



## CHAPTER TWO: THE CHI PSI GENTLEMAN

**W**ITH ITS LONG AND VENERABLE TRADITION, THE UNDERGRADUATE college in America has a unique mission to fulfill, one that will enrich and, at its best, transform. The college experience was founded on the belief that it would lead to a more competent, more concerned, and more complete human being. The leaders of Massachusetts Bay Colony, many of whom were alumni of the ancient English universities, sought to recreate in the New World not only a new England but also a new Cambridge – a place to train a learned priesthood.

*Chapter 2 of the newest edition of The Chi Psi Story follows.*





*Vince Kennedy, KA'16, and Taylor Rogers, KA'17, attending a Philip Spencer Institute session.*



## CHAPTER TWO: THE CHI PSI GENTLEMAN

**T**HE VERY IDEA OF “GENTLEMAN” CAN SEEM SOMEWHAT out of fashion in these times. Yet for Chi Psi, this idea still evokes the noblest and best ideals of our tradition. Without enduring ideals there could be no lasting brotherhood, for a true fraternity is sustained by fundamental ideals that determine its character and bind together the fellowship of past times with the spirit uniting us today.

That spirit at its best is the heritage of past times, a bond that stretches across our history and enables us to share in the rich experience engendered by our first Brothers and sustained by each succeeding generation.

The shared ideals that create this bond are thus indispensable for us. Our distinctive identity as a Brotherhood requires that these ideals be nourished continually, no matter what current preferences may dictate. They have made us what we are – and we are thankful that their roots extend even deeper than our own fraternal history to bind us to that which is beyond particular times and places.

For Chi Psi, being a gentleman is the embodiment of all these ideals, a way of living that is distinctive in a world increasingly deficient in such ideals. Chi Psi is, above all, a gentleman’s fraternity. That means we attempt to distinguish ourselves from what is common and transitory, to be something different. Since it is not an attempt to be different for the sake of being different but to be different for the sake of something good, something ennobling, our ability to measure up has been placed before the judgment of all who know what we say about ourselves. The historic tradition of Chi Psi, its distinguished expression in word and deed, inspires our attempt to be a brotherhood of gentlemen. It confronts us with the summons to say in the light of our tradition what we today take this distinction to mean.

*A Chi Psi Gentleman  
is Well-Grounded,  
Well-Informed,  
Well-Prepared,  
Well Balanced.*

*What a piece of  
work is a man!  
How noble in reason,  
how infinite in faculty!  
In form and moving  
how express and  
admirable! In action  
how like an angel,  
in apprehension  
how like a god!  
The beauty of the world.  
The paragon of animals.*

– Wm. Shakespeare; Hamlet, Act II, Scene II



*Can you remember who you  
were, before the world told  
you who you should be?*

— Charles Bukowski

*Men of character are the  
conscience of the society  
to which they belong.*

— Ralph Waldo Emerson.

*The “Chi Psi Character” blocks found  
throughout this chapter were first printed  
100 years ago in The Purple and Gold,  
but most of them seem to apply to life today  
just as they did then. One block was printed  
in each issue for about three years, and we  
thought some were worth sharing again.*

## CHI PSI CHARACTER

P&G VOLUME 36 – JUNE 1919

Unless every man initiated into Chi Psi is strengthened by contact with his Brothers in the Fraternity, Chi Psi has failed.

Unless every alumnus assists in building character, the spirit of Chi Psi will perish.

Undergraduates and Alumni – Awake to your opportunities!

As an undergraduate, you will receive only as you strive.

As an alumnus, you will perpetuate and increase **CHI PSI CHARACTER** only by sustained constructive effort among the undergraduates.

The reward for both is strong moral fiber, self-confidence, and the high respect of your fellow citizens.

Without these qualifications, success is impossible. With them, nothing is impossible.

Only the combined result of individual effort will attain our goal.

Are we worthy our task?

Will we make good?

Let's make our actions be our answer.

In that light we can see that a gentleman, whatever else he is, is a man. This point may seem overly simple, but there may be more than meets the eye. For our college-age Brothers especially, the status of manhood cannot be taken for granted. Most college men are still dependent on their parents or others for financial support. This continuing tie to the dependence of childhood is reinforced by a pervasive social environment actively nourishing people in their late teens and beyond to think of themselves as “kids.”

That self-fulfilling self-perception is everywhere evident in even the best of our colleges and universities. The privilege of an extra-ordinary opportunity to draw more deeply from the rich treasury of our cultural tradition is all too often lost to a jealous peer environment that demands much but delivers little or nothing of lasting worth. Our attempt to build the kind of character that is informed by texts such as the Bible and the works of Aristotle, Augustine, Plato, and Shakespeare must compete with the adulation and imitation of the vulgar values and habits of current media idols.

A fraternity of gentlemen stands behind the highest academic aims of its supporting institutions by fostering the kind of students who are determined to assume the mature responsibilities of personal and social life. In that way a fraternity and its supporting institutions may live together in a salutary, symbiotic relationship. Academic institutions provide the setting within which a brotherhood can make its special contribution to personal growth.

A fraternity of gentlemen attempts to transform the smaller, ego-centered self of a youth, no matter how well schooled he may be, into the larger self that is required by the authentic interests and responsibilities of social and political life. The bonds of mature brotherhood are unsurpassed in their ability to effect this kind of transformation. Here, as in the best of families, one learns how to grow beyond the childish confines of selfishness.

But even more than in the family, life in such a fraternity means assuming responsibilities that are indispensable in forming the qualities of character needed for the elevation of our common life.

## STRENGTH OF CHARACTER

**T**HE VIRTUES EMBEDDED IN a gentleman have consequences that extend, indeed, to every aspect of our life with others. A gentleman, for example, has the strength of character that refuses to tolerate dishonesty, whether in the classroom, in the Lodge, in business dealings, or in any other area of life. And he is honest about his own life, even when honesty calls for criticism of himself and his friends. The alternative is the easy complacency and conformity that would undermine our dedication to the ideals of Chi Psi.

It is also worth noting that a gentleman can be recognized in the most mundane activities. He is the one who is faithful to his fraternal pledge to do his part in imple-

menting the goals of his brotherhood, who extends the hand of hospitality, whether to stranger or guest, and whose refined manners are a further expression of his sensitivity to the needs of others, especially when they are not personal acquaintances, are older, younger, disadvantaged, or disabled in some way.

Chi Psi is concerned with your scholastic success, social acceptance, and character development. Chi Psi is concerned with your commitment to excellence, with your making the very most out of your abilities. As Chi Psi expects far more from you than the world expects from most men, so Chi Psi can do far more for you than the world does for most men.

*Chi Psi Fraternity is not a house;  
It's not a club, a “frat,” or a party.  
It's a challenge and a promise.  
It's a million moments of truth.  
It's old and it's new.  
It's a gift entrusted to me  
to cherish and then give away.*

*It's a shared mission.  
It's a lifelong expectation.  
It's a daily call to action.  
It's an ancient tradition.  
It's a future of opportunity.  
It's a chance to matter.*

(Author unknown)

# BECOMING HUMAN. MANLY. A GENTLEMAN.

**N**OW SEEMS LIKE A GOOD OPPORTUNITY to examine what led up to all this friendship stuff. Current science suggests that some 13.8 billion years ago, matter, energy, time, and space combined to form the Big Bang (the story of which is called *physics*).<sup>1</sup>

About 300,000 years later, matter and energy started working together to form complex structures called atoms, combining into molecules (the story of which is called *chemistry*). Then, some 3.8 billion years ago, on a place we call Earth, molecules combined to form organisms and “life” began and progressed with a huge variety of plants and animals (the story of which is called *biology*).

Interrupting what had been flourishing, about 66 million years ago, a city-sized asteroid or a piece of a comet smashed into Earth, wiping out the dinosaurs and three-fourths of life on the planet.<sup>2</sup>

By about 2.5 million years ago, a species resembling current humans first evolved in East Africa. Then two million years ago, some of these people began leaving their homeland to settle into other areas of Africa, Asia, and Europe.

Survival in the steaming jungles of Southeast Asia required different traits than in the snowy mountains of northern Europe, so species evolved in different directions. Scientists have assigned a name to each human population that evolved in different directions, such as *Homo sapiens*, *Homo ergaster*, *Homo erectus*, and *Homo neanderthalensis*.

These groups evolved differently in different parts of the globe, not one to another, yet we *Homo sapiens* (Latin for “wise man”) were the only species left by about 42,000 years ago. Some suggest that the end of the *homo neanderthalensis* and some other species happened around the time of a major shift in the earth’s gravitational poles. It is believed that the Sapiens and Neanderthals did not interbreed very much, but recent findings in Bulgaria’s Bacho Kiro Cave suggest it is possible that both groups co-existed for a few thousand years in part of Europe.

Some 70,000 years ago, *Homo sapiens* began to form even more elaborate structures called *cultures*, and the development of these human cultures is called *history*. The history of our homo sapien line

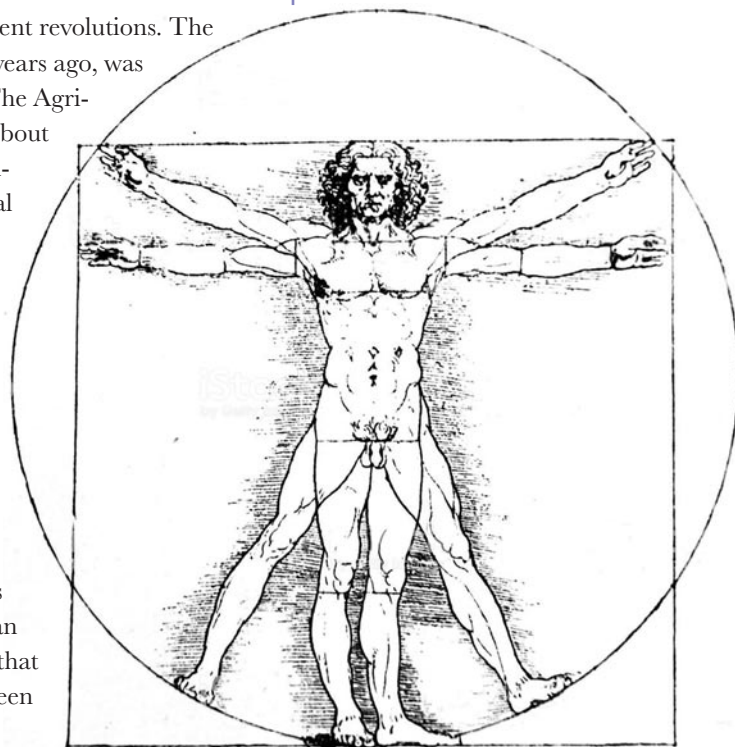
was shaped by several different revolutions. The first, starting about 70,000 years ago, was the Cognitive Revolution. The Agricultural Revolution began about 10,000 BCE. A gradual consolidation of human political organization toward global empire has been called the Unification of Humankind. And then the Scientific Revolution (capable of completely ending history as we know it), started about 500 years ago.

When the revolutions began in 70,000 BCE, the total human population was estimated to be no more than 26,000 people. This meant that either the population had been large and collapsed, or the ancestors of modern humans were always a very small population for millions of years. About 70,000 years ago, a super-eruption in Toba, Sumatra, threw enough ash and debris into the air to dim the sun for six years. Some people believe that the entire human population shrank to fewer than 10,000.

Since then, humans have transformed ourselves into masters of the entire planet. From once having very little impact on our environment, humans have now become the horror of our own ecosystem. It is said that we could be on the verge of both acquiring eternal youth and the ability to create life itself – or bring total destruction to our species and all others on this fragile earth, our island home.

Many people think of Europeans discovering mostly empty American continents in 1492, but archeological evidence points to over 100 million people living on the two continents (more than in all of Europe) before plagues brought from the old world nearly wiped out native populations. Newest radiocarbon dating techniques (plus traditional archeological methods) show the Vikings were here by 1021 – five centuries before Columbus, and the Chinese explored the east and west American coast-

billions of tons of pulverized ocean rock into the atmosphere, blasting a cavity more than 25 miles deep, triggering a decades-long global winter.) The asteroid piece or comet slammed into Earth at the “deadliest possible angle” of about 60 degrees, which maximized the amount of climate-changing gases that were thrust into the upper atmosphere. It produced a massive hydrothermal system filled with magma, as well as 100 million megatons of energy and winds in excess of 600 miles per hour near the blast’s center -- wiping out untold amounts of soil, vegetation, and animals.



This “Vitruvian Man” image demonstrates the blend of mathematics and art during the Renaissance and shows Leonardo di Vinci’s deep understanding of proportion. The picture also represents a cornerstone of Leonardo’s attempts to relate man to nature. Encyclopedia Britannica states that, “Leonardo envisaged the great picture chart of the human body he had produced through his anatomical drawings and Vitruvian Man as a cosmography of the microcosm. He believed that the workings of the human body were an analogy for the workings of the universe.”

*The thing about science is that it’s true whether you believe in it or not.*



*Dragon Man: The skull probably belongs to a new species of early humans, a new addition to a human family tree that continues to grow and shift, thanks to new fossil finds and analysis of ancient DNA preserved in teeth, bones and cave dirt. Its well-preserved skullcap, found in the Chinese city of Harbin, is between 138,000 and 309,000 years old, and it combines primitive features, such as a broad nose and low brow and braincase, with those more similar to Homo sapiens, including flat and delicate cheekbones.*

<sup>1</sup> From *Sapiens: A Brief History of Humankind*, by Yuval Noah Harari, New York, Harper, 2014. (It is worth noting that some computer simulations model an alternate way of thinking about the universe, as a Big Bounce rather than a Big Bang, in which a cyclic universe has no beginning or end. But that story needs much more time and space to explore.)

<sup>2</sup> Rock samples from recent drilling in the Chicxulub crater (buried underneath the Yucatán Peninsula in Mexico) have allowed scientists to examine physical and chemical evidence of the cataclysm that blew hundreds of





*Classic Chi Psi Gentlemen: Leonard Herring, Σ'48, Chair of Lowe's (Home Improvement Stores) and Richard H. Jenrette, Σ'51, Chair of DLJ and The Equitable, chatting in front of the Sigma Lodge.*

*We agreed that it should  
be a band of Brothers,  
not only in college, but  
through life, a band into  
which none should be  
admitted unless they  
were manly, truthful,  
generous gentlemen.*

— Patrick Major II 1842

*I am pieces of all the  
places I have been, and  
the people I have loved.  
I've been stitched together  
by adventure, song lyrics,  
book quotes, late night  
conversations, moonlight,  
and the smell of coffee.*

— Brooke Hampton

lines in 1421. The very earliest peoples here probably found a land bridge to take them over from Asia to America, which had been thought of as about 13,000 years ago, but more recent findings suggest that the initial populating may have been closer to 22,000 or even 30,000 years ago.

Our environmental record since then gives us little reason to be proud. Some estimations suggest that in just the last 100 years, we humans have caused the extinction of more than 500 species. We have conquered everything around us, built cities, created world-wide communication and trade networks, and

increased food and fuel production ... But have we reduced the amount of suffering of our fellow travelers? With our increases in human power, we seem to have decreased the well-being of too many fellow humans, at the same time causing more misery and extinction for many other groups of animals.

Humanity is more powerful than ever before, but we don't seem to know what to do with all that power. Author Sam Keen, in his book *Fire in the Belly*, asks: "Why has the gender that gave us the Sistine Chapel brought us to the very edge of cosmocide?"

"Why have the best and brightest people exercised their intelligence, imagination, and energy and managed only to create a world where starvation and warfare are more common now than they were in neolithic times? Why has the history of what we dare call 'progress' been marked by an increase in the quantity of human suffering?"

Keen continues: "Because men have historically been the major agents of violence, it is tempting to blame biology ... but men are systematically conditioned to endure pain, to kill, and to die in the service of the tribe, nation, or state. The male psyche is, first and foremost, the warrior psyche. Nothing shapes, informs, and molds us so much as society's demand that we become specialists in the use of power and violence, or as we euphemistically say, 'defense.' Historically, the major difference between men and women is that men have always been expected to be able to resort to violence when necessary. The capacity and willingness for violence has been central to our self-definition. The male psyche has not been built upon the rational 'I think; therefore I am' but rather upon the

irrational 'I conquer; therefore I am.'"

Our prehistoric forebears are often portrayed as spear-wielding savages, but the earliest human societies are likely to have been founded on rather enlightened egalitarian principles. In a study of contemporary hunter-gatherer tribes, men and women tend to have equal influence on where their group lives and who they live with. The findings challenge the idea that sexual equality is a recent invention, suggesting that it has been the norm for humans for most of our evolutionary history.

It was only when agriculture began to emerge and people could start to accumulate resources that inequality emerged. But that stereotype of the manly-man still prevails in much of our society.

For so many of us, manhood can seem like a foregone conclusion, something that was mapped out for us before we were born. The rules for being a "real man" tell us how to walk, how to talk, how to think and do, how to view our life responsibilities, and even how we should pursue our deepest needs, wants, and desires. The rules become so ingrained in our psyche (and the psyche of those with whom we interact) that the distinction between ourselves and our culture of manhood can become invisible to us.

**MALE FRIENDSHIP** has been idealized throughout western history, and has been foundational to society, culture, and art. This romanticizing of men's friendship can be charted back to ancient Greece and Rome. In those ancient times, men viewed male friendship as the most fulfilling relationship a person could have. The philosopher Aristotle and others of his day extolled the virtues of platonic relationships – a relationship of emotional connection without sexual intimacy. Platonic relationships, according to Aristotle, were the ideal.

The idea of the "heroic friendship" developed during this time was a friendship between two men that was intense on both an intellectual and emotional level. Heroic friends felt bound to protect one another from danger. Author and endurance athlete Jean-Paul Bédard, in his book *Running Into Yourself*, suggests that "Heroic friendships" in ancient times were noble bonds stronger than marriage.

In the 19th century, when Chi Psi was founded, male friendships were more sentimentalized and were marked with endearing language that, by today's standards, would sound "queer." At a time when women and men rarely socialized together outside supervised gatherings or family groups, both genders turned to same-sex companions for emotional sustenance. All-male societies such as unions, sports teams, religious orders, and service clubs,

fostered adoring friendships, particularly between younger and unmarried men. A marked change happened towards the turn of the 20th century, and closeness between men became regarded as deviant behavior. The Red Scare in the 1950s McCarthy era labelled intimate relationships between men as subversive.

At the time Chi Psi was created, the idea of an elevated and refined friendship was all about an intense bond that was filled with deeply held feeling and sentimentality. Such ideal friendships suggest an intensity to the level that today we think of like the romantic relationships between men and women. Elevated and refined friendship was a continuation of heroic friendship of the ancient world, coupled with the emphasis on emotion common to the Romantic Age. A fervent bond here did not imply a sexual relationship; any suggestion that these ardent friendships in some way compromised a man's heterosexuality is strictly a modern conception.

Male relationships have undergone incredible change throughout history. Along the way, it became more difficult for men to turn to other men for the intimacy we all long for in a meaningful relationship. As we moved toward a more industrial economy, young boys no longer had sustained interaction with their fathers, and so were deprived of this type of role model. Except perhaps for friendships formed in the military, the notion of an intimate male friendship, prevalent throughout history, became just another victim of modern society.

Before women were considered equal to men, before marriage was considered a romantic and companionate union, male bonds stood above all. Then the culture shifted. Today men tend to see each other more as competitors than colleagues.

Some of these bonds were equivalent to today's notion of "bromance"\* or buddies, although some of it was sexual, what we now think of as gay. But homosexuality as a discrete social and emotional identity is a modern concept. In previous centuries, like-gender fluidity, same-sex desire and sex have existed throughout history and across nearly all cultures. The whole idea of sex was understood to be something you did, not something you were. Overt displays of love between male friends (likewise female friends) were, until relatively recently, rather common and unre-

markable, and the sharing of intimacies with others of their sex are fairly well-documented for many famous people as diverse as Julius Caesar, J. Edgar Hoover, Eleanor Roosevelt, and Abraham Lincoln.

In the last few decades, society has become more comfortable with same- or bi-sexual relationships, same-sex marriage has become legal, and discrimination for sexual orientation has become illegal (although perhaps not universally acknowledged). While Chi Psi had never had any "exclusionary clause" in its membership policies, in the modern era we added a phrase to our Constitution to make it clear that "No man shall be denied membership in the Fraternity on the basis of his race, religion, national origin, sexual orientation, or disability status." And many have accepted that *man* has come to refer to how a person self-identifies, not just how birth might have initially classified him.

**rites of passage:** Arnold van Gennep coined this term for certain dividing points in our lives. A rite of passage can be a ceremony or process that an individual makes in leaving one group to enter into another, involving a significant change of status in society. (In older African societies, there is a series of five initiation rites: birth, adulthood, marriage, eldership, and ancestorship.) According to van Gennep, the three phases are separation, liminality (transition), and incorporation:

**Separation:** In the first phase, people withdraw from the group in order to begin moving from one place or status to another. There is a loss of identity, with a rupture of ties to self, family, community. It often involves a sense of alienation or movement across boundaries.

**Transition:** In between, the liminal or transition phase is the time between states, during which one has left one place/state but has not yet entered or joined the next.

**Incorporation:** In the third phase, they re-enter society, having completed the rite. Rites of passage usually involve ritual activities and teachings that are designed to strip individuals of their original roles and prepare them for new roles.

In North America today, typical rites of passage include baptisms, confirmations, bar mitzvahs, school graduations, weddings, retirement parties, and funerals. Rites of

*In times past there were rituals of passage to conduct a boy into manhood, where other men passed along the wisdom and responsibilities that needed to be shared. But our society today has no such rituals. We're not conducted into manhood; we simply find ourselves there.*

- Kent Nerburn, from *Letters to My Son: A Father's Wisdom on Manhood, Life, and Love* (1994)



Arnold van Gennep coined the term "rites of passage" for dividing points in our lives — marking the leaving of one group to enter into another.

## CHI PSI CHARACTER

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Rubbing elbows is necessary throughout life.

One who does it naturally and gracefully has a valuable asset in any line of endeavor. It develops the understanding of human nature.

Since all life is but a study of human nature, the more thoroughly one understands and reads his fellows, the easier is one's success.

Rubbing elbows begins in college. It begins in the Alpha where conditions are ideal for intensive training. It extends to the campus, college activities, athletics, where contact is more general. All are important. The lessons learned will be immensely valuable in life.

To understand others you must understand and master yourself.

Begin your character development early and continue it through force of habit.

We grow bigger and better only through conscientious effort.

\* Bromance is a term that was coined in the 1990s by skateboarding magazine *Big Brother* to describe skaters who spent a lot of time together, but it has morphed to a gentle insult for any guys who get "too close." It's not as condescending as "bros," but it is still seems sad that we even need a term for it because it's so rare that it must be pointed out. But openly close male friendships are enough of an anomaly in this day and age that you need something to call it.



*Take a moment to rest when you've been knocked down. Clear the cobwebs the best you can. Then seek the support or help you need to tend to injuries and pain. Then stand up and keep on going. Even in boxing you're given a ten count before you need to stand back up and get in the ring. Gloriously, life is not a boxing match, so take as long as you need. And when you raise your hand, many will be there to help you up or bring you water, bandages, or sustenance. It applies spiritually, emotionally, and physically.*

— Stacy Bare, Γ'00

passage in many cultures are used to mark the socially recognized transition to sexual maturity as well as other life transitions. A rite of passage is symbolic in how important a change is in the lives of the people who experience them.

**MASCULINITY** – As fraternities developed over the 19th Century, priorities and activities of each were generally in keeping with societal norms, and the members' sense of masculinity represented the times they lived in. Nicholas Strett, in *The Company He Keeps*, writes how fraternity men have defined masculinity over their 180-year history, and how fraternity masculinity has had consequences for students beyond their fraternity boundaries.

In the mid-1800s, when public-speaking skills were considered to demonstrate manliness, literary societies fought each other in debate competitions, and fraternities encouraged their members in debate. Modeled after the literary societies, fraternity men met to talk about subjects that their professors generally didn't teach them.

To be manly was to set oneself apart from boys. Fraternities stressed confidence, intelligence, and autonomy – without appearing too studious – since manliness also seemed to require a disregard for college rules. Just as fraternity men today have to balance the competing images of beer-guzzlers with upstanding gentlemen, even in those early days of Greek life, a member had to balance competing concepts of masculinity.

The very existence of fraternities on campus frequently violated college codes, provoking a deliberate rebellion against the administration, who would usually try to get rid of them (both the students and their fraternities).

A student felt he was exerting both his independence and his masculinity

by joining the thing that his college frowned on or outlawed. It was defiance against a faculty that treated them like children.

Men in almost every organization (and every generation) can run the manliness gamut from a whining Caspar Milquetoast all the way to the Hugh Glass character in *The Revenant*. Most of us are on the spectrum somewhere in between.

In most countries in all times, generation after generation of men went off to war and got to prove themselves in battle. But in today's all-volunteer army, fewer than ten percent ever serve, and fewer still get to a front line. Not that there isn't danger for support groups in the rear. And even if we're not in the military, that culture still influences the rest of society (like men who've never even been close to a military base and still dress up in army camouflage).

So exactly how do you become a man today in a world that doesn't require courage?

History paints a vivid picture of men throughout time, often grizzled, ruthless, fearless, blood thirsty warriors with swords in hand, ready to fight, with their emotions and feelings pushed deep within them, not likely to be seen again.

Today's modern society men are rather different from those men who fought hand to hand combat in war. Our courage needs of today are not likely for causes that end in serious injury or death.

Today's man, living a generally more comfortable life, no longer needs to stand on a battlefield with sword in hand, ready to die for what he believes in, at the hands of an enemy combatant.

And while we are not very likely going to die for what we believe in, we still have a need to feel that inner strength and courage of believing in what we value most! Who among us has the courage to believe in nothing?

Whether innately ingrained inside us or from the culture around us, many men feel that we must be

## CHI PSI CHARACTER

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Only through leadership can success be maintained.

Success may be analyzed into three elements – knowledge, judgment, and leadership.

Of these, leadership is the most important. A man may occasionally bluff the other two, but he must be genuine and capable in his relations with other men.

It is the highest form of salesmanship – the power to consciously mold the thoughts and actions of others.

The ability to instinctively distinguish the honest from the dishonest, the sound from the unsound, is essential for leadership.

Chi Psi Character supplies the necessary equipment.



*The Gillette razor folks made an ad ("The Best Men Can Be") suggesting that men could be better. It illustrated "toxic masculinity" through examples like a young boy being bullied by other boys, sexual harassment, catcalling, and a man speaking over a woman in a meeting. It calls on men to hold other men accountable. The men in it, who end the ad by breaking up fights, stopping friends from making women uncomfortable, and generally behaving decently, seem like great guys, perhaps as new models for confident masculinity. Many men took offense, however, with YouTube viewers recording more than twice as many dislikes than likes, and some even organized boycotts of the company's product.*



willing to die for some ultimate experience of life, for some ultimate freedom, for our own truest self.

The sword in our lives today is a very different sword from that of our ancestors – this is a sword of the heart; it's a sword of vulnerability, of feeling, of light; it is a sword of love. Today's man, trying to work out what it means to be man of courage in this modern age, has been on an amazing journey so far. For most of us, our courage has a lot of heart to it. In fact, true courage is always from the heart.

There's a story of a fraternity party at a West Coast college several years ago, when a drunk young man and an equally drunk young woman went upstairs and into a bedroom. Two freshmen noticed them go upstairs. They rounded up several other fraternity members and found the couple. One student, flanked by the rest as backup, said to the guy: "Hey, dude? You can't do this." Another student offered to walk the girl home.

The students who thwarted a potential crisis were neither women nor members of a sexual assault awareness group; they were first-year members of the fraternity that hosted the party. They had been counseled by their new member educator that part of their mission was to prevent sexual assaults and to treat women right. Confronting that situation took no small amount of courage.

Some would say that the notion of masculinity is a status that men must prove to other men, so being in an all-male group like a fraternity may worsen pressure to uphold toxic masculinity. But being in Chi Psi has always been about being a gentleman.

### THE MAN BOX IN OTHER CULTURES –

What does it mean to "be a man" in other cultures around the world? In the first cross-cultural study of manhood as an achieved status, anthropologist David D. Gilmore (in his *Manhood in the Making: Cultural Concepts of Masculinity*), finds that a culturally sanctioned stress on manliness – on toughness and



*Achieving "real" masculinity is difficult and elusive. It leans on exclusion of women, and it can be defined as a revolt from women but confirmed only by other men. The movie "Fight Club" suggests society emasculates men by forcing them to live consumerist lives centered around shopping, clothing, and physical beauty ... being a "real" man means being willing to feel pain, and dole pain out to other people.*

## THE MAN BOX

**M**ASCULINITY/FEMININITY (Gender) is a socially defined construct. Or putting it another way, your idea of what it means to be a man comes from your experiences and the messages you get from other people. Gender is normalized through culture, context, structures, and interactions. The concept of the Man Box was initially developed by Paul Kival, and authors Tony Porter ("A Call to Men"), Mark Greene ("*Remaking Manhood: Stories from the Front Lines of Change*") and others have described the dominant form of masculinity in the United States as the "Man Box" (or "Hegemonic Masculinity").

The term implies a rather rigid set of expectations, perceptions, and behaviors of what is considered to be "manly" behavior. Because it is a hierarchy, hegemonic masculinity can tend to marginalize men who don't perfectly fit the description of "real man." Because no man perfectly fits the description, all men are limited by hegemonic masculinity through policing of behaviors seen as "violations"

The Man Box identifies limitations on what a man is supposed to be and what he believes. Such expectations are taught to men (sometimes unconsciously) and reinforced by society. In the Man Box, where sports is so much at the center, men are supposed to be:

- Powerful and Dominating
- Fearless and In Control
- Strong and Emotionless
- Providers, not Care-Givers
- Successful – in the boardroom, in the bedroom, and on the ballfield.

Greene suggests that "Many men are

forced to portray a character of manhood that isn't true

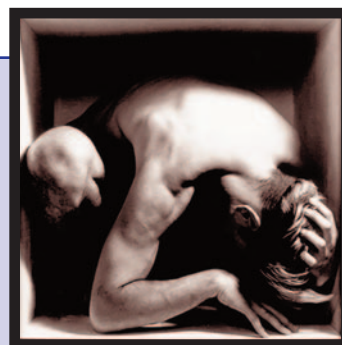
to them. They are filled with frustration. The internet is full of male anger and rage, often being directed at women. We have to be able to break out of these limited ideas of what a man is. If there's something that you want to do or be that doesn't seem to fit in, do it anyway. Breaking out of the man box allows us to have real integrity, which is the key to moral courage."

In the Man Box, women are objects, the property of men, and of less value than men. The teachings of the Man Box allow violence to persist against women, girls and other marginalized groups. The term implies a rigid set of expectations, perceptions, and behaviors of what is "manly" behavior. Because it is a hierarchy, it marginalizes men who don't fit

perfectly the description of a "real man."

The Men's Project from Jesuit Social Services created an Australian-first study involving 1,000 men aged 18 to 30, which showed that young men who comply with society's pressures to be a 'real man' report poorer mental health, are twice as likely to consider suicide, more likely to commit acts of sexual harassment, and experience and perform acts of violence and bullying.

*This study on being a young man in Australia is the first comprehensive study that focuses on the attitudes to manhood and behaviors of young Australian men. It involved an online representative sample survey of 1,000 young men from across the country, as well as focus group discussions with two groups of young men. The findings*



### The Man Box is:

Being Tough  
All Things Sports  
Fighting  
Drinking to Excess  
Getting Girls/Sex  
Being Disruptive  
Farting, Belching  
Breaking Rules



### Violations Against the Man Box are "Policed" through Racism, Homophobia, and Misogyny:

Being Emotional  
Acting "Like a Girl"  
Being Vulnerable  
Being/Acting "Gay"  
Not being a "Real Man"

# STACY BARE: MASCULINITY IN TODAY'S TOXIC TIMES



Former Gamma #1 **Stacy Bare, Γ 2000**, National Geographic Adventurer of the Year in 2014, and 2015 SHIFT Conservation Athlete of the Year, is a climber, rugby player, and skier. He is a veteran of the Iraq war, and he's served as Director of Sierra Club Outdoors (SCO), getting 250,000+ people outside each year. Stacy co-founded the Great Outdoors Lab in 2014 to put scientifically defensible data behind the idea of time outside as health-care at the Greater Good Science Center at UC-Berkeley. He's been a brand ambassador for Combat Flip Flops and The North Face. He holds degrees from the Universities of Mississippi and Pennsylvania and is at home in Salt Lake City with his wife, Makenzie, and daughter, Wilder. His favorite thing to do in the outdoors is tied between skiing and dog sledding. In 2017 he and two fellow veterans completed a first ski descent of Mt. Halgurd in Iraq. Featured in The Purple and Gold in Spring 2018, that summer he was the Thursday Trust Awards Banquet speaker that summer in Madison Convention.



*From when the average alumnus was in college until now, the world has changed enormously. Just 20 years ago there was practically no talk of misogyny or white privilege. In some ways, the attitudes of the year 2000 weren't all that different from those of 1970, but today it's a whole new world. And it can be very confusing for people growing up amid all this change. Any thoughts on what we can do to help our young men deal with all this? Is it possible to be "a man" in the middle of all this? Is it possible to be a "real man" and still be allies with the other sex?*

I think there is certainly a different understanding of masculinity today than there was even when I went to college, and I think a lot of people are very frightened, for understandable reasons, about what this change means.

A lot of people see a subtraction of who or what they are when we talk about tackling misogyny, or white privilege, or Black Lives Matter. But what's manlier than standing up for those who have traditionally been downtrodden or attacked? What's manlier than working with those individuals or communities to feel strong and to feel empowered?

What's manlier than having honest discussions about race and working to acknowledge one's own internal biases and actions that may have harmed others? I know that at times even in our own Fraternity, Brothers have denied brotherhood to men of exceptional character because they were black, brown, or gay.

I think that the Fraternity as it was originally conceived in its high ideals can have cultural relevance today more than ever before, that the idea of a Chi Psi Gentlemen is of paramount importance. We can and we should lead in not so much redefining what it is to be a man, but in living up to our timeless ideals and interpreting them in a way that brings strength to the entire community. We won't stand any taller because we're forcing others under.

We must be willing to acknowledge our mistakes, seek criticism and healthy debate, and be willing to grow stronger because of it.

*Tell us about your time as an undergraduate Chi Psi and being #1 at Alpha Gamma.*

My four years as an undergraduate Chi Psi were great. All in all, it was phenomenal. But as an undergrad, I had no idea how much a role the Fraternity and my Brothers would play in the years down the road. There were negatives, of course; fraternity men haven't always done the right thing.

Being in a Fraternity like Chi Psi is, in and

of itself, a privilege. There's nothing wrong with having that privilege, but it also doesn't mean there aren't other challenges that come with it.

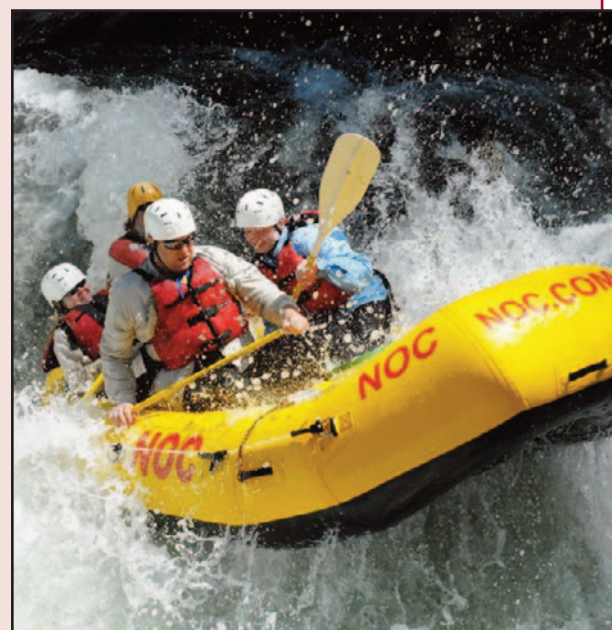
When I was about to be deployed to Iraq, we had a last-night farewell party. Several other people had friends or family join them, and I had a Chi Psi Brother drive hundreds of miles to be there for me. Folks asked who this was, and why he'd drive so far with no closer relationship than a college fraternity? They couldn't understand the strength of the bonds.

But we actually believed the stuff they told us in initiation. Chi Psi **is** all about close, elevated friendship, for all our lives. I think the genius of Philip Spencer and his fellow Chi Psi founders was that we are a fraternity of gentlemen. This value which we as a fraternity have succeeded and failed at upholding in different levels throughout the years, is pretty timeless.

Can you be a gentleman and a liberal? Yes. Can you be a gentleman and a Republican? Yes. ... and gay? Yes ... and of Mexican or African descent? Yes.

We've made some mistakes at some Alphas, but we always seem to come back, because we know we can do better.

With all the things I've been involved in, the Chi Psi Brothers have continued to show up and support me. #23 Sam Bessey is a great example. He has reached out to me so often, and when he does so, it means so much. He's a great cheerleader for Chi Psi and such a great Brother to so many of us individual Brothers.





aggressiveness, stoicism and sexuality – is almost universal, deeply ingrained in the consciousness of hunters and fishermen, workers and warriors, poets and peasants who have little else in common.

*The Man Box* study in 2017 highlighted the prevalence of harmful ideas about manhood and their impact in the United States, the United Kingdom, and Mexico. The results showed that young men (ages 18-30) feel pressured to live up to a restrictive set of “act tough” expectations that cause real harm to those around them and to themselves.

The findings from *The Man Box* study were so strong, consistent, and alarming that Promundo (a Brazilian-based NGO) and Axe (Unilever’s male grooming brand) partnered to estimate the economic costs of harmful ideas about masculinity, in order to drive change. (While the sponsorship and survey methods that were used do not assure the tightest of scientific standards, the general conclusions are worth noting.) *The Cost of the Man Box* estimates a minimum \$1.4 billion that could be saved annually just within the Mexican economy if there were no “Man Box.” The study also reveals that the Man Box costs the UK more than \$3.8 billion and the US \$15.7 billion each year.

The study presented six key consequences or outcomes, as identified by *The Man Box*, which show strong statistical links to harmful masculine stereotypes and have measurable societal and economic costs. These include: traffic accidents, suicide, depression, sexual violence, bullying and violence, and binge drinking (although allowing for the fact that bingeing alcohol and other substances works both ways). The study draws from available public health data to estimate the total nationwide prevalence of each of these outcomes or consequences, and then uses a range of methods to approximate the costs associated with these outcomes. The Man Box costs are massive, and this study only provides an initial, minimum estimate.

To be a man today takes a huge amount of courage. But that courage, it is said, can set you free.

**LIFE EXPECTANCY** – Prior to the Coronavirus pandemic, life expectancy in the U.S. had been on the decline for three of four prior years. Males born today could expect a life-span of 76.1 years, down from a few years earlier. (These declines were the first since 1915-19 – which included World War I and the Spanish flu pandemic that killed 500 million worldwide.) Before this recent decline, life expectancy had been steadily climbing in the U.S. – which is to be expected of an advanced nation, particularly one that spends more money per citizen on health care



than any other country. Beyond these earlier declines, Coronavirus then lowered life expectancy in 2020-21 for men by another 1.65 years to 74.5.

Other than the Coronavirus, there was no single cause for the general decline, but a C.D.C. report noted three factors contributing to the decline:

- A rise in drug overdoses (70,000 in 2017, with opioids part of 47,000 of those cases).
- An increase in liver disease (the death rate for men aged 25-34 increasing fastest).
- A rise in suicide rates (national suicide rate has increased by 33% since 1999, while global suicides are down slightly. Suicide is second leading cause of death for ages 10-34.

**SLEEP** – As far as we know, all animals sleep in some way; deprive most of them of it for long enough, and they will die, but exactly why is unclear. In 2015, the American Academy of Sleep Medicine and the Sleep Research Society published a joint statement, based on a comprehensive review of research, partly aimed at the college-aged, saying that “sleeping less than seven hours per night on a regular basis ... is associated with adverse health outcomes. These include weight gain and obesity, diabetes, hypertension, heart disease and stroke, depression, impaired immune function, increased pain, greater likelihood of accidents and increased risk of death.” ... But when it comes to “what sleep is, how much you need and what it’s for ... we know almost nothing – other than it’s bad not to get enough of it.”

*(continued at bottom of page 30)*

*The only way to win with  
a toxic person is not to play.*

## CHI PSI CHARACTER

P&G VOLUME 39 – SEPTEMBER 1921

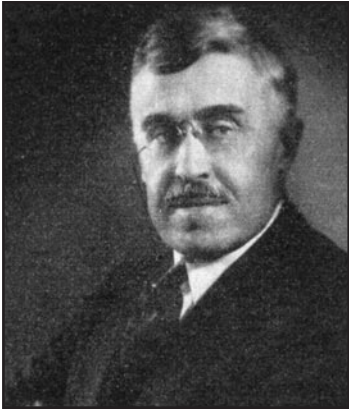
The word “consequences” is one of the most important in the English language. Yet its impact is frequently neglected.

It may truthfully be said that the constructively thoughtful man is marked off from the light-weights because of his recognition of consequences.

One who has thoroughly learned the relation of cause and effect, of present actions and future consequences, has progressed a long way towards success.

Of course, new things and new methods must be tried out. Progress is built on careful adventure and many failures. But before trial, all probable consequences should be studiously considered. This alone is frequently sufficient to throw the idea into the discard.

Become a “through thinker.” Develop such habits of thought as early as possible. This kind of mental discipline is one of the essentials of success.



For its first three years, The P&G was overseen by a board of six undergraduates. William H. Hotchkiss, Φ 1886, attorney and law lecturer, was the first alumnus editor-in-chief in 1886, and he created there a valuable record of Chi Psi's early history.

*When author Kurt Vonnegut was asked what young people should do with their lives, he responded: Many things, obviously; but the most daring is to create stable communities in which the terrible disease of loneliness can be cured.*

## CHI PSI CHARACTER

P&G VOLUME 38 – MAY 1921

Thoroughness as a watchword of success. It means care, reliability, finish. By it, one's work is always judged. It applies to every act both small and large. It is necessary in the professions, in business, and in social contact with others.

It should be cultivated carefully for, like other traits of character, it may be developed into a good habit.

It is one's best aid to progression in life.

It begins at home, but the first opportunity to test one's thoroughness comes at college when put on one's own, standing on personal merit. This is when it pays its first dividends.

But it is a permanent producer when properly produced.

Get the habit early – it pays well.

# THE FRATERNITY AND THE INDIVIDUAL

By William H. Hotchkiss, Φ 1886 in *The Purple and Gold*, June 1885, Volume 2, Number 4.

**A** CHARGE OFTEN BROUGHT AGAINST THE college fraternity is that it tends to destroy the individuality of its members. If all that is implied in the charge were true, the charge would be a grave one. "The sovereignty of personality," to use Emerson's phrase, cannot be surrendered except at the cost of manhood. But what fraternity asks this surrender? Were it so disposed, how suicidal to its interests would be the result! To make itself contemptibly weak. A fraternity is the aggregate of its different members; Deprive the members of force of character, and what becomes of the fraternity?

Other things being equal, the golden age of a fraternity is always when its membership is made up of men of the most marked individuality. We say other things being equal, for with this individual force and vigor, there must be unity of purpose and action. A fraternity is a unit or it is nothing; and therefore, the more strongly marked are these individual characteristics, the greater the need of the cohesive power of self-sacrificing fraternal spirit. It is probably because this spirit is so often manifested in our best and most prominent fraternities that this charge which we have mentioned, is made. Strong positive natures are seen to yield their personal preferences for the general good, and as the

motive power is not recognized, the supposition is a loss of individuality on the part of such members.

If individuality means egoism, selfishness, asinine obstinacy, then fraternity life, when working out its legitimate results, will have to plead guilty to the charge. But if we suppose individuality to stand for the personal qualities that indicate the self-reliant, original, decided character, then is the individuality of the member neither destroyed nor weakened by fraternity associations. Their influence is wholly opposite. They develop its real force and enlarge its future usefulness. They give it a more genial spirit and a readier power of adaptation. They soften its outlines, and smooth its edges, adding grace to its strength and attractiveness to its power. More important still, they show such natures before it is too late, their limitations, their dependence upon others. Because men of marked individuality have not gained this knowledge in early life, their after career has often been a failure and disappointment. Men of this type need never fear the effect of yielding themselves unreservedly to the influences of fraternal associations during college days. They will find no influence elsewhere that will so meet their peculiar wants at this time, as will the self-forgetting life and associations of a good fraternity.

(continued from page 29)

**COMMUNITY** – As we try to build community, a new survey conducted by the Survey Center on American Life finds the social landscape is far less favorable than it once was. Over the past three decades, the number of close friends Americans have has plummeted. The percentage of men with at least six close friends fell by half since 1990, from 55% to 27%. And men without any close friends jumped from 3% to 15%, a fivefold increase.

In *Fire in the Belly*, Sam Keen suggests that we need to create a new type of community for which there is, as yet, no single name. To get a sense of what should be created, add together this family of words:

- **Hearth** – a nuclear area, a vital or creative center;

- **Hospitality** – cordial and generous reception and entertainment of guests or strangers;

- **Charity** – kindly and sympathetic aid of the needy or suffering;

- **Celebration** – honorable engagement in religious, commemorative, or other ceremonies or by refraining from ordinary business;

- **Community** – a body of individuals organized in a unit with awareness of some unifying trait.

To gain that sense of worth that comes only when our name and story is known, we require a small group of people, larger than a nuclear family but less constricting than a tribe [perhaps fraternity chapter/Alpha size]. We might begin by creating the old sense of hearth and hospitality.

**A hearth is not a house with a fireplace;** it is more like an extended family.

A hearth is a place of gathering, a center where friends and family talk about what is important, feast, laugh and weep together, celebrate the rites of passage that punctuate their days, rejoice together in good fortune, new jobs, and successful undertakings, give aid, advice, and consent.

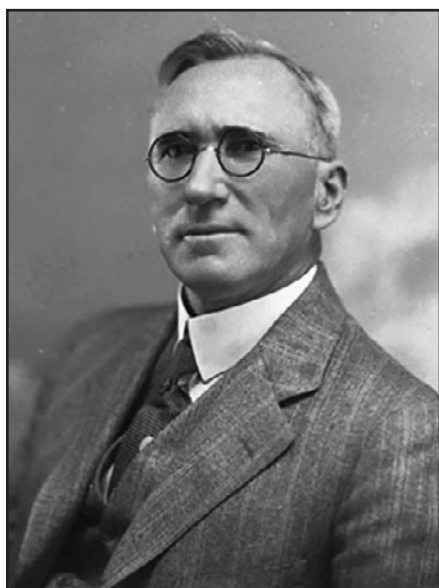
**Sounds a bit like a great Fraternity; Sounds like Chi Psi, doesn't it?**



## THE TRUE GENTLEMAN

The true gentleman is the man whose conduct proceeds from good will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humbled if necessity compels him to humble another; who does not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness but always with sincerity and sympathy; whose deed follows his word; who thinks of the rights and feelings of others, rather than his own; and who appears well in any company, a man with whom honor is sacred and virtue safe.

- John Walter Wayland



### **About John Walter Wayland:**

*In 1909, The Baltimore Sun conducted a competition for the best definition of a true gentleman, and John Walter Wayland's submission was the winner. After it appeared in that paper, it was reprinted in many publications, from fraternity new-member education books to a U.S. Naval Academy manual (how fitting, since Philip Spencer's tragic death was largely responsible for the creation of the Naval Academy).*

*Dr. John Walker Wayland was born in December 1872 to John Wesley and Anna Kagey Wayland in Shenandoah County, Virginia. From 1890 to 1893, he was a teacher in the public schools. From 1899 to 1931, he taught at several institutions, including Madison College and the University of Virginia.*

*Dr. Wayland received a B.S. degree from Bridgewater College and a Ph.D. in History from the University of Virginia in 1907. He was not a member of a fraternity, although he had a number of Chi Psi friends as an adult.*

*In 1931, Wayland retired to do more writing and research. In his lifetime he wrote over 40 books and hundreds of articles on Virginia history. His major focus was the Shenandoah Valley of Virginia. Wayland died in 1962.*

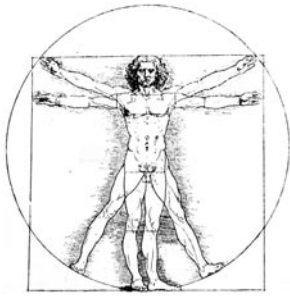
*Family isn't always blood.  
It's the people in your life  
who want you in theirs;  
the ones who accept you  
for who you are; the ones  
who would do anything  
to see you smile and who  
love you no matter what.*

*We make a living by  
what we get, but we make  
a life by what we give.*

- Winston Spencer Churchill

*Be glad of life, because it  
gives the chance to love and  
to work and to play and to  
look up at the stars; to be  
satisfied with your posses-  
sions; to despise nothing in  
the world except falsehood  
and meanness, and to fear  
nothing except cowardice;  
to be governed by your  
admiration rather than your  
disgusts; to covet nothing of  
your neighbor's except his  
kindness of heart and  
gentleness of manners;  
to think seldom of your  
enemies, often of your friends  
... and to spend as much  
time as you can with body  
and with spirit, in the  
out-of-doors, guideposts  
on the footpath to peace.*

- Henry Van Dyke



*By laboring to perfect yourself, by building an inner temple, by judging yourself without complacency, you unconsciously shape a soul which overflows and extends all around you, anxious to diffuse in that of others.*

*By seeking yourself, you find your brother. To progress, you must find yourself, to find yourself you must know yourself; if you really know yourself you learn indulgence, and the barriers which separate you from your neighbor crumble little by little.*

*There is no other way toward human solidarity but the search and respect for individual dignity.*

— Lecomte du Nouy  
The Evolution of Man

*Happiness starts with me. Not with my relationship, not with my job, not with my money, but with me.*

A CHI PSI GENTLEMAN IS WELL-GROUNDED, WELL-INFORMED, WELL-PREPARED, WELL-BALANCED:

## BUILDING THE COMPLETE CHI PSI: USING SELF-CARE TO NOURISH YOUR HEAD, HEART, AND HAND

**H**EAD, HEART AND HAND IS a useful alliterative collection of words to describe the active parts of the human presence. The idea of head, heart, and hand is very much a part of the perspective of learning.

Great demands are placed on our students and our educational system. Educating the head (cognitive domain), exclusive of the heart and hand (affective and behavioral domains), is no longer educational best practice. The balanced, complete person is one who exemplifies improving all parts of life. As communities of learners in relationship with one another, we honor the values of learning, maintaining, and improving our health, helping our neighbors and community, and being a model for others as a positive influence.

A Gentleman treats his whole person – his mind, body, and heart – as a temple. He understands the idea of taking care of himself at every level. And he does every bit of that with complete humility.

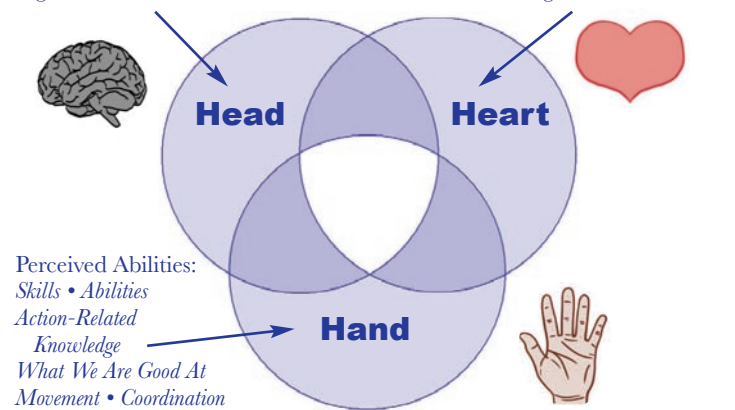
He understands his humanness and knows that life has its cycles. He learns to develop a physical and mental strength to keep up with all of life's petty jealousies and misunderstandings; he looks to build on silver cords of friendship to bind hearts together.

The Gentleman takes care of his body through regular exercise and healthy diet, and he does that with his mind as well. He looks at and listens to things that add value. He's aware of how we are constantly bombarded with bad news and unhealthy food choices, so he learns to sort out and choose what best feeds his body and his mind.

Today's Chi Psi Gentleman is on a journey of discovery, wanting to be an asset to himself and to others. He knows that life is about the continuing journey, not just an ultimate goal. He knows that the best thing he can do is to invest in himself, and if he maintains and develops the head, the heart, and the hand, he will feel good and happy. It is like rings on the water, increasingly spreading over time. Take responsibility for your life and realize that it's

Explicit (self-attributed) Motives:  
Goals • Cognitive Preferences  
Values • What we find important  
Cognitive • Intellectual

Implicit (unconscious) Motives  
Affective Preferences  
What We Really Like  
Feelings • Values • Motives



### The Head, Heart, and Hand of Motivation

the only one you're given. Take care of it.

The metaphor of “head, heart, and hand” had been coined by Swiss educational reformer Johann Heinrich Pestalozzi (1746-1827). Hugo Kehr of Cal Berkeley (b. 1965), developed the “Three Components of Motivation” as illustrated with three-circle Venn diagram above. In psychological terminology, those three components are **explicit motives** (self-attributed), **implicit motives** (unconscious), and **perceived abilities**. For practical applications:

- **HEAD** represents our rationally derived intentions, our goals and the commitment to enact a certain action. This cognitive domain involves knowledge and the development of intellectual skills. Thinking and knowing are functions of the brain, occurring within the head.

- **HEART** represents the emotional sphere; the fun and pleasure associated with an activity; unconscious needs and motives, but also fears and bellyaches underlying an activity. The affective domain includes the manner in which people deal with things emotionally, such as feelings, value, appreciation, enthusiasm and motives. Emotions occur metaphorically in the heart.

- **HAND** represents skills and abilities, action-related knowledge and experiences with respect to the activity at hand. This psychomotor domain includes physical movement, coordination and the



use of motor skills. Actions are often represented through working hands.

The concept of Head, Heart, and Hand offers a focus on human values: With Head, the value focus is on positive intellectual growth, integrity, dignity, and maturity. The value focus of Heart is spiritual and emotional connection, developing lasting bonds, sociability and stability through traditions. And the Hand offers a value focus on skills and abilities, figuring out what we're good at, and finding a sense and measurement for our personal growth.

When it comes to life, happiness, and well-being, there is no one single area of life that we need to focus on. Instead, life is multi-dimensional and dynamic. Grouping our active parts into these three categories, we become more aware of these different dimensions of life. We can determine the areas we need to focus on and work to improve. It's all about looking after yourself, taking care of number one.

**SELF-CARE** is the practice of looking after your own physical, mental, and emotional well-being, using all the knowledge and information available to you. It's knowing when things are out of balance and what to do about it. It's about looking after yourself, collaborating with social and health care professionals as needed.

Self-care can be difficult. It should include finding things that both renew your soul and rejuvenate your engagement in life. It's about cultivating an overall healthy mindset. It's the same mindset that practices gratitude and kindness. It's the mindset that gives us a reason to use self-care practices.

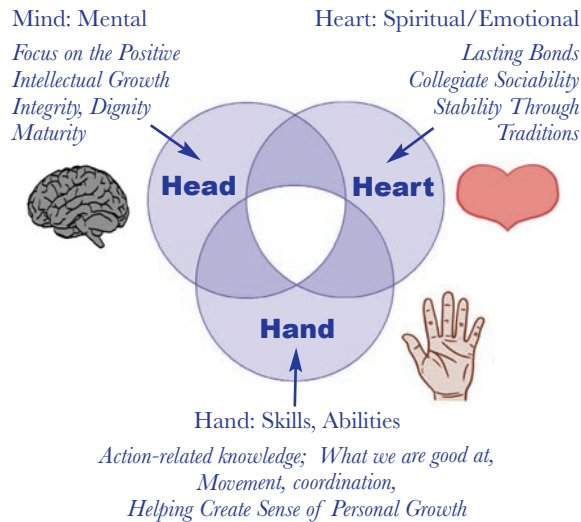
Why is self-care so important?  
 "The Good Men Project" suggests that when we focus on self care:

- Our physical and mental health are in better shape.
- We are more available and present for our loved ones.
- Our stress levels decrease, negating the negative impacts of stress.
- Our resilience is much stronger.
- Our ability to access higher levels of creativity and clear thinking are enhanced; we perform better.
- We become a role model – giving permission to other that follow to put self-care high on the agenda.

Self-care renews your energy, refreshes your mind and spirit, and keeps you in top shape. It won't come back to bite you on the butt later on. Many societal issues would disappear if good self-care were a higher priority!

Self-care is about fulfilling your needs, listening

## Values by Head, Heart, and Hand



to yourself, your body, your mind, your feelings. Self-care is hard, but it isn't selfish or undeserved. We're only as good to others as we are to ourselves.

Self-care is about creating boundaries, protecting your energy, time, and self-worth. Get out of toxic relationships; distance yourself from environments that don't serve you. Creating boundaries may mean actually eliminating people, things, or ideas from your life, or perhaps just creating a healthy boundary between you and those people, things, and ideas.

Self-care should be about experiencing joy. We need to seek more joy. Whether soaking your feet in Epsom salts or taking up piano lessons, these very real activities offer positive feedback, simply because we enjoy them. They can even help us gain confidence and reassurance, which are so important for reducing stress and optimizing our health.

Self-care is all about the big picture of you. It's an ongoing process, constantly recreating ourselves, not only from a biological standpoint, but also from a psychological and a spiritual standpoint. Who we are at our core may remain the same, but how we choose to express those core values may change and shift over time, as we are faced with new experiences.

Besides the more visible aspects of self-care – nourishing the body with nutritious food, getting adequate rest, taking a mental break, and doing what brings joy –



*Today's man, trying to work out what it means to be man of courage in this modern age, has been on an amazing journey so far ... To be the man today takes a colossal amount of courage. That courage can truly set you free.*

## CHI PSI CHARACTER

P&G VOLUME 38 – SEPTEMBER 1920

Courage is always necessary for success.

After weighing all factors of a problem and after deciding what is right and proper, the pursuit of the determined course to its conclusion is frequently difficult.

When conditions continue favorable, there is no test of this ability.

When conditions become unfavorable, when unexpected obstacles arise, when things look ominously grim – then is when one is tempted to falter or even stop.

But one cannot afford to even falter if success is to be achieved. Perhaps it may be necessary to change the course of action, but a firm grip must always be maintained. Keen resourcefulness must be always ready.

The simple little problems provide the training school for courageous character.



*Life is made up of  
two dashes and a dash.  
Make the most  
of the dash.*

— Linda Ellis

self-care requires turning inward to self-connection, and understanding our inner workings, mentally, emotionally, and holistically.

Along with treating yourself, self-care should also involve a healthy personal challenge in order to reach a goal that is meaningful to you. But bear in mind that reaching a goal, even a meaningful one, is not the point. For men caught up in the games of professional and social one-upmanship, it seems quite a challenge to make time for something that doesn't promise external validation.

But that's just what makes self-care so important. Men, particularly, have a self-righteousness about busyness — we think we'll get more respect from other people. We delude ourselves into thinking that we're being productive — it's like this mania that we're addicted to. In this hyper-competitive, winner-take-all society, it's difficult to lead a balanced life.

Even for men who make self-care a priority, it's so often exclusively in the realm of fitness and nutrition. While physical health is an important aspect of self-care, it's all too easy to channel these efforts into yet another form of competition. Trying to be healthier is great, but not if it morphs into striving after perfection, since the goal post you're reaching for is going to move — someone out there will always be

smarter, or faster, or stronger ... or whatever.

Physical self-care has to be tempered with other types — spiritual growth, connection, emotional well-being, and exploration. Rather than “optimizing,” the key to self-care is finding ways to counteract the overstimulation of your everyday life with activities that speak to your authentic inner life.

Experts tend to agree that the key ingredient in effective self-care for men is human relationships. The health of your friendships is perhaps the best gauge of your mental and emotional health. One's social networks start to shrink particularly after finishing school and getting into careers. The higher you climb on the ladder, the smaller your network is. It's not uncommon for men to wake up in their middle years and think, “Where did all my friends go?”

**BUILDING CONNECTIONS:** That's another reason why Chi Psi is so important — and why you should never stop tending your Fraternity relationships. Perhaps your self-care needs to start with identifying your A-team — the group of Brothers whom you know will especially have your back, the ones whom you'd call at 3 A.M. to help you out of a jam. Fostering these connections doesn't need to involve a lot of deep soul-baring and exploration — it can be as simple as grabbing an hour out of your week to go on a hike or meet up with a Brother for beers, or any kind of activity where you can chat about anything freely. The focus here is to replace competition with connection, to not work and not talk about work.

**JOURNALING:** If you've never tried it before, you owe it to yourself to try journaling. Author Christina Baldwin once said that “journal writing is a voyage to the interior.” Form is not important (bullet journaling, sketching, etc.), but you'll find that journaling trains your brain to search for positive things (gratitude, hopes, dreams, etc.) instead of focusing on the negatives or imperatives in your life. Journaling can make you more aware of your self-talk, and it can help you fine-tune the way you allow outside influences define you. Over time the habit can rewire your brain to benefit other areas of your life, and you'll be more gentle with yourself.

**RECONNECTING WITH HOBBIES:** For some men, the only way they seem to disconnect from work is in doing something mindless, like video games or binge watching Netflix. But these activities are more distraction than real self-care. At best they are self-care in the moment, a way to blow off steam. The best cure for scholarly or professional overstimulation is stimulation in a new form: cultural, intellectual, or spiritual. It could be a theater event or concert, a morning meditation session, volunteering in a soup

## CHI PSI CHARACTER

P&G VOLUME 37 — DECEMBER 1919

Success — either in business or in any other walk of life — is but the culminating effect of details efficiently done.

Without the desire and ability to function effectively in small matters, the big things are impossible.

The prime factor of success in details is correct habit of thought. But the impelling force behind this is **STERLING CHARACTER.**

Action — “do it now” — and implicit Reliability are the footings under the foundation of success. Of these, Reliability is the greater value than anything else in the world.

This is the goal of Chi Psi — absolute and instinctive dependence in every detail, no matter how small. This is an attribute of trained character.

With this solid beginning, Success is but a matter of natural development.



kitchen, or rediscovering a favorite childhood hobby. (You're never too old for Legos!)

**HAPPINESS IS NOT OVERRATED:** Your best hope for true happiness comes from good relationships in every area of your life – professional, romantic, familial, etc. Good relationships with others begin with a good relationship with yourself, by being authentic with yourself. That may mean unwrapping the false self you've built through being busy to reconnect with your authentic self to find pleasure and inspiration, and reclaim a balance in your life.

In his book *Better Boys, Better Men*, Andrew Reiner notes that we raise young men with an internal compass and locus of competition that poisons so many of our friendships. It's one reason why we can't trust on an emotional level. The idea of not feeling straight jacketed emotionally out in public and the ability to show joy or grief or sadness or anger is huge.

**RESILIENCE:** Some think of self-care as just another name for building resilience. You know that to get better at something, you need to train every day – so that when you need the strength you've built up, it's there. Daily training benefits us every day, but when tough times hit, we can also bounce back more quickly. When we do hit a chronic level of stress, we have the tools – strong relationships, healthy distractions, emotional intelligence – to be decisive, to problem solve, and to get through it all.

## Starting a Self-Care Regimen

Creating a practice of self-care can feel awkward at first, but that's quite normal. Female influencers have dominated the realm of self-care, so men may think that self-care is feminine. If so, men won't get their needs met because they are worried about being excluded from the masculinity club. Self-care is just as important as for men as for women.

Self-care is all about taking care of yourself, and it shouldn't be just a once-in-a-while thing. Go easy on yourself, and take a long view to gauge your progress. The self-care you choose is less important than the degree of intentionality you bring to it. Is what you're doing for the sake of external validation, or for your own happiness and fulfillment?

Our ultra-competitive society has trained men to downplay the importance of personal happiness. The “No pain, no gain” and “Sleep when you're dead” slogans may be motivational badassery, but studies show this ethos ultimately leads to burnout at best, with health disorders and dangerous behavior at worst. Self-care is best pursued one step at a time. Don't try to overhaul your whole life over-night, pick one area where you can build a new habit. As you see the benefits from this area, you'll find more

motivation to begin self-care in another area. Below are just a few ideas to get you started:

**FITNESS:** Instead of going into “beast mode” every time you visit the gym, swap out one workout each week for a low-intensity activity like yoga, tai chi, or even just a slow, meditative walk through nature. Don't think about “gains” or calories burned – instead, focus on building mind-body awareness while enjoying the benefits of improved blood flow and the rush of feel-good hormones.

**DIET:** Pick a day each week to prepare and enjoy a special meal. It doesn't need to be a complicated if gourmet cooking isn't your thing; keep it simple and try out a new slow-cooker recipe, re-create a favorite spaghetti recipe from an old girlfriend's mother, or just elevate a humble everyday dish like meat loaf or mac 'n cheese.

**SLEEP:** Men's self-care relies on getting a good night's rest. You're more productive, more energized, and more likely to live longer. If sleep is sometimes an issue for you, ensure absolute darkness with a light-blocking shade or eye mask to tell your body to turn up the melatonin. Use a high-quality pillow to support your head, keeping airways open and nourishing spine health. Stay away from blue screens at least an hour before bedtime. Put your phone in airplane mode, turn on a white-noise machine, and use a weighted blanket to settle lingering nervous energy.

**HYGIENE:** Take one day a week to really pamper yourself. Spend extra time on your skin or beard-care regimen, sweat out the week's stress in the sauna, steam room, or Epsom salt bath, or visit a massage therapist/bodywork specialist to work out the kinks.

**RELATIONSHIPS:** Set a reminder in your phone to connect with a friend or close family member once per week. It can be as simple as a text message that doesn't have to do with “business,” but try to build in at least an hour or two of actual face time – meeting up to walk your dog, throw a Frisbee, or work on a project side by side. No pressure to “accomplish” anything during this interaction – what gets talked about is less important than the fact that it happens.

## Mens Sana In Corpore Sano –

Physical fitness plays an integral role in the Head, Heart and Hand. The ideal of the ancient Greeks was: Mens sana in corpore sano (a sound mind in a sound body). But it's more than that – physical development serves as a foundation (your temple) for both mental and spiritual development.

In today's world, it's possible to go through life without really exerting yourself at all. Sliding through a frictionless, sedentary existence, life can be tiresome



*Nothing in the world can take the place of persistence. Persistence and determination alone are omnipotent. The slogan “press on” has solved, and always will solve, the problems of the human race.*

— Calvin Coolidge

## CONSENT

*At Berkeley's Alpha Delta Delta, Chi Psis greet guests to gatherings at the Lodge with a consent talk, which goes something like this (shared by Zac Patel, AA'20):*

**Hi all. Really quickly I'd like to talk to you about consent. It's something we take very seriously here at Chi Psi.**

**Consent is:**

- 1. Revokable: You can change your mind at any time.**
- 2. Continuous: You need to check in at every step of the way.**
- 3. Enthusiastic: A pressured or coerced yes is a no.**
- 4. Verbal: The only yes is a verbal yes; body language is not enough.**
- 5. Informed: A drunk person cannot give consent.**

**Lastly, if you see anything that makes you feel uncomfortable or unsafe while you are here, find a Brother or risk manager and they'll be happy to help you out.**

*When we honestly ask ourselves which people in our lives mean the most to us, we often find that it is those who, instead of giving advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a warm and tender hand. The friend who can be silent with us in a moment of despair or confusion, who can stay with us in an hour of grief and bereavement, who can tolerate not knowing, not curing, not healing and face with us the reality of our powerlessness, that is a friend who cares.*

— Henri Nouwen

and unsatisfying. Your body is capable of running, crawling, jumping, lifting, throwing, swimming, and more; if it finds itself doing nothing, lack of activity can bring on both anxiety and depression.

Exercise alleviates many of the mental problems and awakens one's physical potential. Exercise and movement can dramatically reconnect your body with the tangible universe around you.

In an age and culture that is missing inherent challenges, exercise furnishes a natural demand; you test yourself every time you lift the weight, clear the hurdle, or beat the clock.

Building and sticking to a regular fitness program will strengthen your discipline and will carry over to other areas of your life. Consistently in exercise will naturally lead to more consistency in work and family life. As you find yourself pushing harder than you thought possible, you'll be able to break through imagined barriers in other areas of your life. Certainly the confidence gained through regular exercise will make more confident overall.

Physical training not only provides positive aesthetic effects and feels good, but it is crucial for overall good health. Exercise enhances our ability to think clearly, to master temptations and weaknesses, and to serve others. 19th century physical culturist Georges Hebert suggested, "We become strong to be useful." One could call this true functional

fitness, or training with a higher purpose.

There is no best or only way of being physically fit. It mostly just matters that exercise becomes a natural part of your daily routine, a habit. Choose running, hiking, kettlebells, weight lifting, swimming, vigorous walking, golf, Crossfit, or whatever gets the blood flowing. Find something that satisfies you now and that you'll also be able to do into old age. An hour a day is never too much, but you may find that some days are more possible than others, so find time when you can, at least five hours a week.

Your fitness routine should include some strength training. We love Mark Rippetoe's quote: "Strong people are harder to kill than weak people, and more useful in general."

And get outside as much as you can. A recent study confirms people who spend more time outside maintain better eyesight. Nothing reconnects head, heart, and hand to the world like exercising in nature. Hike in the woods. Run in the rain. Do a pull-up on a tree branch. Find a Chi Psi buddy to exercise with, to push each other, and to make it more fun. Not just for now, but for life!

Self-care is essential to healthy and fulfilling lives. Take time this week to think what do you need most to feel more robust about your life. These suggestions are not one-size-fits-all solutions. What works best for you might not be on this list.

## THE FRATERNITY GENTLEMAN

From: *The Purple and Gold*, Vol. 3, No. 4, June 1886 (Uncredited Editorial)

**T**HE IMPORTANT CHARACTERISTIC that distinguishes a fraternity from a club is the strong reciprocal influence of each man to his fellow; this the club has not, at least not to a degree approaching that of the college society. Contact with other men and the constant and necessary consideration of other men's claims, do much in developing the gentlemanly instinct. When to this necessary result of living together in fraternities is added to the deliberate purpose of each individual member to live more and more for others, fraternity life becomes pure and healthy.

Let each one strive to bear without abuse "The grand old name of gentleman;" and may it be our glory that the "fraternity man" means gentleman. The gentility of fraternity men, as a whole, may be taken for granted; yet there is a vast difference between the behavior of the

members of rival societies in their intercourse with one another. This difference varies through all the degrees from positive insult to refined politeness.

Who is the fraternity gentleman now begins to appear. We met one once and will always remember it. He was of another fraternity, sitting on the balcony of the Lodge. While laughing and talking, a Brother drove up, who had been a couple of years absent, and whom we were all glad to see again. He did not know our guest from ourselves, and was not on his guard. As we were talking with him another Brother rushed out from the room beneath, and unconscious of the presence of the "profane," preceded to grip the new arrival unceremoniously and without hiding.

We of the balcony stood aghast. But our visitor, with a courtesy that left its impress on all present, turned from looking below, and

began conversing with a friend at his side. He, we say, was a fraternity gentleman; after that experience we required no further introduction to his character; we knew him to be worthy the respect and confidence of the best of us, and always looked upon him, though a rival, as a trustworthy friend. Such is the fraternity gentleman.

A few such simple words or acts speak more eloquently in praise of his order than lengthy histories, the flaunting of great names, or the publication of tedious statistics. He is the gentleman among gentlemen; the man who testifies to his manliness; the brother who will be trusted in the time of need.

The past was the time for hostilities, the present is an era of peace. Yet, we retreat, sometimes the old man will break forth and cry out for theft and insult. That this spirit is rapidly disappearing is a hopeful sign. May the day be not far distant when the fraternity man will universally be the true fraternity gentleman.



## DON'T FORGET ABOUT THE GIFT

By Amy Vojta, Associate Director of Fraternity & Sorority Affairs, Rutgers University

Membership in Chi Psi is a gift. Your membership is much more than just memorizing history, or running for office, or even knowing the secret stuff.

Membership is a gift linking you to something bigger than yourself. You are a part of an organization that is over 175 years old. I wonder what the founders would think about that?

Membership is a gift allowing you to impact, and to be impacted by, other men. As an active member of Chi Psi, the Brothers around you represent some of the most significant friendships you'll ever form. They are some of the most significant men with whom you'll ever come into contact outside your own family.

Membership is a gift that equips you with a life-long blueprint for how to live as a gentleman. Given the times and circumstances we live in, we desperately need more *gentle men* on our campuses, in our neighborhoods, running our businesses, and leading our government.

Chi Psi was founded here "on the banks" at Rutgers in 1879 and was part of the Greek community here for 120 years until closing in 1999. Outlasting two World Wars, the Stock Market Crash, countless U.S. Presidents, Communist Russia ... it outlasted them all – yet it closed. Why? Members forgot about the gift.

When our members don't honor their relationship to the national fraternity and think

only of themselves, they forget about the gift. When our members reject the good advice and counsel of alumni or refuse to confront Brothers who make poor choices, they forget about the gift. When our members lose sight of the Fraternity's values and compromise its principles, they forget about the gift. For as solid as the concept of fraternity is, you must recognize that the gift of membership is a very fragile thing.

There is a saying, "To whom much is given, much is expected." And much is expected of you Chi Psis today. Our fraternity communities desperately need all that Chi Psi can provide – an experience that focuses on leadership, scholarship, service, and friendship for life. I know that the phrase from your preamble "rude gaze of public scrutiny" plays a part in your history and ritual.

But I challenge you Chi Psis to not hide your passion for fraternity from others.

Don't settle for the same old thing.

Don't be afraid to be leaders in our Greek community.

Don't lose the love that you feel for Chi Psi.

Don't forget about the gift.



Amy Vojta is a former two-time President of the Association of Fraternity/Sorority Advisors, and currently Rutgers' Associate Director for Fraternity and Sorority Affairs. Amy first shared these words at the 2005 Reinstallation Banquet for Alpha Rho (after Rho had been closed in 1999), pictured here with her spouse, John Logan, EA'89, a member of Chi Psi's Executive Council, pictured at Chi Psi's 175th Convention at Colonial Williamsburg

*Confidence is contagious.  
So is lack of confidence.*

– Vince Lombardi

## MY FRATERNITY CHANGED WHO I AM

By John Logan, EA'89

**I LEFT FOR COLLEGE NEVER IMAGINING** that I would join a fraternity. I was too quiet, too studious, too geeky ... not at all what I imagined a fraternity would want. Once I arrived, I kept meeting people who weren't the stereotype of what I thought a fraternity would value: they were supporting campus organizations, participating in ROTC, playing in the marching band. Most of them didn't think they were "fratty" enough either.

I joined Chi Psi and experienced no hazing, no degradation, no separation from campus life. The fraternity spurred me on. I became a campus leader, a fraternity officer, and a better scholar. It changed

who I am – I was not forced to conform, but instead to contribute my unique skills. I count among my friends today men from many universities, many graduation years, and many perspectives, yet we share a core belief system. One of my tenets is that wearing a Chi Psi Badge does not mean I am worth more; It means I owe more.

It's why I continue to contribute as an alumnus member – as an advisor to undergraduate members, as an Educational Trust program facilitator, as an Executive Council member. I have long argued that the mark of a good fraternity is not that it takes great men, but that it takes men and makes them great. My fraternity has made me a better man.

*Why do we need best friends? Because they laugh at the same stupid things we do. Because they give us honest advice. Because they will be there for us, even if they're thousands of miles away. Because they celebrate with us when we're at our best, but still love us at our worst.*

*For the strength of  
the pack is the wolf,  
and the strength of  
the wolf is the pack.*

— Rudyard Kipling

*If a friendship or fraternal  
association requires the  
violation of your self or  
your dignity, then it's not  
really a friendship.*

*As Brothers, isn't there some  
responsibility we should  
accept for one another? ...  
Failing to help may seem to  
endorse his behavior and so  
become part of a problem  
that will follow him long  
beyond graduation.*

## ALCOHOL AND DRUG USE AND ABUSE

**E**VER SINCE THE PHI BETA KAPPA FOUNDERS met in the Apollo Room of the Raleigh Tavern in Williamsburg, Virginia in 1776, drinking has seemed a regular part of the college fraternity experience. It's difficult to imagine today's social fraternity with absolutely no drinking.

But alcohol is all too often misused. Each of us must deal with how to handle responsibly our most widely used and accepted drug. Underage college drinking is a significant public health problem, and it exacts an enormous toll on intellectual and social lives. Some students arrive at college with drinking habits already established, and the college environment can exacerbate the problem. Other students are experimenting with alcohol for the first time and learn by watching binge-drinking around them.

Alcohol is involved in two-thirds of all date-rapes, 40% of all rapes, 64% of homicides, 60% of child abuse, 60% of mental cruelty divorce cases, 80% of all suicides, and well over half of all traffic fatalities. One life is lost every 23 minutes because of alcohol, including 20,000 highway deaths per year.

Take a hard, honest look at yourself and those around you. Most likely, there are individuals in your own Alpha who have a drinking problem. Many students don't realize that excessive drinking

is a problem, but see drunkenness as socially acceptable and sometimes even socially necessary.

As Chi Psis, is there not some responsibility we should accept for one another? Don't we have an obligation as Brothers and as citizens to deal effectively with the problems caused when alcohol use becomes alcohol abuse? Peer pressure and positive reinforcement should be used to encourage moderation.

One never has to drink alcoholic beverages to be a good Chi Psi. It is the right of each individual Brother, pledge, date, rushee, or guest to choose the type of legal refreshment that he or she prefers. The Fraternity also believes in the right of anyone to refrain from the use of alcohol, or any other legal or illegal drug, and to be free from ostracism or censure for doing so.

Every person who wears Chi Psi's pledge button or Badge represents the Fraternity, and the Fraternity has every right to demand and expect that he live up to certain standards. Adherence to these standards makes Chi Psi a gentleman's fraternity.

By aspiring to be gentlemen, we can eliminate most of the problems associated with alcohol. When a Brother or pledge adheres to the standards of gentlemanly behavior, the Alpha's membership gains maturity and focuses more on friendship.

### CHI PSI CHARACTER

P&G VOLUME 37 – APRIL 1920

Commercial success is attained only through the use of capital..

Capital consists of savings, or surplus.

One may accumulate his own surplus by self-denial and thus furnish his own capital. This is always a necessary beginning.

But once started, the ambitious man will borrow the use of savings of others. This is called "credit." It permits more rapid progress and is a requirement of every successful business.

An essential is Sterling Character. Constant self-control and rigid adherence to a carefully prepared policy is required.

The reward will be in direct proportion to the strength of the foundation.

Thus **CHI PSI CHARACTER** has a distinct money value.

## NO HAZING OR ABUSE OF ANYONE, EVER

**C**HI PSI IS NEVER A PLACE FOR any kind of abuse – either of yourself or of others. Chi Psi strictly opposes any hazing or pre-initiation activities which don't contribute to the positive development and welfare of all our members (either before or after initiation). Anyone who would ignore these policies should not be a Chi Psi. Period. Any abuse is behavior unbecoming a Chi Psi gentleman. Hazing perpetuates itself, in the same way as do generations of wife- and child-abuse cases. It must never exist at Chi Psi.

Both civilized society and common sense dictate that everyone should be treated with respect. Our ritual calls for our members to honor the dignity of all people. Acting any other way is a disgrace to Fraternity and a setback to our values, to all we strive to be. Someone who disregards these policies is not "Chi Psi material."

Hazing has no rightful place in the entire college fraternity system, let alone in Chi Psi. Hazing is any action taken or situation created intentionally, whether on or off fraternity premises, to produce mental or physical discomfort, embarrassment, harassment, or ridicule.

Former #7 Stanley J. Birge, X'08, F'14, believed in a simpler definition. He insisted that the whole new-member process be done "in such a manner and on such a level that the president of the college or university could be initiated with dignity." If that is not the case at your Alpha, change it.

We have the opportunity and privilege to enjoy the experience our Chi Psi creates. Chi Psi gives us favor, distinction and a reciprocal bond. Henry Frink, Phi 1870, said, "To do for others is the natural order of things ... Neither is it simply a duty. It is a privilege, a pleasure."



# THE CREED OF GENTLEMANLY CONDUCT

By Eric Scanniello, ΨΔ 2005

**I**N THESE TIMES OF GLOBAL UNCERTAINTY, when we turn on the news to a barrage of such fear-invoking words as war, terror, and crisis, we Lodgers remain optimistic in preserving the most imperative sense of brotherhood and the steadfast traditions of Chi Psi. A gentleman as defined by our founding fathers in 1841 is still considered a gentleman today, well-rounded in his endeavors and sincere in his promises.

The comfortable atmosphere of the Lodge is solely derived from its members' commitment to that which is greater than any one individual; these are the bonds we have chosen to live by. Every Lodge, regardless of its location, will remain a place which invokes the deepest, most profoundly fond memories and where the bonds of brotherhood, the traditions of leadership, and the creed of gentlemanly conduct will persevere.



Eric Scanniello, ΨΔ 2005

## A FRATERNITY OF GENTLEMEN

By Franklin B. Hussey, X 1882

*Opening Banquet Address of 1901 Convention*

**T**HERE WAS ROOM FOR A FRATERNITY which ... should be composed neither of common dregs nor common drunks; which sought not marks, but men – gentlemen; a fraternity which selects its members from among the poor – not because of their poverty, and from the rich – not because of their wealth, but in spite of it; a fraternity which believes in quality not quantity and which has no room for either athletic or intellectual prodigies – as such. Chi Psi wants not parts of men but men of parts: a Fraternity which, while it welcomes brain and brawn, demands breeding as an absolute accompaniment to both; a Fraternity, the cornerstone of whose edifice is character and genuine, straightforward, full-rounded manhood. Chi Psi chooses her men not merely for college days but for life.



*A man should be able to change a diaper, plan an invasion, butcher a hog, conn a ship, write a sonnet, design a building, comfort the dying, build a wall, set a bone, take orders, give orders, balance accounts, cooperate with others, act alone, solve equations, analyze a new problem, pitch manure, program a computer, cook a tasty meal, fight efficiently, die gallantly.*

*Specialization is for insects.*

– Lazarus Long  
(Robert A. Heinlein)

## DOING SOMETHING IMPORTANT

By Oliver R. Rowe, Σ 1925, 18th President of Chi Psi

**B**ROTHERHOOD DOES NOT COME FROM just belonging to something together. Men belong to all kinds of organizations, from the Ku Klux Klan to the United Methodist Church. But that belonging does not make them Brothers. Real, lasting brotherhood comes from having something important done for you by a man you call your Brother and then having the all-satisfying experience of doing something important, yourself, for a man that you call your Brother.

Doing unimportant things for each other does not make brotherhood. Encouraging a younger man to drink does not bring brotherhood. Drinking and playing together does not bring brotherhood. Going to a party with a man does not bring brotherhood. Wasting his time, however much fun it may be, does not bring brotherhood. These kinds of relationships (drinking together, partying together or just having fun together) develop a kind of “buddy-hood,” not a lasting brotherhood.



Oliver R. Rowe, Σ 1925