

Editor's Note: The following article is reprinted (with updated format and editing) from the archives of the Phi Beta Delta International Review, Volume VII, Spring 1998, pp. 75-86. The International Review is the predecessor of the current publication. It is re-printed here to provide international educators with an historical view of scholarship on honor societies.

Phi Beta Delta and Rituals' Rewards

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The growth of Phi Beta Delta cannot be attributed to any one cause. World interest in globalization and in cultural and education exchanges, along with the happy coincidence of a number of enthusiastic leaders, is certainly part of the explanation. However, it was the decision that it should be a Greek honorary society with the accompanying rituals of the Greek tradition which was a fateful for its success.¹ Injunctions to chapters to have a meaningful induction ceremony take on more weight when Phi Beta Delta is put into historic perspective as an organization with ritual - not an enormous amount, but then, like garlic, a little goes a long way.

Although Greek academic societies are not nearly as concerned with ritual as are other ritualistic organizations such as, the Freemans, the Shriners, or the DeMolay, their success owes something to the medals, mottos and shields. What would Phi Beta Kappa be without its key? Organizations with ritual often fare better than those without. It is an unpleasant corollary, but makes the point, to recall that the segregationist White Citizens' Councils members with their business suits never achieved the success of the Ku Klux Klan with its hoods and flowing robes.

Those who have had to explain at length to the uninitiated what a Greek honorary movement is, or why Phi Beta Delta bears a Greek name, may have had a few doubts about whether the Greek aspect has been so helpful to growth. Certainly, visitors to the United States from overseas, who are part of the reason for Phi Beta Delta's existence, find the whole Greek scene of American universities to be bewildering, and often bring with them impressions of fraternities based largely on television and movies. For example, there are neither Hollywood nor Netflix productions about the academic Greeks.

The Use and Abuse of Rituals

The social Greeks, those who run "hell weeks" and maintain lavish residential facilities on campus, are much more promising subjects for script writers and have been the target of exaggerated film fun as well as of deserved criticism for low intellectual standards, panty raids, brutal hazing, and petty crime?² Unfortunately there is some truth to these disparagements, as despite fraternities' vehement protests that they have reformed, there are frequent rude reminders that customs, at least in some cases, have not changed much.³ *The Chronicle of Higher Education* has carried reports about initiations when student candidates were urinated on and

covered with molasses. (*Chronicle*, A49). Sororities on the other hand have never had the reputation for rowdiness that fraternities have had. They have had, however, to contend with male opposition. Historically, in the nineteenth century, as the numbers of women students increased, pressures grew to admit them to organizations that male students took for granted. One of the first woman members of Phi Beta Kappa was Emily Francis Fairchild of the Oberlin Class of 1844, but she was only elected into the Oberlin chapter in 1907! The University of Vermont chapter elected Ellen Hamilton and Lida Mason in 1875, evidently the first women anywhere to be selected. Wesleyan admitted women in 1876 and Cornell in 1882, although Cornell men complained that it was absurd. Vassar was the first women's college to have its own Phi Beta Kappa chapter, in 1899. The National Panhellenic Conference for the heads of sororities was founded in 1902, seven years before the male. In the Twenty-first century, such opposition has decreased. Nowadays, in some university campuses the numbers are equal.

National Interfraternity Conference⁴

The subject of social fraternities and sororities has been controversial not only because of their abuse of pledges but because often the primary commitment of many college alumni is to them, exceeding the loyalty shown to their alma mater. Administrators are suspicious that their fundraising is compromised by such a division of loyalties, and the presence on campus organizations whose ties are to an outside movement constantly stirs up trouble over tacit racial and religious bias on the part of the national organization. That has never been the case with the scholastic Greeks, who are cited by colleges as proof of their academic excellence and provide in a way another kind of accreditation. The presence of a Phi Beta Delta chapter, for example, demonstrates that international concerns are a serious part of the institution's agenda.

Without ignoring the other aspects at the very center of the discussion have always been use and abuse of rituals. In the Greek case, they are a combination of serious symbolism bordering on religions a legacy of the nineteenth century and part of the heritage of academic Greeks, and highly questionable antics in certain cases lacking in philosophical or ethical content. Still today, there are questionable initiation ceremonies imposed on undergraduate candidates. These initiations include a good measure of alcohol abuse, which in some fraternities is as much part of the tradition as any oaths at candlelit altars, though now under more attack than ever.⁵ Nevertheless, Greek social fraternities consistently uphold the importance of ritual to their operations:

Resolution Approved by the Fortieth General Assembly (New Orleans, Louisiana, 1984) Regarding the Rituals of Lambda Chi Alpha

WHEREAS, the Rituals of Lambda Chi Alpha consist of the Associate Member Ceremony, the Ritual for Conducting Business Meetings, the Installation of Officers, and the Initiation Ritual; and

WHEREAS, these rituals form the basis of our brotherhood, the common denominator which binds over 150,000 different men into one brotherhood; and

WHEREAS, these rituals are an exemplification of the ideals of Lambda Chi Alpha; and

WHEREAS, these rituals teach a system of values which all associate members brothers, and chapters will strive to achieve; and none of these rituals espouse specific religious beliefs or teachings; therefore

BE IT RESOLVED that each of these rituals will be presented in the manner prescribed and with the decorum required to reflect the ideals of Lambda Chi Alpha . . .

BE IT FURTHER RESOLVED that due to the importance of these rituals in Lambda Chi Alpha and in our daily lives, all members - both associates and brothers - will be instructed in the teachings of our rituals and the system of values which we espouse through Fraternity Education, Zeta Alpha Chi sessions, Conclaves, and Leadership Seminars; and

BE IT FURTHER RESOLVED that the teachings of our rituals and the system of values be clearly conveyed to potential members during the recruitment process in a manner consistent with the oath of secrecy; and

BE IT FURTHER RESOLVED that the General Fraternity will continue to support, explore, and develop ways of enhancing ritual awareness in potential members, associate members, and brothers through officer manuals, circulars, workshops, and other appropriate means.⁶

The Family of Ritualistic Organizations

Ritual is important, whether it gives dignity and honor to membership or is turned into hazing. Internationalists know that understanding the rituals of other societies is essential for exchanges to work. So it is regrettable that, relatively ignored in all the debate about fraternities and sororities, is their membership in a larger group of widespread associations that can be described as having cabalistic or at least liturgical features which have contributed to their success. The history of these sometimes secret⁷ and usually ritualistic⁸ organizations has never received the attention that the subject deserves. (See Morris, "Why Another. ." Also Peterson). Although the subdivisions within this grouping are numerous and the diversity and purposes of such groups has been and continues to be considerable, efforts are seldom made to sort out and explain the differences.

The family of ritualistic groups includes not only college fraternities and sororities, but such affable lodges as the Elks and Moose, religions such as the Mormons and Black Islam which had part of their beginnings in Masonry and which unlike other religions have secret features, denominational lodges such as the Knights of Columbus, and the sinister political organizations such as the Ku Klux Klan and Orange Order. That there are so many and that they come in such varieties suggests that there is something in the human psyche which appreciates ritual, a feature which in fact is a limited but still important part of the Phi Beta Delta experience.

Worldwide Ritualism

Considering how widespread ritualistic societies and their progeny became, not just on college campuses but for all kinds of people and in remarkable diversity in every village and town⁹ recalling, for example, the Redmen, Odd Fellows, the Pythians, Eagles, Eastern Star, and others -scholars might give more attention to this aspect of popular culture. Young Protestant middle-class men sought their rituals not only in the fraternal and beneficiary lodges, but also in scores of voluntary associations with primarily religious, reform, political, or economic objectives. College fraternities are an obvious example, but they involved few men and their

initiations were brief and underdeveloped. Fraternal initiation was more important in Mormonism, temperance societies, the Know-Nothings and the Knights Of the Golden Circle, the Grange, labor and veterans' organizations, and the life insurance industry. Historians of each of these subjects have commented on the peculiar role of initiation, which they generally have attributed to shield members from blacklisting, and fraternal life insurance firms used ritual to remind members to pay premiums, what is less appreciated is the extent to which founders and members regarded ritual as important in and of itself. (Carnes, 6).

The international aspects and pretensions of these groups are even more neglected than their American domestic effects: "Fraternal orders are vehicles for exploring the experiences and values of specific groups. Moreover, as institutions flourishing in the late nineteenth and early twentieth centuries, they enhance our understanding of the changes accompanying America's industrialization, urbanization, and modernization" (Dumenil, 221). For example, the Odd Fellows, which in the United States and England have always been a lower middle class movement, are elitist in Scandinavia. The Orange Order, such a disturbing political influence in modern day Ireland, was primarily social in the United States.

An intriguing question is why, to take just two examples, the Knights of Columbus and Fellows spread around the world but the Greek fraternities and sororities with few exceptions did not.

While obviously the purposes of these organizations differ greatly, what they share includes at least a respect for and sometimes a considerable circumspection and sensitivity about their rituals. In fact, social history is replete with the success stories of such associations, which in many cases have evidently been helped rather than hurt by the fact that their members are enjoined to be tight-lipped about the initiations and close mouthed about the modes of recognition. Secretive or not, and despite the manifest differences between the branches of this fascinating group, their attraction to members has partly relied on ritual. Through ritual, they have a commonality whose consideration has been neglected; even the research problems they present for scholars have similarities:

The subject of men's fraternal organizations was, until recently, not one to elicit much scholarly attention. Generally white, and middle-class, the Masons, Rotarians. et al., arguably belonged neither to the "great thinkers" nor to the "struggling masses" hence their limited appeal to intellectual and Marxist historians alike. Fortunately, new interest in popular culture, and in gender-related issues is making fraternalism seem less the plaything of Mencken's "booboisie." and more a significant register of cultural change, a fit subject for academic inquiry. (Putney, 179)¹⁰

Many of them not only make use of ceremony, but also have antecedents where secrecy was a factor. Secrecy and ritualism often go together, although for many groups the secrecy is no longer as strong as it once was. Regardless, even if secrecy has declined, ritual remains one of

their major strengths, which makes the organizations that fall into the secret and ritualistic category distinct from a large number of other groups that may have a few ceremonies such as passing along the chair's gavel or investing new members with lapel pins, but which are chiefly issue-oriented.¹¹ This descriptive use of ritual and secrecy as a categorization, if accepted, means that Rotary and Lions are not really part of the group.

Distinguishing Between Greeks

Having placed fraternities and sororities in the "family" of ritualistic organizations, it is necessary to re-emphasize that they themselves fall into two major categories, the honor or recognition societies like Phi Beta Delta, and the social fraternities already mentioned that are so characteristic of what is popularly perceived as student lifestyle. This separation into honorary and social fraternities did not at first exist. At the very start, the ritualistic rather than the academic or the social element was the dominant characteristic of all such groups.

Of course, honorary fraternities such as Phi Beta Delta and Phi Beta Kappa do maintain ritualistic features, but it is academic and related issues that are their real focus.¹¹ While the contention of this article is that the identification with the Greek tradition and the use of ritual has significantly contributed to the growth of Phi Beta Delta and like movements, it admittedly is the social fraternities that have kept the most elaborate ceremonies of the past. In fact, Phi Beta Kappa was forced to eliminate rather than embellish its rituals in the early 1800s at the same time that other Greek fraternities were being established with many of the same features. Members found themselves being accused of being devil worshippers and infidels (Current, 32-33) and the society only barely survived the furor that its rituals invoked.

The social fraternities have even added to their rituals as the years have passed, while the honorary fraternities have reduced them and are content with relatively simple welcoming ceremonies. The gulf that eventually developed between the honorary Greeks and the social Greeks has deepened with time's passing. There has been no successful repetition of early eighteenth century fraternity, which combined intellectual and social aspiration.

Phi Beta Delta as a Greek honorary society enjoys a lineage going back to the eighteenth century, knowledge of which owes much to those who preserved records and worried about conserving archives. Since it is still in its infancy in comparison with other Greek honoraries, it is especially important that the chapters take their history seriously. The temptation might be to think that something which happened ten years ago is not "real" history, but the interest in years to come in the founding years of chapters will be intense.¹³

Moreover, if chapters do not preserve their history, they will find that it is simply not preserved at all, for few public or university libraries take seriously the collecting of material on fraternities, honorary or social.¹⁴ While the nature of fraternal organization collections varies enormously as does access,¹⁵ there are certainly research possibilities arising out of Greek archives. For example, even now, prosopographical (collective biographical) studies of members of Phi Beta Delta chapters could be rewarding and would show demographic trends on campuses, such as the increase in students of Asian origin. As part of a long and interesting

academic tradition, Phi Beta Delta needs to take its history seriously, and candidates should be appraised of that history.¹⁶

NOTES

1. Many Greek fraternities have developed extensive web sites which include histories of their ritualistic and organizational development. See, e.g. Phi Sigma Kappa at <http://www.omahafreenet.org/phsig/psehist/allpsk/lrand.htm>

2. Date: Fri.03 Oct 1997 19:57:49-0800

From: Fraternity/Sorority Discussions <FRA-SOR@listserv.naspa.org>

To: fra-sor@listserv.naspa.org

Subject: UGA Fraternity Pledge Hospitalized After Drinking

Resent-Date: Fri. 03 Oct 1997 19:57:49 -0800

Resent-From: null@listserv.naspa.org

Resent-To: rich@pue.udlap.mx

Associated Press

The Atlanta Journal-Constitution

October 3, 1997

UGA Fraternity Pledge Hospitalized After Drinking

Athens, GA— A University of Georgia freshman was hospitalized Thursday after he passed out following a night of excessive drinking, police said.

Henri DeLauney, 19, of Lafayette, LA, was initially placed in intensive care at St. Mary's Hospital but later was released from that unit, said Chief Chuck Horton of the university police.

Horton said officers found DeLauney near Creswell Hall dormitory where he lives after police received two calls about 2 a.m. -one about a disorderly person and the other seeking medical attention.

'During the time that we were dealing with him, he lost consciousness,' Horton said.

Police focused on their preliminary investigation on a fraternity (Theta Chi Fraternity) where DeLauney was one of several pledges who were allegedly drinking before departing for local bars.

Horton said he did not know how much alcohol the teenager drank, but said 'he had a lot.'

He said he was certain the youth's blood alcohol level was 'well over two times' the legal blood-alcohol limit of .08 percent for drivers in Georgia.

The incident was viewed with particular alarm by university officials in the wake of the death earlier this week of an M.I.T. freshman fraternity pledge after heavy drinking, and the Aug. 26 alcohol poisoning death of a pledge at LSU.

See also: <https://www.nytimes.com/2019/11/17/nyregion/racist-fraternity-syracuse-university.html>

3. Date: Thu. 30 Oct 1997 20:50:27 -0800
From: Fraternity-Sorority Concerns Network Discussion
<fra-sor@listserv.naspa.org>
To: fra-sor@listserv.naspa.or
Subject: ZETA BETA TAU (fwd)
Oct. 29, 1997

MEDIA ALERT

NOTE: Following is information from Indiana University that may be of inter- est. If you need further assistance, contact DeAnna Hines, executive director of Communications, Office of Communications and Marketing, at 812-855-0850, or e- mail her at djhines@indiana.edu

IU EXPELS ZETA BETA TAU FROM BLOOMINGTON CAMPUS

Below is the text of a statement delivered today (Oct. 29) by Indiana University's Richard McKaig, vice chancellor for student affairs and dean of students, during a news conference regarding the recent Zeta Beta Tau scavenger hunt and hazing incident on the Bloomington campus:

On Tuesday evening, Oct. 28, the Indiana University Fraternity and Sorority Judicial Board convened to hear charges brought against the Zeta Beta Tau chapter for alleged violations of the 'Code of Disciplinary Procedures for Student Organizations.' These charges resulted from an incident on Oct. 15, during which newly selected members of the chapter were sent on a scavenger hunt. The instructions for the hunt directed those participating to violate the law by taking both a city street sign and identifying letters attached to the Kappa Alpha Psi fraternity house. The list also included several items which were either racially or sexually offensive.

The Fraternity and Sorority Judicial Board found the chapter responsible for violation of the Code. The board recommended suspension of the chapter through Jan. 1, 2000, followed by probation until January 2001, which would serve as the chapter's reinstatement period. The board did not believe many members of the chapter were responsible for organizing the scavenger hunt, developing the list, or directing subsequent activities. But it affirmed that the entire chapter was aware that the scavenger hunt was scheduled, and that officers responsible for the activities of the new members actually directed the hunt.

The board's recommendation cited several cases in the last three years in which ZBT was found responsible. Each of these cases involved conduct that violated the Code and demonstrated insufficient chapter supervision. The most recent of these violations occurred in November 1996, and involved the hazing of a new member who, though underage, was required to serve as a bartender at an off-campus event, during which he became intoxicated.

After reviewing the hearing process, documentation presented there, prior offenses of the chapter, and the recommendations of various groups, I have decided to expel the ZBT chapter from the Bloomington campus, effective immediately. . . .

4. For an excellent view of the sorority movement and in particular of the role of the black sorority and of the contributions of Delta Sigma Theta, which claims to be the largest black women's organization in the United States, see Giddings, *passim*.

5. Date: Fri, 26 Sep 1997 16:42:32 -0800

From: Fraternity/Sorority Discussions <FRA-SOR@listserv.naspa.org>

To: listserve@fraternityadvisors.org, fra~sor@listserv.naspa.org

Subject: Taps for the Keg Party

Resent-Date: Fri, 26 Sep 1997 16:42:32 -0800

Resent-From: null @listserv.naspa.org

Resent-To: rich@pue.udlap.mx

The Wall Street Journal

Wednesday, September 24, 1997

Taps for the Keg Party

By Rich LOWRY

On a Saturday evening after a football game in September 1992, a party raged across the street from the Phi Delta Theta fraternity house at the University of Washington in Seattle. As the night wore on, the crowd overflowed into the street. And as a couple of Phi Deltas tried to return through the throng to their house, a fight broke out. During the melee, a thrown bottle hit a girl, seriously injuring her eye.

Nobody ever determined who threw the bottle. But the girl sued Phi Delta Theta. A King County court summarily dismissed her suit in 1994. Then her lawyer filed appeals all the way to the Washington Supreme Court, which refused to hear the case last year. Its victory cost Phi Delta Theta more than \$350,000 in legal fees.

As much as pledging or secret handshakes, fear of lawsuits is now a part of fraternity life. 'The fraternity community has been unreasonably targeted by plaintiffs and attorneys, says James Favor, a Denver-based

fraternity insurance agent and consultant. As a result, fraternities have become a liability risk up there with lawnmower manufacturers, and have been forced to adopt self-monitoring rules that would have put the fabled Deltas in the movie *Animal House* straight out of business. This means the college keg party - enshrined in the adolescent memories of college graduates everywhere and in the plots of countless B movies - is now officially dead, dry, tapped out. Today it's as hard to find a fraternity dispensing cheap swill from a battered keg as it is to find students boning up on their Greek on a Friday night. 'If a national chapter fraternity were having a keg party,' explains Mr. Favor, 'it would be in violation of its risk-management policies.'

See also: <https://www.washingtonpost.com/news/morning-mix/wp/2018/05/01/aka-sorority-chapter-at-small-georgia-college-embroiled-in-sexual-misconduct-investigation/>

6. From site <http://www.iswza.org/laws/ritualism.statement.html>, updated Dec 3, 11:31:19 1997 by webmaster@iswza.org
7. Sometimes members of what appear to be secret societies, including those in Masonic organizations, assert that there is really nothing secret. After all, the buildings are self-evident and exposes by detractors are regularly published. There are no secrets in Freemasonry. There never have been. In the case of the Masons, in the eighteenth century and soon after the formation of a Grand Lodge in England exposes appeared in newspapers, tracts, books, and by other means of disseminating information. Roberts, 1. 'Freemasons habitually compose their own definitions for their own use, expecting the world at large to accept them without question.
We have self-defined 'secret society' to exclude the Craft, but we must realize double-talk does not change reality, any more than you can repeal the Law of Gravity . . . secret societies have six common elements. (1) SECRECY, particularly as to forms and ceremonies. (2) EXCLUSIVENESS, with strict admission requirements. (3) HIERARCHICAL requiring a progressive status system. (4) ORDEAL, calling for an Initiation trial of greater or less rigorousness. (5) MYTHIC ORIGIN, sometimes semi-factual, sometimes outright imaginary. (6) SELF-CONTAINED, by separating themselves from the common world." Secrecy, 118.
8. "The trend of Masonic thought at any given period is probably better reflected in the rituals in use at that time than anywhere else, and this phase of Masonic study and research has been sadly neglected, probably due to the many difficulties confronting the one undertaking it." Cummings, 107.
9. "I have just returned from the United States, where I have had a brief glimpse of a world of Masonry which I really had not appreciated . . . The casual observer has not only to contend with the bewildering overlap of a considerable number of 'side degrees' but also come to terms with the exact relationship between the Masons, the Shriners, the Order of the Eastern Star, the International Order of Job's Daughters, the Order of the Golden Chain, the Order of the Amaranth, the Prince Hall organisation, not to mention the Mystic Order of Veiled Prophets of the Enchanted Realm!!, The Ancient Egyptian Order of Sciots!! Or the Order of the White Shrine of Jerusalem. And I assure you that this little list has hardly scratched the surface!" Engelsman, 1.
10. Putney argues that "The 'anti-progressive' character of Victorian fraternalism becomes even clearer once one accepts that, rather than charity, it was ritualism upon which lodge members concentrated, ritualism which provided their main source of activity.", *ibid.*, I 82.
11. Sometimes it is hard to decide whether an organization is primarily ritualistic or primarily issue-oriented. While the Grange, for example, is certainly an agricultural lobby, it has always had a strong ritualistic side. Rotary or the Lions would seem to be much more on the service side, but we have all met members who were as enraptured by the Rotary wheel and lore as anyone ever was by the Masonic square and compass.
12. Date: Mon, 13 Jan 1997 09:33:38 -0500 (EST)
From: PANNELU@delphi.com
Reply to: FreeMasonry@sara.zia.com
To: Multiple recipients of <FreeMasonry@sara.zia.com>
Subject: Masonry: Re: College fraternity
In addition to my other involvements, I am a brother of Phi Mu Alpha Sinfonia, a professional music fraternity. No, it's not a 'social' fraternity, but is not an honorary either.

Among its purposes are the encouragement of excellence in music and promotion of American music. Chapters exist on college campuses throughout the US where there are a significant number of male students of music (need not be majors in music).

While its initiation ritual is very moving, I doubt there was any Masonic influence on its development, besides those things common to any 'initiatory' society.

S&F,

John Pannell, SS

Euclid Lodge #65

Naperville, IL

mailto:pannellj@delphi.com

http://people.delphi.com/~pannellj/home.htm

13. See, however, Carnes, 161.

14. A number of collections concerning secret and ritualistic societies date from the nineteenth century and have large holdings. An idea of what they might contain is indicated by the classifications of the Library of the Supreme Council of the Scottish Rite in Washington, which dates back to 1888 and even then had more than eight thousand volumes. Categories include philosophy and symbolism, church and state. paraphernalia, glassware, benevolent and educational institutions. hospitals, cemeteries, architecture, poetry and drama, humor and satire. and women in Masonry. See Boyden. (Boyden was appointed librarian in 1893 and served until his death in 1939, recognized as the dean of Masonic librarians of his era.) Cf. Clerke.

15. "In 1934 J. Ray Shute, then Secretary of the North Carolina Lodge of Research and Grand Master of the Cryptic Rite, visited the office of Quatuor Coronati Lodge [in London] in the company of William Moseley Brown, Grand Master of Virginia, expecting a cordial welcome from its distinguished Secretary, William J. Songhurst. What they encountered was rather different. Shute felt that we were due and doubt- less would receive some attention and co-operation. Alas and alack, such was not the case. He was pompous and, to us at least, arrogant. In fact, Bill lost his temper when he presented his card as Grand Master and requested to visit Grand Lodge headquarters and was rebuffed." Gilbert. 4.

16. An occasional campus meeting of all the honorary scholastic Greek fraternities would be one way in which to communicate this tradition.

ABOUT THE AUTHORS (Updated)

Dr. Guillermo De Los Reyes is an Associate Professor of Latin American Culture and Director of Undergraduate Studies in the Department of Hispanic Studies at the University of Houston. He also serves as Associate Director of Women's, Gender, and Sexuality. Dr. De Los Reyes is the author of *Herencias Secretas: Masonería, política y sociedad en México* (*Secret Heritage: Freemasonry, Politics and Society in Mexico*, (2009). He is working on a manuscript entitled, *Rethinking Gender, Sexuality, Race and Class in Colonial Mexico*. He is the Editor of the academic journal, *Sexuality, Gender, and Policy* (Policy Studies Organization 2016-present). He is co-editor of: *Civil Society and Democratization*; In addition, Dr. de los Reyes is the Directors of Awards for Phi Beta Delta: Honor Society for International Scholars and VP for the Policy Studies Organization.

Dr. Paul Rich, is President, Policy Studies Organization, Washington, D.C., President, Westphalia Press, and Chancellor, Phi Sigma Omega. Much of Dr. Rich's work concern the way ritual and non-governmental organizations effect public policy and democracy, as well as the independent scholarly press. He is an Adjunct Professor at George Mason University and Visiting Fellow, Hoover Institution, Stanford University where his foci is: research/publications social capital, secret societies, freemasonry/fraternalism, scholarly publishing, Middle East and