

Greeks at DePauw: 1845-1950

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Since Professor Baughman was a fraternity member (ATO) at DePauw and a historian interested in University history, his doing a Greek history article seemed like a natural. His research, however, turned up several problems early on: there is no one definitive history on fraternities nationally; because of the organizations' basis in secrecy, the quality and quantity of information on individual chapters both nationally and locally varies; records of fraternities have tended to be poorly maintained or have been lost or husbanded in archives in houses; finally, says Professor Baughman, students didn't tend to write down why and how they organized their clubs. What we have here are not last words but the beginning of a discussion.—Ed.



The membership of Beta Theta Pi in 1900. Beta was the first fraternity founded at Indiana Asbury in 1845.

The unique American fraternity system grew out of the initial social society of Phi Beta Kappa founded at the College of William and Mary in 1776. That original fraternity, in time, became a non-secret honorary organization at American colleges stressing scholarship. In 1825 the first collegiate social fraternity was founded at Union College, and the movement quickly spread.

DePauw's first fraternity, Beta Theta Pi, appeared on the campus of Indiana Asbury in 1845, eight years after the University's founding. DePauw in 1845 was a small, isolated college for men with a five-year-old, four-story college building, five professors, a large college preparatory department, a limited classical curriculum, a precarious budget, and no provision for housing students whose ages ranged from early adolescence to the mid-twenties. The number of college students in 1843-44 was approximately 50; including irregulars and preparatory students the University total was 177; the college class of 1845 had 11 graduates.

Means of instruction was the recitation; attendance was mandatory at church and daily chapel; the curriculum was set and rigid. A county seat dependent on an agrarian economy, Greencastle was a hamlet of several hundred. The faculty were all ordained clergy, limited in their academic resumé, but evidencing intelligence, good sense and good character. Most of the students were Methodist. All this was to prove fertile soil for the growth of a strong Greek system at DePauw.

The consensus is that the American fraternity system began in the first half of the 19th century essentially as a reaction of naturally exuberant youth to the rigid and inflexible curriculum and decorum expected by college leaders and parents of the time. Knowing young men in their late teens and early twenties in a society given to preaching democracy, fraternities were a natural reaction to what the young men found in the college environment.

What we now know as fraternities developed out of and alongside the college literary societies of the early 19th century. College faculty were not fools, and at Indiana Asbury, as well as nationally, the powers that be encouraged the formation of literary societies. These groups held weekly meetings entirely under student control in which the main order of business was declamation, oratory and debate of subjects both abstract and practical and of the students' own choosing. Here, unlike the classroom, the student was his own man. These societies were extraordinarily popular. Naturally, close relationships grew up among members.

In the first year of Indiana Asbury, the Platonean Literary Society was founded and a year later the Philological Society. The University provided rooms in the college building which the men were allowed to furnish. For three-quarters of the 19th century the literary societies thrived. After their admission to the university in 1867, women formed their own society, the Philomathean.

Two realities at Indiana Asbury encouraged formation of social fraternities at DePauw. One was

the failure of the University to provide living accommodations for the students. Unlike other colleges which had dormitories, the first DePauw dormitory was not built until 1884, nearly 50 years after its founding. Was the college too poor? Did the dormitory not enter the mind of the trustees, faculty and the Methodist Episcopal Church? We do not know. Many Indiana Asbury students lived at home in Greencastle or in the county; others boarded and roomed in local rooming houses where local landladies were expected to monitor the lives of their charges. This continued even after the arrival of coeds; in fact, mixed sex rooming houses long preceded mixed dormitories at DePauw. Students knew each other in class and in the literary societies but often led isolated lives outside the demanding campus routine.

The second factor favoring fraternities at Indiana Asbury would seem to be that young men between the ages of 16 and 25 seem to require "something else" besides the formality of the classroom, the piety of chapel and revival, and the cultural and intellectual exercises of the literary societies. This was before the age of organized athletics, before modern social diversions and technology, and, until 1867, before the availability of female companionship other than highly protected town girls. Particularly for the older college men in their junior and senior years when the first excitement of the literary societies ebbed, there seemed to be the need for social camaraderie in a secret society with lofty ideals in the ceremony and initiation rites, a club limited to like-minded soul brothers.

University historian George A. Manhart relates in his *DePauw Through the Years*, the (likely apocryphal) story of fraternities coming to DePauw: "... from time to time the furniture in Philo [the literary society] Hall was found disarranged, and the floor littered with scraps of food. Loud protests against this indignity were uttered by some members of Philo, who it was later discovered were the very ones who had been holding midnight meetings there, establishing the Indiana Alpha chapter of Beta Theta Pi." Beta questions the veracity of this traditional version of its DePauw origins. The story—whether truth or myth—illustrates, though, that fraternities were both an extension of and a reaction to the literary societies. ♣

Following Beta before the American Civil War, two more fraternities formed on the campus: Phi Gamma Delta in 1856; and Sigma Chi in 1859. In the decade following the Civil War, five more fraternities appeared: Phi Kappa Psi in 1865; Delta Kappa Epsilon in 1866; Phi Delta Theta in 1868; and Delta Tau Delta in 1871. Early meetings of the fraternities were usually in secret, but there is no evidence of official University disapproval. The boys seemed to relish the secrecy, and accounts tell of efforts to maintain a clandestine existence and to outmaneuver real, or probably in most cases suspected, disrupters. Often meetings were held out-of-doors; Betas remembered fondly gatherings under a particular beech tree in the modern Dells.

The early fraternities emphasized initiation rites, probably copied somewhat from the Masonic order

and usually permeated with Christian symbolism. One needs to remember these were idealistic young boys of reasonably good character associated in clubs with hazy ties to chapters of like nature at other institutions. While no national men's fraternity was ever founded at DePauw, most of today's national chapters from the Indiana Asbury period are among the very early chapters of their nationalities.

Early on, fraternity membership was quite low in proportion to the total University enrollment. The number of students in each fraternity varied, often less than a dozen, and until the development of active alumni, the chapters sometimes floundered and at times virtually disappeared, particularly during the Civil War when only one or two freshmen in a fraternity sustained the group.

By 1884, the last year of Indiana Asbury, records indicate Beta Theta Pi had 18 members; Delta Tau Delta 16; Phi Delta Theta 22; Phi Gamma Delta 20; and Sigma Chi 16. The other fraternities were not listed. The position of preparatory students in the fraternities was always controversial; for the most part the fraternities showed no interest in the very young boys, but surely those in the upper grades were closely observed, "rushed" for later membership, and a few were initiated.

Meanwhile, the non-Greeks on campus were increasingly called "Barbs" (short for barbarians and illustrating that young people have been corrupting language since time immemorial). From time to time the non-Greeks also organized clubs. Indeed, some of these eventually became the nucleus for a national fraternity. In later Asbury years, there was an "Organized Barb" association.

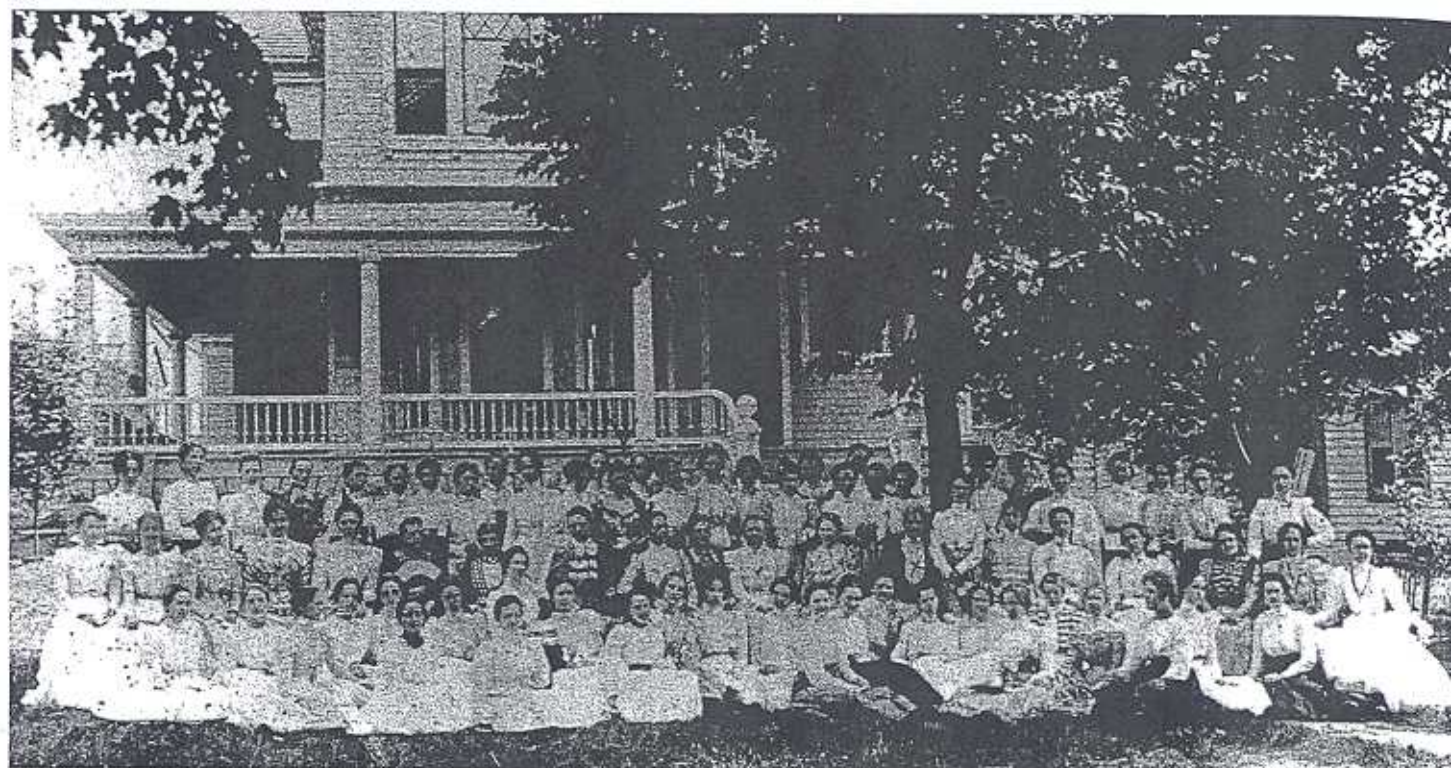
As enrollment in the University increased after the Civil War, so did the stability of the fraternities. A network of alumni, particularly in Indiana, meant an adult interest and enthusiasm. Local business and professional alumni meant support for social amenities not found in the large boarding houses where students resided. With this help and growth in size, the fraternities decided to rent rooms for their meetings and social activities, usually on the second floors of commercial buildings on the Greencastle town square. Some of these chapter halls became quite luxurious.

Attempts to cultivate intellectual and cultural activities in the fraternities included exercises and debates comparable to the literary societies; there were special reunions and programs at Commencement Week and participation in the all-University celebration. However, despite good intentions, the fraternities seemed to fall back more on sponsoring social activities, which in a period of restricted social possibilities, consisted of suppers (oysters were a favorite), picnics, disorganized sports, and what more genteelly might be called "loafing," horseplay, "trips to the big cities," and what those outside suspected as such sinful activity as drinking, shooting dice, playing cards, smoking and discussing girls. So what else is new! ♣

Coed Bettie Locke, rebuffed by Phi Gamma Delta when she suggested she be allowed to join her brother's fraternity, was urged by her father,



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Pictured above is the membership of Kappa Alpha Theta sorority in 1898 or 1899. Four coeds on the Asbury campus initiated themselves on January 27, 1870 and became "the first Greek-letter society organized with principles and methods akin to those of men's fraternities." The original house was on South College Street. At right: The members of Kappa Kappa Gamma in 1891. Kappa was the second sorority to get its charter on Indiana Asbury University's campus, in 1875.



Professor John W. Locke, to join with three other young ladies to establish a sorority which quickly grew on the Indiana Asbury campus and expanded throughout the country. So, Kappa Alpha Theta, founded at Indiana Asbury in January 1870, can claim to be the "first Greek-letter society of women organized with principles and methods akin to those of men's fraternities" in the United States. Women's societies had appeared a few years earlier on other campuses but not with so blatant an imitation of the male fraternity.

Briefly from September 1870 to the withdrawal of its charter in 1877, I. C. Sorosis, later to become Pi Beta Phi, was on campus. In 1875 Kappa Kappa Gamma appeared at Asbury, and for many years Theta and Kappa enjoyed pleasant but intense rivalry.

Sorority numbers at first were small, but so was coed enrollment. The girls sought intellectual and cultural, as well as social friendship; in a period of student piety there are records of meetings being adjourned for prayer services.

By the '80s the literary societies were on the wane. The fraternities and sororities are accused of responsibility for their slow demise, and there is some truth to this since student interest was giving priority to the fraternities and sororities. But other factors should be considered. When the coeds arrived, more inter-literary society socials began, and intellectual activities were increasingly subordinated to social events.

Control of the literary societies by rival fraternities, sororities and bar organizations, or coalitions of them, turned them into competitors. In reality, as a resource for extracurricular activities, the literary societies were losing their appeal as students turned to the fraternal system and more specialized interests such as athletics, religious clubs like the YWCA, and other student activities such as publications and oratorical contests. ♣

In 1884 Indiana Asbury University became DePauw University with wealth and enthusiasm provided by entrepreneur Washington C. DePauw. The campus tried to expand into a true university with attached professional schools, more specialized and varied curriculum with professional teachers, more buildings and facilities to service the school. While national economic conditions and the premature death of Mr. DePauw forced retrenchment of some of these goals in the 1890s, the University definitely expanded from its parochial past. This vitality meant two important changes for the fraternal system. One was the rapid growth of University enrollment. The other was the first decision to build dormitories.

In 1884 there were 532 in the University with 231 in college classes; by 1920 enrollment was over 1,000.

The preparatory department had closed in 1914. The doubling of student population in the 30 years after the change to DePauw resulted in an increase in the number of members in fraternities and sororities. The University raised no objection; by now most faculty and administrators were themselves alumni of the system and viewed it as a positive asset for youthful energy as well as idealism.

With the growth in numbers came a new kind of student at DePauw. Competitive and gregarious, he or she made high priority the "collegiate style" and social life. These students saw the fraternal system and its opportunities for leadership and camaraderie as more important than the demands of the classroom. The new DePauw students were eager to pour time and effort into their rival social organizations. Since most of the faculty and administration belonged to fraternities and supported healthy competition, the societies received approval unless they exceeded the bounds of University propriety. For instance, while the church and University officially disapproved, dances were held in downtown halls while administrators looked the other way—after all the fraternities were independent entities, and adult chaperones were present.

At the instigation of Mr. DePauw, who had been impressed by the English residential colleges, the University built dormitories in the late '80s. The first was Ladies' Hall, later renamed Mansfield in 1918, built in 1885. However, it only housed 80 women. That same year came a twin to Ladies' Hall, known as Men's Hall, to lodge 100 males, but it was soon converted to classroom use and became known as Middle College. Florence Hall accommodated 60 men, essentially theological students until the demise of that school in the late '90s.

Initially, all women were to live in Ladies' Hall, but soon the numbers overran the facilities, and annexes had to be used. The financial precariousness of the University particularly in the 1890s, as well as the preference of men to live out in town, prevented further University sponsorship of dormitories until World War I. This meant that Greencastle was expected to provide the bulk of student living accommodations.



Alpha Chi Omega sorority was founded in 1885 for music students. Later, the sorority expanded to include other coeds.

At the new DePauw, Alpha Chi Omega was founded in 1885 with the encouragement of Dean Howe of the School of Music who saw the need for an organization for the women in the new professional school. Alpha Chi Omega soon became a national organization, and its emphasis on participation in music receded. Thus, two national sororities were founded at DePauw.

The fraternity Delta Upsilon, priding itself on being non-secret, came in 1887; Alpha Phi in 1888; and Sigma Nu in 1890. Membership was also expanding, and Manhart reported that in 1891 men's fraternities had between 16 and 22 members with from one to seven pledges, and the women's groups from 11 to 36 with three to seven pledges.

The '90s saw diminished University and fraternity growth and no permanent organization was introduced, although Delta Chi, then a strictly legal fraternity, had a brief period during the existence of the Law School.

The first decade of the 20th century saw four new sororities founded: Alpha Omicron Pi in 1907; Delta Delta Delta and Alpha Gamma Delta in 1908; and Delta Zeta in 1909. Only one permanent fraternity, Lambda Chi Alpha, was added between 1890 and 1920, in 1915. During this period several local fraternities and sororities formed and then disappeared.

By the end of the 19th century the national organizations of fraternities and sororities were changing. What had been local rivalries had become national rivalries. Fraternities were growing in national numbers and influence; they maintained national offices with executive secretaries and held regular conventions with elected national, chapter and alumni representatives. To enhance their reputations, the national organizations strengthened their standards, expecting the local chapters to adhere to them, carrying out local inspections, creating more formal relations with the host colleges, and establishing standards for membership and chartering of new chapters. The National Interfraternity Conference was established in 1909.

At DePauw there was now increased participation in local chapters by alumni, introducing second and third generations, the legacies. For some DePauw families membership in a particular fraternity or sorority became a matter of course. Likewise, the network of alumni of fraternities and sororities in towns and cities, particularly in Indiana and the Midwest, became assets in the growing business and professional milieu of the late 19th and early 20th century. Fraternity alumni, not always from the same school, knew each other, enjoyed association and continued the rivalries of college days while sharing a common university experience.

Until 1889 fraternities and sororities had used rented halls, but that year Phi Kappa Psi rented a whole building for a chapter house; the following year Beta Theta Pi rented a departing faculty member's home; by 1905 the fraternities owned or rented nine homes and the sororities six. Why this change? If one really wanted true brotherly spirit away from home and at college, was it not logical to move beyond a



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weekly meeting hall to an accommodation for all members to live together? Since most were living in separate rooming houses anyway, why not come together and have one house for the unit, rented or owned, which could be under student management?

Growing enrollment, limited dormitory space for men and upperclass women, and larger memberships made new housing arrangements financially feasible. The argument was that students could create their own homelike situation and develop a more "kindred spirit" by living together in daily and hourly contact rather than with a weekly club meeting. Upperclassmen, so the argument ran, would be able to oversee and develop the best qualities of the underclassmen by their interest, influence and model. Alumni heartily agreed and jumped in with moral, and even more importantly, financial support.

It was soon obvious, though, that Victorian mansions, originally built for one-family use, were really inadequate for several dozen men or women. These homes provided a hodgepodge of conditions—built on sleeping dormitories, inadequate kitchen and dining facilities, poor bathing and toilet areas. As a result fraternities began to build houses especially designed for fraternal living. Thus, in 1909 Sigma Chi became the first fraternity to build its own entirely new house.²⁸

It was only natural that competition among living groups increased for both prestige and members. This was further enhanced by the rise of organized competitive sports; hence the desire to initiate the football hero or the other extracurricular leaders in publications, debate, departmental clubs and, indeed, top scholars. Dean of the College Edwin Post encouraged rivalry among groups to encourage scholarship. Groups of fraternities, sororities and independents organized themselves into combinations or parties to control student government.

All this made fraternities and sororities focus on acquiring members. What is today called rushing was known in earlier times as spiking, and there were no rules. Every unit was on its own. Organized men would even board the trains bringing naive freshmen to campus in the fall so that by the time they reached Greencastle they had been pledged to a particular fraternity. The length of pledgeship before initiation was irregular, and the amount of indoctrination varied.

Certain duties around the living units, often onerous, were assigned to freshmen before initiation in order to encourage "loyalty" and further bond the pledges. Among men, hazing, whether mild, embarrassing, or frighteningly physical, increased among adolescents in an age that accepted social



Until 1889, fraternities and sororities used rented halls for their meetings. Pictured here are Sigma Chi's rooms, probably in a rented home in the 1890s.

Darwinism and "survival of the fittest." For those DePauw students not in tune with this social system, the only alternative was not to join in, to deactivate, depledge or leave the University. For many independent students, lacking satisfying alternate lifestyles in Greencastle, this could result in bitterness. Sometimes the "standards" established by the units for membership seemed particularly cruel.

Hence, by the time of World War I the fraternal system had begun to show an ugly side, and while University leaders still gave them the benefit of the doubt and tried to emphasize the professed idealism of the organizations, there grew to be some question of directions, particularly under President George Grose (1912-1924). He voiced the criticism that the fraternities were becoming mainly social clubs, rather aimless and encouraging student loafers.

The students made some efforts themselves to develop an interfraternity relationship. In 1890, Skulls, made up of two seniors from each fraternity, began and continued under later names. The women of like nature formed the DePauw Ribs and Jawbones. These groups were known for their rowdiness. In 1902, Kappa Tau Kappa was organized as a pan-fraternal group and throughout our later history took on responsibility for some self-regulation of the system.

After 1920, the expansion of permanent fraternities and sororities leveled off, and only three appeared before World War II: Alpha Tau Omega in 1924; Delta Chi again in 1928; and Pi Beta Phi in 1942. The procedures were virtually the same. A group of intimate independent students would organize a local fraternity for a year or so, apply to a national for a charter, which after examination and acceptance by University officials, would be granted a charter and be initiated by students from neighboring college chapters.

Post-World War I America was a period of prosperity, particularly in the 1920s, that encouraged building. In 1919, only Beta Theta Pi and Sigma Chi had built their own fraternity houses; in 1920 only Alpha Phi and Kappa Alpha Theta among the sororities owned their homes. But the building boom was on, and all fraternities and sororities either built new houses or renovated newly owned houses. The alumni were more than ready to participate and formed house corporations to take over the fiscal and managerial operations legally disallowed for minors.

For the most part the alumni provided the seed money and the banks lent generously. President Murlin spoke of "large and expensive houses (covered with large, elegant and gilt-edged mortgages)." But he had additional concerns. Gifts which the university and campus needed as a whole to provide for ongoing expenses were being diverted by alumni to beautiful and large fraternity and sorority houses.

These new houses were impressive to entering freshmen, particularly when compared with the dormitories. But they were costly and raised the expenses for organized students in comparison with the unorganized. Even more worrisome was the arrival of the Great Depression and the consequent

reduction in University enrollment. Facing horrendous indebtedness with alumni also under stringent financial restraints, the units were desperate for initiates who could help pay the bills. It was indeed quite fortunate that the new Rector Scholarship Program allowed the quality of admitted students to remain high. To add to these pressures, the young men and women were faced with new responsibilities of financial management, a practical learning experience, although much of the routine was turned over to local Greencastle accountants.

The early 20th century brought to the fore the new emphasis on University concern for the whole life of the student: the University had to become involved in the extracurricular scene. Evidence of this concern was the employment of deans whose major interest was with student life and issues outside the classroom. The first true professional was Katherine S. Alvord, Dean of Women from 1915 to 1936, someone more than a caretaker for girls in the women's dormitory. In 1926 came Louis H. Dirks as the first and only Dean of Men. Both these individuals and, after 1936, Helen Salzer and Leota Colpitts heavily determined the relations between the University and fraternity system. While from the '20s on the women deans shared responsibility for dormitory life with sorority living, Dirks worked mainly in fraternity relations.

Since the administration insisted that all freshmen women live in University dorms, the push was for a new women's dormitory. The answer came with the financial donation of Edward Rector, who financed Rector Hall (named after his father). It was completed in 1917. Immediately after his death and financed by his estate were Lucy Rowland Hall in 1928 and Longden Hall for unaffiliated men in 1927. Old Mansfield Hall burned in 1933 to be replaced in 1940 by Mason Hall, thus completing the women's quad. Hence, by World War II and with reduced Depression enrollments the University had reasonable control over its housing needs for students, but this of necessity included the fraternities and sororities with heavily indebted houses. If the University was to accept responsibility for the living conditions for the students, it had no choice but to accept the fraternity system.

In loco parentis was still the rule, and most University people, the national organizations, the parents and townspeople, and to a large extent the students themselves, accepted and approved social oversight by the University. But the '20s and '30s were eras of increasing social liberalization so that slow modifications were in order. Policies on dancing and parties, closing hours for units, limitations on visiting hours between the sexes and automobiles were relaxed, but still overseen by the omnipresent deans. Although some students claimed administrative repression, hindsight indicates that a limited autocracy did no really permanent damage to the students.

The methods the administrators used were to win the confidence of the student body by encouraging congenial faculty-administration-student relations. In all his DePauw career until his death, Dean Dirks, for example, never missed a home football game.



Katherine S. Alvord came to DePauw as Dean of Women in 1915. She was the first representative of the new profession of student affairs at DePauw. She also taught history at the University.



Louis H. Dirks came to DePauw in 1926 as Dean of Men and worked mainly in fraternal relations.



Rushing: ... no ready and truly workable solution has ever been found, although each generation comes up with what it considers an equitable solution.

While presidents, other administrative officers and most faculty were barely known, Dirks and Alvord could call virtually every student by his or her first name.

To add to this modified supervision was the introduction with relative ease of housemothers to women's units shortly after World War I. It was not until 1925 that President Murlin introduced them for the men as well, and they were slowly accepted. The University policy was that each housemother "shall be considered a representative of the University" and would be selected by the Dean of Men or Dean of Women in conference with committees from the units. Many remained a long time with their houses although they were forced to retire at age 65. Most of these women had responsibility for managing the dining rooms and service personnel. Perhaps more important, they were considered members of the University community and maintained a presence in the houses which encouraged control and decorum.

The University continued to worry over perennial fraternal issues. A major one was hazing, which was extremely difficult to get a grasp on. It did go on, and some members considered it a positive way of creating class and house unity; still it was an intolerable situation. One problem was that "Hell Week" before formal initiation became the responsibility of sophomores, who in most cases had limited leadership responsibility and maturity in understanding youth psychology and a great deal of pent-up energy at the end of winter. The issue was never satisfactorily resolved.

A second major concern was rushing. Timing, whether immediate or delayed, was again unresolved because of vocal adherents on all sides. The different, and conflicting, points of view on rush including protection for entering freshmen, interests of fraternity and sorority members, and the demands of scholarly pursuits ensured divided opinion. Increasingly the administration made efforts to work through Kappa Tau Kappa and the Pan-Hellenic Organization, but no ready and truly workable solution has ever been found, although each generation comes up with what it considers an equitable solution.

Finally, the deans and the University and students concerned themselves with the unaffiliated, particularly those disappointed in rush. The early cruelty in the college situation could be life damaging; the DePauw experience of anthropologist Margaret Mead seemed to make her bitter about it all her life as she wrote in her autobiography. A premise of the fraternal organizations was selection; the fraternities and sororities defended this position. It became particularly awkward during the Depression years when University enrollment would determine how many students could be pledged to houses with limited accommodations. In lean years more could be pledged, but rivalry and "dirty rush" ensued. In heavy enrollment years there was often bitter disappointment. This was a major failure of the University to provide desirable alternative living to the fraternal system. For a time, a Men's Hall Association became important in the dormitory and was virtually recognized as a fraternity within the hall.

World War II had a dramatic effect on the fraternities, while the sororities had less disturbance. It was impossible after the spring of 1943 to keep the men's houses open and solvent. Here the University came to the rescue. The introduction of a V-12 naval unit at DePauw meant many fraternity men remained for awhile in residence on the campus, if not in the houses; further, there were a few civilian men, those under draft age, and finally new students in the V-12 program who were allowed to join fraternities. All fraternities survived the war.

The housing situation was resolved since the naval programs needed the freshmen women's dorms and a few men's fraternity houses. Hence, the University rented the fraternity houses for freshmen women and civilian men. By 1946 the houses were returned to the fraternities with little or no financial loss. This was a workable plan in which both house corporations and the University cooperated in maintaining the fraternity system.

The period immediately following the war saw two major events: one was again a new rapid increase in enrollment, particularly of veterans who joined the Greek system, which meant that the existing units resorted to annexes to house their members. This was not to be a permanent solution; by the '50s and '60s, having reduced or paid off their indebtedness from the '20s, the units were ready for new mortgages, remodeling or enlarging existing houses or building larger establishments. In some cases the new houses came closer to small dormitories than the traditional fraternity or sorority house. This expansion in turn created new management problems and internal questions on whether it had diminished camaraderie and social discipline.

In 1949, a new fraternity, Sigma Alpha Epsilon, and a new sorority, Delta Gamma, were both chartered. These were to be the last on the campus for the next 42 years. In 1948 with the retirement of Dean Dirks, there was a dramatic change when the former deans and their responsibilities were reorganized under the administrative leadership of a Dean of Students, Lawrence A. Riggs. The professionalization of the administration-student leadership and its ensuing bureaucracy and acceptance of new responsibilities meant a rethinking of the University-fraternity-sorority system. It meant new solutions and new problems.

So fraternities and sororities have been a part of the fabric of DePauw University almost from the beginning. Certainly their high-minded ideals were a product of the Romantic Age in which they began. And just as certainly they represented that American impulse toward democratic self-determination on the part of young people. Sociologically, fraternities and sororities are microcosms of the larger society, representing both its successes and foibles. While the modern history of fraternities and sororities at DePauw still remains to be written, the Greek experience remains deeply embedded in University lore and in the memories of its alumni and alumnae.

GROWTH OF GREEK MEMBERSHIP AT DEPAUW

FRATERNITIES	1888-89	1914-15	1939-40	1964-65	1990-91
Beta Theta Pi	13	27	49	66	82
Phi Gamma Delta	14	26	50	76	53
Sigma Chi	7	20	50	64	79
Phi Kappa Psi	19	28	42	58	81
Delta Kappa Epsilon	23	15	40	50	31
Phi Delta Theta	26	25	45	60	77
Delta Tau Delta	8	26	48	67	77
Delta Upsilon	15	21	40	60	87
Sigma Nu	-	26	49	73	42
Lambda Chi Alpha	-	24	42	67	55
Alpha Tau Omega	-	-	56	65	80
Delta Chi	-	-	42	61	63
Sigma Alpha Epsilon	-	-	-	50	63
Avg. chapter size	16	22	46	63	67
SORORITIES	1888-89	1914-15	1939-40	1964-65	1990-91
Kappa Alpha Theta	25	43	59	84	112
Kappa Kappa Gamma	18	37	62	84	113
Alpha Chi Omega	27	38	59	74	110
Alpha Phi	7	31	60	76	116
Alpha Omicron Pi	-	19	45	69	101
Alpha Gamma Delta	-	21	44	69	84
Delta Delta Delta	-	30	56	83	40
Delta Zeta	-	26	42	68	96
Phi Omega Pi	-	30	*	*	*
Kappa Delta	-	32	*	*	*
Pi Beta Phi	-	-	-	-	-
Delta Gamma	-	-	-	81	123
Avg. chapter size	19	31	53	76	100

* denotes chapter not yet in existence

* denotes chapter no longer at DePauw

The information above comes from a paper done by Karen L. Horvath, a senior from New Carlisle, Ind., entitled "Being Greek: A Traditional Element of the DePauw Experience" for her Family and Community 300Q class.



Fraternities and sororities have been a part of the fabric of DePauw University almost from the beginning.

For Further Reading

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- Howard, Robert T. *Delta's First Century: 100 Years of Beta Theta Pi at DePauw*. Greencastle, Ind., 1947. Though a little dated, invaluable for its author's research and objectivity. Would that other fraternities could find a writer to emulate Howard.
- Johnson, Clyde S. *Fraternities in our Colleges*. New York: National Interfraternity Foundation, 1972. While in-house,

- Johnson's book reveals all you would want to know about fraternities. It would be useful if it could be brought up-to-date or at least back in print.
- McIntosh, Bruce H. *Lambda Chi Alpha at DePauw. Volume I 1912-1940*, 1968. A lengthy and detailed account, McIntosh's work could be a model for other DePauw fraternities. If a second volume exists, it is not at Roy O. West Library.
- Manhart, George B. *DePauw Through the Years, 1837-1962*. 1968. Two volumes. DePauw fraternities in the context of the definitive University history.
- Phillips, Clifton J. and John J. Baughman. *DePauw: A Pictorial History*. DePauw University, 1987. The most recent history of DePauw with a pictorial (including all the Greek houses) as well as a narrative emphasis.
- Rabb, John. *A Short History: Delta Chi at DePauw*. 1965. A good small history.
- Rudolph, Frederick. *The American College and University*. Athens: University of Georgia Press, 1991. Recently back in print, this is a standard history of the American university. Well-written, interesting with provocative insights about how and why American colleges are what they are. Excellent bibliography.