of Arrangement. With the establishment of a second chapter came the felt necessity of a more systematically precise code. The second constitution — ^{Second} _{Constitution.} that of 1838 — was, as we have stated, largely the work of President Van Rensselaer; it was certainly a notable document, the evident result of much mature consideration. It is interesting to see with what care it provided for the Fraternity's future development, how wisely it guarded against contingencies likely to prove detrimental. It is really the groundwork of all subsequent constitutional enactments. The titles of the principal officials were nearly all altered by its provisions; the presiding officer was called the Initiating Master, usually abbreviated in the records to "I. M." The others were the Secretary, the Correspondent, and the three Ushers. The last term — that of usher — still lingers traditionally in some of the chapters. By the revision

of 1841 — at which time was held in the city of New York the first formal deliberative assembly of the chapters — the title of the executive officer was changed to the present designation; but it was not until the third constitution — that adopted by the convention held with the Gamma in 1844 — that all the chapter-officials received the appropriate and dignified appellations which they still bear.

The next decade (1843–1853) was one of almost uninterrupted prosperity. The only cloud upon the sky was the effort made, in 1849–50, by President Wayland of Brown, to suppress the Greek-letter societies of that university. The Sigma was, for a while, in a painful position, from which it seemed possible to withdraw only by initiating the unfriendly head of the institution. This the convention refused to permit, but it authorized the Sigma to submit the constitution, in strict confidence, to his inspection. This frank procedure seems to have led the president to change his opin-

ion of at least one of the obnoxious student-guilds, and the threatening cloud passed away. Petitions for chapter charters were numerous at every successive convention, but were steadily denied. In the winter of 1850-51 several graduate members of the Fraternity residing at Cambridge initiated a movement for the establishment of a chapter at Harvard. Letters were written to every chapter, and, although the responses were generally favorable, the consent of all was not obtained. The Cambridge Psi Upsilon, however, in their zeal, proceeded to organize a chapter, which sent its delegates to the convention of 1851 at the Psi. A committee on the case was at once appointed, and reported that the action of the graduate members at Cambridge was illegal and reprehensible, but recommended the admission of the delegates and a formal recognition of the new sister. The resolutions submitted were adopted, and The Alpha. the Alpha, the eleventh chapter,

began its existence. Its charter was the only one granted during these ten years. Some of the earliest members of the Alpha have since climbed to the loftiest heights in the world of learning. William Watson Goodwin is the country's most famous Grecian; Ephraim Whitman Gurney and James Mills Peirce are among the best-known members of Harvard's faculty; as is also Alexander Emanuel Rudolph Agassiz, the worthy inheritor of an illustrious name. Equally active in their undergraduate membership were the Hon. George Bliss, jurist and politician; Samuel Abbot Green, Mayor of Boston, historian and scientist; and Augustus Thorndike Perkins, author of many pleasant New England sketches. It was during this period that the conventions assumed their existing character, and that the traditions which have now become fixed in these annual assemblies grew up. The dates and acts of some of the earlier conventions are still subjects standing in need

of research, but from 1847 the records of their proceedings are generally full and complete. The custom of public literary exercises in connection with these yearly festivals now likewise became established, and did much to elevate the repute of the Fraternity in the eyes of the Philistine world. No one can read without a feeling of interest the long catalogue of eminent worthies who have officiated at the various conventions as orators and poets. This period witnessed, too, the publication of the first edition (1849) of the Fraternity's songs, and the composition of some of the best in the collection. In respect to these Fraternity lyrics, and their compilation in a shape for general distribution, as in respect to so many other things, the Beta chapter merited the gratitude of its sisters. The second

Second
Decennium
Celebration.

decennium ended with the convention at the Alpha in 1853 — a memorable assemblage, presided over by the Hon. Harvey Jewell, Speaker of the lower house of

Massachusetts, and enlivened by the wit and wisdom of Whipple, the essayist, and Saxe, the poet, both of whom have been among the most devoted sons of Psi Upsilon. At the customary supper, the second evening, much merriment was occasioned by some passages at arms between the orator and the poet of the day, in the course of which the two belabored each other with sharp missives in the shape of impromptu epigrams. One of them, a comic parody by Whipple, is still in part remembered:—

I do not like thee, Marshal Saxe;
The reason why you need not ax.

To this Saxe is said to have instantly rejoined with some lines beginning:—

See how laughter's tinkling ripple
Greets the jest of jocund Whipple.

The ten years lying between 1853 and 1863 were years of steady and stable growth; for,

although they are marked by the temporary suspension of both the oldest and youngest chapters, they saw two new members admitted to the hallowed circle. The dissolution of the Alpha was owing to events which took place in the class of 1857—events which in no wise reflected upon the character of the chapter or of the Fraternity, but grew out of an accidentally strong anti-society element in the class, leading to the withdrawal from the institution of most or all of the Greek-letter societies. The last members of the chapter in this, its first period, graduated in 1858. One of them says:—“In my day we had a capital set of fellows in the Psi Upsilon, and many good times, and I remember the meetings with great pleasure. It is pleasant to me now, too, to have the memories of those good times awakened.” In 1858 the Fraternity established a twelfth chapter—the Upsilon of Rochester University, which began ^{The Upsilon.} its existence on February 15 of that

year, with eight charter members, all of marked character and scholarship. The Beta was the instituting chapter, and was represented by the Rev. Augustus Strong, D. D., president of the Rochester Theological Seminary, and by the Hon. Theodore Bacon of the famous Yale class of 1853. The new chapter, in its incipient stage, found the road to Psi-Upsilonism as hard to travel as have most of the recently established branches of the Fraternity. One chapter, the Lambda, with rigid conservatism, held out against the admission of the new candidate. Mr. Bacon, as a resident of Rochester, felt a warm interest in the success of the petitioners; he was then a recent graduate, and personally besought the active members of the Beta to do what lay in their power to change the sentiments of the Lambda. Accordingly, a large party of Beta men suddenly appeared one evening at a Lambda meeting, and by dint of argument and persuasion induced the chapter to look at the matter in a

more favorable light. One of the ambassadors from Yale, the late Judge Samuel Dorr Faulkner, declares that no cause in his legal experience, however difficult, and no jury, however obstinate, ever so strained his reasoning and persuasive powers as did the Lambda chapter on this occasion. The Upsilon has, from the start, justified the expectations of its advocates, and has always been the strongest organization of its kind in the Rochester institution.

Two years later the Fraternity overstepped the boundaries of New York, and chartered a chapter at Kenyon College in Ohio. The petitioners especially active were Robert McNeilly, M. D., and the Rev. Erasmus Owen Simpson; and they were greatly assisted in their efforts by the willing help of the Rev. John Cotton Smith, D. D., of the Kappa. "I cannot tell you," one of the founders records, "how many letters were written and how many visits were made to Eastern colleges to influence

the chapters. Our task was difficult, yet we regarded the prize as great; and although at first we received but little encouragement, we continued to press our suit until we secured our chapter." It was three years after the first petition was presented that the convention with the Zeta in 1860 granted the long-

The Iota. sought charter. Dr. McNeilly visited the Zeta, was there initiated, and on November 24, himself instituted the Iota. The numbers of this single Ohio chapter have not always been great, but there is abundant testimony that nowhere have the fires of Psi Upsilon burned more brightly. In 1863 occurred the temporary suspension of the mother chapter. Union college, from a variety of causes, had entered upon one of those periods of depression to which all human institutions are liable; it was found difficult to procure good men, and the chapter finally succumbed to its fate. Probably no incident in its annals ever affected the Fraternity with such keen grief as

did this sinister event. The shadow which thus obscured the natal home of Psi Upsilon darkened every other Psi Upsilon household. At the two following conventions many plans for the revival of the chapter were debated, one of which was ultimately successful.

A noticeable change in the administration of the Fraternity was brought about, at the convention with the Gamma in 1857, by the institution of an Executive Committee of three members resident in New York city, the first committee consisting of the Rev. Morgan Dix, D. D., of the Lambda, Dr. Henry Reed Stiles of the Delta, and William Henry Linus Barnes of the Beta. But this newly-created executive body, in almost its very first act, chanced to offend a portion of the Fraternity — a fact which led ultimately to its modification. In this decade occurred the only conventions, two in number, which have not been held in immediate connection with one of the chapters. In 1858 the Zeta, with

Executive
Committee.

which the annual assemblage was to take place, announced, a month before the usual date of the sessions, that it could not possibly make the necessary arrangements. It was too late to take any other steps, and the Executive Committee accordingly summoned a convention, to be held in New York under the joint auspices of the Delta and Lambda. The Gamma regarded the action of the Committee as unconstitutional, and declined to send delegates. Eight other chapters, however, were represented. In 1863 the convention was called, in the same way, to meet at Albany, and the deputies of eleven chapters were present, as well as an unusual number of graduates desirous of commemorating the completion of the first generation of Psi Upsilon. Two noteworthy incidents marked this convention. One was an application for permission to establish a chapter at Elmira Female College, which was summarily refused. The other was a humorous speech by Mr. John

Third Decade
Convention.

Godfrey Saxe, who took an active part in all the proceedings, in which he deplored the unhappy fate of his son, John Theodore Saxe, who, as a member of the University of Vermont, was not in a position to be admitted to the joys of Psi Upsilon. The convention expressed its sympathy by offering to the son of this warm-hearted Psi Upsilon a unanimous election to the Fraternity, and he was initiated on the spot.

Almost at the opening of the next decade (1863-1873) two happy occurrences took place. In 1865 the Theta was reëstablished by order of the convention, and with the active coöperation of the Psi. Eight undergraduates of Union were selected; the Psi performed the initiatory services; and the flame once more ascended from the ancient altar, destined, let us hope, never to be extinguished. In the same year Michigan's great and growing institution of learning — which had surprised the world by suddenly rising to the highest educa-

tional rank, almost in the midst of the primeval forest—became the seat of a chapter of the Psi Upsilon. Its formation was preceded, as usual, by a long period of vain endeavor. The applicants were members of the Lambda chapter of the Beta Theta Pi society. The first petition was laid before the convention The Phi. by the Zeta chapter in 1855, but no result followed. The matter was pushed with steady zeal by members of successive classes, until at last the convention of 1864 at the Psi yielded to the oft-repeated entreaties of the distant petitioners, and the Phi chapter was organized January 26, 1865, nearly ten years after the primary steps were taken. The Iota was deputed to install the new chapter, and the rites were performed by Clifford Beakes Rossell, then the Iota's chief officer. Fourteen members of the classes at that time in the university assumed the badge. The strength of this Western branch of our national Fraternity may be gauged by the fact that of

the existing faculty of Michigan University nine are Psi Upsilons, of whom all but one were originally connected with the Phi. The chapter-roll, in spite of its comparative brevity, contains some names of wide and deserved celebrity: such as those of John Craig Watson, the astronomer; Charles Kendall Adams, the historical writer; and the Hon. Jonas Hartzel McGowan, who has already served two terms in the United States House of Representatives. At the convention of 1868, held with the Phi, the Delta was reported to be in the hands of its resident-graduate members, who, to prevent its affairs from falling, through improper elections, under unworthy control, came forward and assumed the duties of active members. This state of things continued but a few months when a zealous body of undergraduates was once more brought together. At the same convention the Fraternity, moved by the representations of the large body of graduate Psi Upsilons resident in Chicago, favored the grant

of a charter to the university situated in that city, and in this way the Omega, the
The Omega. fifteenth on the catalogue of chapters, commenced its career. Especially active in promoting the purposes of the petitioners was Cornelius Faling Brown of the Theta. The new chapter — now the westernmost of Psi Upsilon hearths — was organized by the Phi, April 17, 1869. In the same year, at the convention with the Theta, the fourth constitution was adopted. In the course of time the old instrument of 1844 had been well-nigh smothered with amendments, and the supreme law of the Brotherhood had lost much of its simplicity and systematic arrangement. For two or three years the question of its complete and thorough revision had been carefully discussed, and the whole subject was at last submitted to a committee, which did its work so well that its report was adopted with only a few unimportant changes. The principal innovation in the administration of the Fraternity

by the new instrument was the substitution of an Executive Council of five for the old Executive Committee of three, ^{Executive} _{Council.} which, of late years, had proved inefficient. The first Executive Council was composed of Daniel Greenleaf Thompson of the Gamma, Robert Lenox Belknap of the Lambda, — both of whom had taken part in the task of remodeling the fundamental law,—William Conrad Rhodes of the Sigma, William Forbes Morgan of the Delta, and Robert Weeks De Forest of the Beta. This same convention adopted the Convention-rules, which went into effect the following year, and are still operative. In the winter of 1869–70, mainly through the laudable efforts of the Sigma, the Alpha chapter was revived, and continued to maintain a flourishing existence until the month of November, 1872, when, in consequence of the peculiar relation of the local open societies to the student-world, the second dissolution took place, greatly to the regret of the entire Fra-

ternity. With the convention of 1872 began the practice of printing the convention proceedings. These transactions were, in the earlier years, reported to each chapter by its delegates; but in 1851 the office of Recorder was instituted, the duty of that official being to furnish to every chapter an account of the labors of the convention. The end of the fourth decade was signalized by the convention held with the Zeta in 1873, at which the principal topic of discussion was the recent cessation of the Alpha's existence, and the mode in which it had been effected.

The earliest notable event of the fifth de-
cennium was the foundation, in the summer of
1875, of the sixteenth chapter—the
The Pi. Pi, at Syracuse University. This cen-
tral New York institution was the suc-
cessor of Genesee University, at which, in 1863,
had been formed a local society under the name
of Upsilon Kappa. In the following year this
organization sought, at the hands of the conven-

tion held with the Psi, permission to enter the pale of the Fraternity. A like petition was presented to nearly every succeeding convention. At the establishment of the Syracuse University, the Upsilon Kappa society was transferred to the new institution, and another effort to obtain the requisite charter was made through the agency of Mr. George William Elliott, an ardent member of the Xi, who had connected himself with the newly-created seat of learning. The final attempt owes its success largely to the intelligent, energetic, and persistent labors of Mr. Chester Adgate Congdon, who, in the prosecution of his purpose, personally visited every chapter, and felt himself abundantly rewarded when he witnessed the institution of the Pi by a properly designated delegation from the Gamma, June 8, 1875. Twelve months later, in the midst of the stirring incidents of the nation's centennial jubilee, a seventeenth chapter grew into existence at Cornell University. The story of its origin

forms a historic parallel to that which narrates the beginning of the Alpha chapter at Harvard. A few graduate members of the Fraternity, partly through an over-zealous activity, partly through their ignorance of the required constitutional forms, were led to attempt the establishment of a branch of the Fraternity without previously obtaining the unanimous consent of the chapters. The convention of 1875 at the Kappa repudiated the pseudo-chapter, and their action was succeeded by a long period of correspondence and discussion, of explanations and demands, of investigations by the Executive Council, and of delegations to the various chapters, ending at length in a compromise not unlike that which was adopted in the case of the Alpha. Delegates from the Executive Council instituted the Chi at Ithaca, June 7, 1876, the literary exercises of the occasion taking place under the presidency of the genial "Old Bill" Taylor, whose fraternal ardor old

age and its accompanying ills serve only to augment. The new chapter was fortunate in being able to introduce to membership in the Psi Upsilon, in the capacity of charter associates, that ripe English scholar, distinguished alike in the mother country of our race and in its daughter land, Professor Goldwin Smith, whose active interest in the American collegiate Brotherhood yields to that of no Psi Upsilon to the manner born; and that ingenious writer, Professor Hjalmar Hjorth Boyesen, the poet of this semi-centennial anniversary. The convention of 1879 was held, at its special request, with the Beta, to celebrate the fortieth year of the Yale chapter's existence. At its sessions was presented a petition from the Beta Beta society of Trinity College for incorporation into the Fraternity. The petitioners desired not only the admission of the society's undergraduate members to the bonds of Psi Upsilon, but of its graduates as well. There were many con-

The
Beta Beta.

servative elders who looked askance at the novel proposal, chiefly on account of the apparent impossibility of initiating so large a number of graduates, scattered over the whole country, not a few of whom had left the halls of their college more than a score of years before. But the new chapter, instituted at Hartford, February 4, 1880, has succeeded, by a singular energy, in accomplishing the task so courageously undertaken, and has actually made the current of Psi Upsilon history flow back over thirty years of Trinity College's existence. Though the latest born of the fair daughters of Psi Upsilon, the Beta Beta has already proved herself as comely, as sage, and as sturdy as the best of her elder sisters.

The closing ten years of the half-century have been of particular interest in the annals of Psi Upsilon literature. The book of Fraternity songs has been carefully revised, and its lyrical treasures greatly augmented; a journal devoted to Fra-

Psi Upsilon
Bibliography.

ternity purposes, under the significant title of *The Diamond*, was founded by the Chi in 1877, and is still issued under the supervision of the Theta; and in 1879 appeared that every way remarkable volume, the ninth General Catalogue of Psi Upsilon, for the compilation of which the Fraternity is indebted, as for so many other valuable labors in its behalf, to the marvelous industry and generous self-sacrifice of Charles Wesley Smiley, the secretary of the Executive Council. The condensation of the records of the various conventions, with the view of gathering into a single accessible volume the little-known incidents of our gradual growth, the publication of many addresses, poems, and essays of a Psi Upsilon character, and the appearance of a *Bibliographia Psi-Upsilonica* enumerating the various issues of the Psi Upsilon press, are among the noteworthy literary occurrences of these latest years.

In looking back over the fifty years which have elapsed since the Seven Fathers affixed

their signatures to the Pledge, which was to give rise to an organization so extended and in its sphere so powerful, we are struck by the long series of favoring events which have tended to foster the growth of Psi Upsilon. The Founders undoubtedly builded better than they knew. The time and the place were unexpectedly favorable to their undertaking; the class of 1838 at Union chanced to comprise men of extraordinary maturity and strength of character, destined to give the nascent society a sudden and vigorous development; and the earliest chapters fell, at their genesis, almost accidentally into the hands of persons peculiarly fitted to lay their foundations deeply and firmly. But the rise and extension of Psi-Upsilonism were not wholly fortuitous. The just principles early recognized and adopted, the wise regulations so speedily established, the warm feeling of brotherhood so strenuously inculcated, the rigidity with which, at least in the first years, the mandates of the constitution in

regard to literary exercises were enforced, the independence of action allowed to the individual chapters, the caution generally exhibited in extending the Fraternity's territory — all these things have largely contributed to the proper development of the Psi Upsilon, and have shaped its character aright. The limitation of the organization, for a long period, to the oldest colleges of New England and New York afforded time for a healthy consolidation and a cohesive growth, after which a gradual enlargement of the bounds could safely take place. To this cause may be ascribed the fact that the Psi Upsilon has but one inactive chapter. A wholesome force, too, has been the earnest and enduring devotion of a few men — the chivalric knights of our order, and hereafter the heroes of its legendary age — of whom some have been mentioned by name, who did not permit the closing gates of college life to shut out from their hearts the love and the memory of Psi Upsilon, but who have continued to

haunt the old halls and to lay upon the old altars the kindly and grateful offering of an affection mellowed and ripened by life's varied experience. It is impossible not to think that another important factor of our prosperity has been the Songs of the Fraternity. In their spirit and tone, and in their general literary excellence, they certainly compare most favorably with any student-songs in the world, even with those sung by the Corps and Burschenschaften of Germany, and by the Nations of the Scandinavian universities. In this connection one name especially will at once recur to the minds of all those whose membership lies within the last thirty years — the name of "Psi U. Finch," who now occupies so worthily a seat on New York's highest judicial bench — the Hon. Francis Miles Finch of the Beta. He has written more than one lyric which has enjoyed a singular popularity in the outer world; but his Psi Upsilon songs are at least equally graceful,

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equally fervid, and equally well adapted to their purpose. One of them, possibly the most pleasing lay, in any literature, inspired by Virginia's care-soothing weed, has passed beyond the confines of the Fraternity, and, by right of universal use, has become the common property of the students of America. Nor is Judge Finch the sole minstrel of the Psi Upsilon. The songs of Professor Calvin Sears Harrington, of the Xi, are productions of exceptional merit. It is difficult to conceive anything more inspiring than his "Diamond Song," or more happily imagined than his "Dear old Shrine." The names of Saxe and DeMille and Alger and Boyesen — names which have won popular recognition in the world of letters — ought not to be omitted in the enumeration of our song-writers, and a score of others might fittingly find places in such a roll of honor.

It is evidently impossible, in a brief and hastily written historical sketch, to make even a passing mention of the many members of the

Psi Upsilon whose post-collegiate careers have shed luster upon the Fraternity. In politics, in literature, in theology, their names abundantly occur. Without traversing

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the whole past, it may be noted, in an illustrative way, that just before the publication of the catalogue of 1879 the Governors of three states were Psi Upsilon; that, at a nominating convention of one of the political parties in Massachusetts, the two most prominent candidates for the office of chief magistrate of the commonwealth were both Psi Upsilon; that in a gubernatorial contest held, at the same date, in adjoining Connecticut, one of the nominees was likewise a Psi Upsilon; that in the Forty-third Congress then in session seven Psi Upsilon occupied seats either in the Senate or House of Representatives, while another Psi Upsilon sat in the Cabinet; that in the legal world, to cite only a single state, upwards of half a dozen places on the bench of New York's Supreme Court were

filled by Psi Upsilons, while three Psi Upsilons served contemporaneously, in three adjoining localities, as district attorney of New York, district attorney of Brooklyn, and United States district attorney for the metropolis. At that time, too, the heads of three out of the five or six principal universities of the country were Psi Upsilons, and one of the New York colleges had just elected its third successive Psi Upsilon president. Five of the most eminent professors at Harvard were Psi Upsilons; a score of Psi Upsilons were to be found in the corps of instructors at Yale; and six of the chairs at Amherst, ten of those at Michigan, and nine of those at Cornell, were occupied by Psi Upsilons. Similar statistics, if collected to-day, would be even more striking. Men like Marsh and the younger Agassiz, Watson and Packard in science, like Saxe and Whipple and Warner and Stedman and Tourgee in polite letters, like Bishops Littlejohn and Perry and Spaulding and Whittaker and Brown, like

James Strong and John Cotton Smith, Morgan Dix and DeKoven and Newman in theology — are only types of the multitude of widely-known scientists and authors and divines who, as undergraduates, have worn the Diamond Badge. To turn to another department of learning, it is worthy of remark that old states like Rhode Island and Connecticut, and new states like California and Minnesota, have alike found their ablest historians among members of the Fraternity, while three writers could with difficulty be named who have thrown more light on obscure details of our national history than George Henry Moore of New York, Henry Martyn Dexter of Boston, and James Hammond Trumbull of Hartford, the first-named a member of the Delta, and the last two sons of the Beta.

Such, brothers of Psi Upsilon, are the annals, rudely recounted, of our cherished Brotherhood. They do not relate to the past alone, for they augur to us a propitious fu-

ture—a future more glorious than the past, as a June noon is more glorious than a January twilight. Half a century of time now lies behind us; we are celebrating our first jubilee. As we round this outlying point in the voyage of our fraternal existence, let us more than ever remember that the best of human institutions can be made better. Let us remember that the universities of America are rapidly rising in character, in learning, in influence. Let us see to it that American student-life keeps pace with this swift progress, and that, of all the features of American student-life, the Psi Upsilon shall continue to be the brightest and the highest.

