



Wisconsin Union

Experiences for a lifetime

Wisconsin Union Council
June 28th, 2018: Meeting Agenda
Council Room, Memorial Union

CALL-IN INFORMATION: Dial 1-888-291-0310 Passcode: 7411 548#

5:30 pm	Welcome and Dinner	All
6:00 pm	Call to Order	Mills
6:01 pm	Introductions	All
6:03 pm	Approval of Agenda and June 6 th Meeting Minutes	Mills
6:04 pm	Open Forum	Mills
6:15 pm	Review of Yale Naming Criteria <ul style="list-style-type: none">• Discussion of any necessary changes for our purposes?	Mark
6:30 pm	Presentation by Sherrill & Doug Randall Re: Porter Butts	
7:15 pm	Presentation by Miguel Guevara, WUA Chairperson	
7:45 pm	Next Steps: Q&A and Verification Process	Mills/Heidi
7:57 pm	Open Forum Dates	Susan
8:00 pm	Adjourn	

Union Council Minutes Summer 2018
June 6, 2018
Council Room, Memorial Union

Present: Brennan Bahr, Yogev Ben-Yitshchak, Farhat Bhuiyan, Mills Botham, George Cutlip, Susan Dibbell, Mark Guthier, Heidi Lang, Fernanda Martinez, Liz Preston, Erin Roberge (on behalf of Charlie Childs), Argyle Wade

Guests: Shauna Breneman, Lori DeMeuse, Miguel Guevara, Meredith McGlone, Doug Erickson.

Absent: Dan Grabois, Anika Chatterjee, Sam Kodzik, Chris Verhaeghe

Call to Order

Mills Botham called the meeting to order at 6:05 pm.

Open Forum

Miguel Guevara, Chair of the Wisconsin Union Association, introduced himself and noted that he was attending on behalf of that organization and is especially interested in the naming issue.

Approval of Agenda and Meeting Minutes

Liz Preston moved to approve the April 25, 2018 meeting minutes. Farhat Bhuiyan seconded the motion.

Introduction to Union Council

- Organizational Structure
 - Susan Dibbell reviewed the Union's organization chart.
- Role of the College Union
 - Heidi Lang reviewed the Role of the College Union statement, written by Porter Butts in 1956.
- Constitution and Bylaws
 - Mark Guthier reviewed the Wisconsin Union's Constitution and bylaws. The Constitution was written in 1956 by Porter Butts and Harold Bradley. He noted that Union Council has the ability to change the by-laws; the Constitution needs to be changed by a referendum of the student body.
- Shared Governance
 - Heidi Lang reviewed UW System Policy 36.09 regarding shared governance.
- Parliamentary Procedure and the Purpose of Summer Meetings
 - Mills Botham reviewed the use of parliamentary procedure during Union Council meetings.

Mills stated that Union Council does not usually meet in summer and that the named space issue will be the focus of this summer's meetings. A decision on how to handle this issue must be made by the end of 2018. Mark Guthier added that the usual committee structure will not be activated during the summer.

Yogev Ben-Yitshchak inquired on whether the final decision on the named spaces rests with Union Council. Mark Guthier replied that the naming of spaces on campus rests with the Chancellor and there is currently not a policy on un-naming spaces. The decision made by Union Council will be presented as a recommendation to the Chancellor.

Background on Named Spaces

Mills-Botham stated that this meeting will be largely informative. The background documents discussed are available in a UW Box folder and on the Union Council website.

- Clarification on Documents
 - Liz Preston inquired about the new information relating to TUMAS that was provided by the Wisconsin Union Association. Discussion on this specific topic was tabled. WUA will be invited to talk about the research work that they've done at an upcoming meeting.

- Fernanda Martinez asked for clarification on the Romay Rupnow response to Miguel Guevara. Ms. Rupnow is a WUA Trustee and was responding to an email sent out by Mr. Guevara.

- Timeline on Discussion
 - Heidi Lang reviewed the milestones on this topic from last year. The concern about the link between the KKK organization in the 1920's and Porter Butts is not new. It was brought up in the 1990's and in 2007. Council took some action at that time.
 - August 2017 – White Nationalist Rally took place in Charlottesville prompting a national conversation about race.
 - Fall 2017 – Campus Climate Survey released and Directorate began to receive questions regarding Butts and March named spaces.
 - Oct 2017 – Chancellor Blank convened an ad hoc committee to try to understand what happened in the 1920's and the university's responsibility in reconciling that past. Heidi served on the committee. Recommendations were requested by 12/17, but the committee quickly realized the issue was too complex and that wasn't possible.
 - March 2018 (early) – Union Council formed a sub-committee to delve into the information at hand.
 - April 2018 (mid) – Chancellor's ad hoc committee report complete and Chancellor's statement released to the public
 - April 25, 2018 – Union Council sub-committee met with Chancellor's ad hoc committee co-chairs.
 - April 25, 2018 – Union Council final meeting for the academic year. The following resolution was made at this meeting.
 - Review of Resolution from 4/25/18 meeting
 - Mills reviewed the resolution made at the 4/25/18 meeting. Items 1 – 6 need to be worked on this summer. 7 – 10 can be worked on in smaller pieces during the academic year.
 - Recap of Meeting with Chancellor Blank
 - Susan reported that the timing of the report was challenging as it came out a few days before the last Union Council meeting of the academic year. President Iffat Bhuiyan felt it was very important to share the resolution with the Chancellor before it was made public. The Chancellor encouraged Council to use this summer and fall to continue to have conversations with constituents. She also encouraged Union Council to be thorough in investigating the issue but also timely to achieve closure.

Summer Process

- Current Ideas for Future Meetings
 - Mills reviewed the following topics to be discussed at upcoming meetings.
 - Named Spaces Topic
 - Review Inclusivity Study
 - Sherrill Randall (Porter Butts daughter) to attend upcoming meeting.

- Presentation by Wisconsin Union Association on its research.
- The Yale Approach to Named Spaces
 - Mills stated that we are not the only University dealing with the issue and pointed to the Yale Approach as a possible guideline.
- Other Topics
 - Social Justice Incubator
 - Campus History Project
- What other information does Union Council need?
 - Other information on the life and work of Porter Butts and Fredric March
 - Minutes from previous Union Council meeting where the topic was discussed.
 - Text from Hate/Bias Report – possible attendance from those who signed at an upcoming meeting.

Proposed Summer Council Dates

The following summer meeting dates have been set:

- Thursday, June 28
- Tuesday, July 17
- Monday, August 6

Additional meetings will be scheduled if necessary.

Adjourn

Brennan Bahr made a motion to adjourn the meeting. George Cutlip seconded the motion.

Letter of the Committee to Establish Principles on Renaming

November 21, 2016

To President Salovey,

On August 1, you asked our Committee to articulate principles to guide the University in deciding whether to remove “a historical name from a building or other prominent structure or space on campus.” To do this, you requested that we review renaming debates at Yale and elsewhere. In the report accompanying this letter, we describe the history we reviewed and present a set of principles. In this letter, we say a few words about how we went about our work.

The first task we set ourselves was to develop a process that would guide our thinking on the question before us. The Committee read scholarship on the history and theory of naming and renaming. We studied renaming debates in other times and places. We researched the experience at Yale, and we tried to use the scholarly expertise in history represented on our Committee.

We were aware that our Committee was constituted after more than a year of controversy on campus over the name of Calhoun College. We were aware, too, that our Committee was constituted after two years of conversation about the names of two new colleges. As a result, we faced a certain exhaustion in the University community with the question of building names. To accommodate this, we obtained many of the communications arising out of last year’s debate over the name of Calhoun College. We also sought new input and new ideas.

The Committee received many different opinions on the question before it. For now, it suffices to say that the views we received arrayed themselves across a wide range. Such a diversity of views, many of them deeply and powerfully felt, might have stymied us had we understood our mandate to be a report dictated by majority opinion or by the intensity with which opinions were held. We conceived of our task, however, as developing a reasoned answer, not necessarily the most popular answer. In this respect, every suggestion made us better students of the issues involved.*

In all our work, we have tried to model the sort of process that might be employed in any future application of the principles we articulate in this report.

Two limits in our charge shaped our work. Our mandate did not include the power to recommend that any particular building name be changed. Nor were we charged with developing a new name for any such building. We viewed these limits on our authority as

* We are publishing an Appendix on our Committee webpage documenting much of the input we received, as well as many of the other materials we relied on in developing our report. For more, see <http://president.yale.edu/advisory-groups/presidents-committees/committee-establish-principles-renaming-0>.

felicitous rather than constraining. They gave us the freedom to deliberate on the problem of renaming in a light informed by the University's recent controversies, but not unduly influenced by them.

We adopt the report and its principles unanimously.

John Fabian Witt (chair)
Yale College '94, '99 J.D., '00 Ph.D., Allen H. Duffy Class of 1960 Professor of Law and Professor of History

G. Leonard (Len) Baker, Jr.
Yale College '64

Tom A. Bernstein, Esq.
Yale College '74, '77 J.D.

David Blight (advisor)
Class of 1954 Professor of History

Beverly Gage
Yale College '94, Professor of History

Jonathan Holloway
'95 Ph.D., Dean of Yale College; Edmund S. Morgan Professor of African American Studies, History, and American Studies

Lalani Perry
Director of Communications, Human Resources

Dasia Moore
Yale Undergraduate, '18

Sharon Oster
Frederic D. Wolfe Professor of Management and Entrepreneurship; Dean, Yale School of Management (2008-11)

Stephen Pitti
Yale College '91, Professor of History and of American Studies; Director, Center for the Study of Race, Indigeneity and Transnational Migration; Head of Ezra Stiles College

Wilhelmina M. (Mimi) Wright
Yale College '86

Wendy Xiao
Yale M.D./Ph.D. candidate (Neuroscience)

Report of the Committee to Establish Principles on Renaming

I. Values and Priorities

II. Trials and Errors

A. *The Calhoun naming question*

B. *The Committee's work*

III. Names and Renaming

A. *Renaming around the country and around the world*

B. *A renaming question at Yale*

1. Calhoun at Yale and beyond
2. Calhoun on race and slavery
3. Naming Calhoun College
4. The Calhoun name and its discontents

IV. History and Mission

A. *Change in buildings and names on the University campus is not new*

B. *The mission of the University*

V. Principles

A. *Presumptions: Renaming on account of values should be an exceptional event*

B. *Principles to be considered: Sometimes renaming on the basis of values is warranted*

C. *Decisions to retain a name or to rename come with obligations of nonerasure, contextualization, and process*

I. Values and Priorities

The central mission of a university is to discover and disseminate knowledge. So concluded a Yale committee chaired by C. Vann Woodward more than forty years ago. Its conclusions ring as true today as they did then.

History is one of the forms of knowledge at the core of the enterprise. To erase a university's history is antithetical to the spirit of the institution. Erasing names is a matter of special concern, because those names are, in part, a catalog of the people whom the university has thought worthy of honor. Removing such names may obscure important information about our past.

To change, however, is not always to erase. Indeed, change is indispensable in a University that has evolved over more than three hundred years. When Yale rebuilt its campus in the tradition of the medieval English colleges in the 1920s and 1930s, it did so as part of a forward-looking plan to train the leaders of the twentieth century. Five decades ago, the University began to increase the numbers of women and people of color as students, faculty, and alumni. This demographic transformation has been, and will continue to be, crucial in allowing Yale to advance the frontier of excellence in research and to train the leaders of the century to come.

A university's ongoing obligation is to navigate change without effacing the past. The imperative in addressing renaming questions is that the University align any building name change with the mission of the University, with its deep history, and with its promising future.

A posture of humility points the inquiry in the right direction. At a university as old as this one, those who occupy the campus today are stewards of an intergenerational project. Hubris in undoing past decisions encourages future generations to disrespect the choices of the current generation.

Ill-fated renaming has often reflected excessive confidence in moral orthodoxies. One need only consider twentieth-century regimes that sought to erase their own past in the service of totalitarian propaganda. The Soviet Union conducted aggressive renaming campaigns of a kind captured by George Orwell's dystopian novel *1984*, in which a so-called "Ministry of Truth" wrote and rewrote history.

Renamings, however, are not inevitably Orwellian. In 1784, the change in the name of Kings College to Columbia College, now Columbia University, did not improperly efface its history. (The crown remains an iconic symbol of the institution.) Nor did name changes in West Germany after the Second World War, or in Russia after the fall of communism, or in South Africa after Apartheid. In each of these settings, and in many more, name changes have combined renaming with preservation of the historical record.

Nearly twenty-five years ago, the late Robin Winks identified a critical distinction between liberal and illiberal alterations of historical monuments. Winks, the former master of Berkeley College, who served on the Yale faculty from 1957 to 1999, wrote that there are "two different concepts of history." In one conception, history is a record of things from the past that should

not be forgotten. In this view, removing an item from the historical record is like lying; as Winks put it, such removals are akin to the work of the infamous “Great Soviet Encyclopedia,” in which history became whatever the Party leaders wanted it to be at any given moment in time.

In a second conception, however, history is the commemoration and memorialization of the past. Commemoration, Winks noted, often confers honor and asserts pride. It can also convey mourning and loss. Either way, commemoration expresses values. In this second conception of history, a change in the way a community memorializes its past offers a way to recognize important alterations in the community’s values.

Winks’s distinction lies at the foundation of our thinking about naming and renaming. Both conceptions of history matter. A university ought not erase the historical record. But a great university will rightly decide what to commemorate and what to honor, subject always to the obligation not to efface the history that informs the world in which we live.

This last point directs us to one further observation at the outset. The University is rightly a guardian of academic freedom. This is so even when, and indeed especially when, academic freedom leads scholars and students, as Woodward put it, to “think the unthinkable, discuss the unmentionable, and challenge the unchallengeable.” The names on the University’s buildings, however, perform a different function. They do not mark the boundaries of permissible speech on campus. The decision to change a building name is emphatically not a decision to remove a book from a library, change the contents of a syllabus, strike an idea from a course discussion, or rule out a dining hall conversation. In its building names and its campus symbols, the University communicates values, confers honor, and expresses gratitude to those who have contributed to its mission. In other words, the University itself speaks through its building names. In its role as speaker, the University need not, and ordinarily will not, express the unthinkable ideas that it is obligated to protect and foster in its capacity as guarantor of the academic freedom of its faculty and students. To the contrary, when the University speaks, it chooses its message in light of its mission, just as it has chosen its messages for more than three centuries. One of the values the University rightly communicates is the importance of genuine inclusiveness for all those who will make it a leading center for research and teaching in the years to come.

II. Trials and Errors

A. *The Calhoun naming question*

The events precipitating our Committee commenced in August, 2015, when President Peter Salovey’s Freshman Address took as its central topic the horrific, hate-filled killing of nine African Americans at a prayer service earlier that summer at the Emanuel African Methodist Episcopal Church in Charleston, South Carolina. The murders, which were committed by a young white man who surrounded himself with symbols of white supremacy, launched a national conversation on the meaning of such symbols. The State of South Carolina removed the Confederate battle flag from its capitol grounds, where it had flown since 1962, when it was raised in the midst of controversy over racial desegregation.

In his address, President Salovey asked the assembled freshmen to consider what the Charleston shooting had to do with Yale. One in twelve freshmen in the audience, he observed, had been assigned to a college named for John C. Calhoun, a principal architect of Southern secession and a crafter of what the President called “the most powerful and influential defense of his day for slavery.” Indeed, although the President did not mention it, the Emanuel African Methodist Episcopal Church in Charleston is on Calhoun Street, and the killings there took place a block from the city’s 80-foot high monument to Calhoun and his legacy. Calhoun, President Salovey explained, connected the Yale campus to “white supremacy and slavery.” The President raised the prospect of renaming the college. But he explained that renaming was not so simple. It would be dangerous, President Salovey warned, to judge the past by present day standards, or “to efface or distance ourselves from our own history.” The campus, he reasoned, would need to “give careful consideration” to the criteria it should use in reviewing a name associated with such a historical figure. Like South Carolina, he concluded, Yale would need to have its own “difficult conversation” about history.

With President Salovey’s address, Yale opened a webpage titled “An open conversation,” which gave community members the opportunity to share their views on whether to change the name of Calhoun College. A series of campus events on the topic followed, a number of them held in Calhoun College itself. In November, during a period of student protest, a coalition of student groups listed the renaming of Calhoun College among its aims and called for the University to rename the college (and the two new residential colleges now under construction) for people of color. In January, Senior Fellow Margaret Marshall of the Yale Corporation held two open forums, as well as a session for Calhoun College students in particular. That same month, Calhoun College took three portraits of its namesake down from its walls, including one that had hung prominently in the dining hall. The college also replaced its ceremonial mace, which had been John C. Calhoun’s cane, with one made from a tree that once stood in the college courtyard.

In late April, President Salovey announced that Calhoun College’s name would be retained. The president reasoned that Yale has obligations of teaching and learning, and concluded that renaming would “obscure[] the legacy of slavery rather than address[] it.” “Erasing Calhoun’s name from a much-beloved residential college,” he explained, risked hiding the University’s past, “downplaying the lasting effects of slavery, and substituting a false and misleading narrative” that “might allow us to feel complacent or, even, self-congratulatory.”

Reactions to the Calhoun decision were swift and varied. Off the campus, many applauded it as a courageous refusal to give in to the fashion of “political correctness.” Two thirds of the 350 Yale alumni responding to an unscientific *Yale Alumni Magazine* poll supported the decision.

On campus, opposition to the decision was pronounced. A faculty member’s *New York Times* opinion essay two days after the announcement called the decision “a grievous mistake.” Another faculty member wrote the president to ask how he would feel about a college named for Joseph Goebbels, the Nazi propagandist. The *Yale Daily News* called it “our missed opportunity.” Hundreds of students staged a renaming ceremony on the Cross Campus Green for what they described as “the college formerly known as Calhoun.” At a May 5 meeting of more than 200 members of the Faculty of Arts and Sciences, faculty expressed grave disappointment.

National press associated Yale with racism; “Yale Will Keep Name of a White Supremacist on a College,” read the *New York Times* headline.

By the end of May, an open letter calling on President Salovey to reverse his decision on Calhoun had garnered 396 faculty signatures in the Faculty of Arts and Sciences (FAS), including 335 of the roughly 650 FAS tenured or tenure-track faculty from an array of departments and disciplines. The letter endorsed the president’s goal of addressing the complexity of the University’s history. But it asserted that the name of a residential college also confers honor on the namesake. The letter noted, too, that residential college names at Yale shape the student community in a distinctive and lasting manner. Around the same time, the Faculty of Arts and Sciences Senate voted 18 to 1 to submit a letter to President Salovey “strongly request[ing]” that he reconsider his decision.

Two months later, President Salovey sent a letter to the Yale community. “[I]t is now clear to me,” he wrote, “that the community-wide conversation about these issues could have drawn more effectively on campus expertise.” The University, he said, “would have benefited from a set of well-articulated guiding principles according to which a historical name might be removed or changed.” Accordingly, President Salovey appointed our Committee and asked us to return once more to the renaming question.

B. The Committee’s work

Our Committee’s charge asked us to review the experience at Yale and at other institutions and to develop principles for how renaming questions should be resolved.

In order to gain perspective, we read and discussed material from the literature on the history and theory of naming and renaming. We made careful examination of renaming controversies at other institutions and in other places. We spoke with decision-makers at a number of the universities that have taken up questions about naming and campus symbolism over the past several years. At the end of September, we held meetings and a public forum with leaders at Georgetown University, Harvard Law School, Princeton University, the University of Richmond, and the University of Texas at Austin. Each of these universities has grappled with its own distinctive questions of naming and memorialization, but such questions have had some similarities to the naming issue here at Yale.

We studied Yale’s own renaming controversy, too. Working with the University’s Chief Research Archivist and the Head of the University Archives, and with the help of graduate student research assistants versed in working with manuscripts, we combed the University’s archival collections to learn about the processes by which the University has selected names for its buildings, and about the meanings those names have taken on in subsequent years. Our aim was to ensure that the Committee made every effort to understand the many facets of the question before us.

We also gave members of the Yale community an opportunity to share their views about the principles that ought to apply to renaming questions.

The committee hosted a webpage on the Yale University website that gave interested parties the chance to submit comments. As of the date of this writing, more than 300 comments have come to the Committee through the website, including comments from alumni, faculty, staff, and students, and from some with no formal Yale affiliation at all. The Association of Yale Alumni graciously agreed to reach out to its membership and invite comment. The chair of the Committee also met with several groups of alumni during the course of the fall semester.

On campus, we held meetings with undergraduates as well as with students in the graduate and professional schools. We made presentations to, and solicited input from, groups from the Faculty of Arts and Sciences and reached out to the staff of the Yale College Dean's Office, including the directors of the campus cultural centers. We contacted the deans of each of the graduate and professional schools at the University and held meetings or listening sessions in conjunction with those deans at several of the schools. We also created outreach efforts specifically designed for Yale employees.

We received a wide array of ideas through each of these channels. At one extreme, some members of the community insisted that the best principle would be a rule of no renamings at all, under any circumstances. At the other pole, some interlocutors suggested that building names ought to change according to a regular schedule, perhaps every fifty years. One commenter suggested that the University should alter the name of one building on campus each year. The idea behind such suggestions was that the campus might constantly update to reflect its current values.

No part of the University community spoke with a single voice. Alumni expressed a wide diversity of views. Many alumni of Calhoun College, for example, told us of the feelings of camaraderie they had experienced around the name of their college. Calhoun alumni who reported these sentiments expressed differing views on the future of the name. Some noted that as students they had barely known who John Calhoun was, let alone associated the college name with a theorist of white supremacy; for them, the name designated their residential college and little more. Others, including some African-American alumni, recounted being critical of the Calhoun legacy, but nonetheless said that they had not advocated a change in the name; they reported that the name had served as a useful reminder to them of the history of slavery and discrimination. Still other Calhoun alumni, especially but not exclusively from recent years, reported that even though they had been Calhoun College students, they believed strongly that the name of their college should change. It was embarrassing and offensive, they said, to continue to honor Calhoun; moreover, they contended, the name Calhoun ought not serve as a symbol around which Yale asks its students to form community.

It is fair to say that, on balance, alumni were more skeptical than other parts of the University community about the prospect of renaming. Many voiced a deep reluctance to evaluate people in the past by contemporary standards. A persistent thread in comments from alumni was the concern that renaming was tantamount to rewriting history, and that the push to rename buildings on the basis of objections to their namesakes was a dangerous form of "political correctness." Renaming, many alumni insisted, is part of a broader trend in which exaggerated claims of emotional harm are used to create taboos that stifle normal campus discourse. Some such alumni

viewed our Committee with derision and scorn. They contended that if the University were to change the name of Calhoun, it would create a “slippery slope” down which many other building and residential college names would slide. Even the name of the University might have to change, they warned. After all, Elihu Yale served as the governor of an East India Company colony that engaged in the slave trade at the end of the seventeenth century.

We heard a diversity of views from students, as well, undergraduate and graduate students alike. Some expressed the kinds of concerns that alumni articulated; renaming, such students worried, might lead to ongoing controversy over symbols when the University’s energies were better spent elsewhere. Of the students who communicated with us, however, the balance tipped toward principles that favored renaming. Many students focused attention on the relationship between a namesake’s beliefs and the University’s professed values of community and inclusiveness. Some students urged a broad principle of renaming whenever a namesake was found to have engaged in conduct that is immoral by contemporary standards. Many more students called for renaming when a building’s namesake pioneered a practice or idea that is deplorable by current standards, or took a leading role in preserving such a practice or idea.

Some students said that the Calhoun name was emblematic of a more general phenomenon of racial oppression and injustice at Yale. Such students stated that they see a pervasive white supremacy around the campus, in everything from the portraits that hang on walls, to the racial composition of the faculty, to the courses offered in the classrooms.

Faculty and staff expressed strong views as well. Faculty members touched upon many of the themes that appeared in the reactions of alumni and students. Several faculty members raised concerns about the effects of Calhoun College’s name on the reputation of the University and on the ability of the University to recruit excellent scholars. Some faculty raised concerns about the erasure of history. Others noted that this risk could be ameliorated by substituting different ways of remembering the past; they also offered skepticism about the idea that the residential college names have helped students learn about history. At least one asserted that to keep a name on the theory that it will serve as a teaching tool is condescending toward those students who know the history, as well as to the faculty who already teach about the history in their classrooms.

Some of the most valuable faculty ideas drew on areas of scholarly expertise. Scholars of cultures around the world wrote to share with us different ways in which renamings, for good and for ill, have symbolized change. Psychologists shared with us the findings of a literature on the effects of salient stereotypes on academic performance. Linguists brought to our attention the ways in which names can function as signals of affiliation and exclusion. Philosophers drew careful distinctions among ways of remembering.

Members of the University staff conveyed a number of different views, too. Some Yale staff expressed deep skepticism about any effort to rename buildings. Other staff members, including those who sought us out from Yale Hospitality and the dining halls, urged us to take into account the meaning for them of working in and being identified with a building that honors someone whose life was so closely connected to the institution of slavery. They asked us to consider what it said about the institution’s values and reputation to retain such a name. Some of them

expressed solidarity with a dining hall worker in Calhoun College who in June used a broom to break a stained glass window depicting two slaves carrying cotton.

Three themes were touched upon by voices from a number of different parts of the Yale community. First, many alumni, faculty, staff, and students distinguished between different kinds of spaces on the campus. Residential or community spaces, such commenters argued, ought to be considered with particular care. Relatedly, many observed that residential college names were distinctive because the University assigns students to colleges and encourages them to identify with the college names in everything from the shirts they wear to the songs they sing and the intramural athletic teams on which they play.

A second theme voiced by many was that a special problem arises when the offense given by a particular name is not evenly distributed across the demographic diversity of the campus. A building named after someone whose legacy is connected to white supremacy or misogyny, commenters reported, places burdens on some groups more than others. Accordingly, a number of interlocutors urged us to take into account unequal effects on different campus groups.

Third, voices from virtually every part of the community urged the University to establish a clear process for applying the principles on renaming a building.

As we worked, protests against the Calhoun name took place on a weekly basis. Each Friday during the fall term, community members organized protests outside Calhoun College, demonstrating outside the college gate on Elm Street and offering their own proposed new names for the college. At the end of October, a group of community organizations identifying themselves as the Change the Name Coalition sponsored a rally on the New Haven Green, which ended with approximately 200 people in Beinecke Plaza.

We would be remiss if we did not observe that some of the input from members of the University community produced challenging and difficult conversations. One theme, however, emerged as a source of inspiration for our Committee. Running through many comments we received was widespread agreement that the University can and should aim to be diverse and inclusive in a way that emphasizes its traditions of excellence and does not efface the institution's history. With these values in mind we took up the study of renaming issues at other universities and on our own campus.

III. Names and Renaming

A. Renaming around the country and around the world

The current round of controversies over university building names and symbols in the United States arguably began at the University of Texas in 2010. Research by a faculty member concluded that the Simkins Residence Hall had been named after an active Ku Klux Klan member. Moreover, it had been named in the weeks immediately following the U.S. Supreme Court's decision in *Brown v. Board of Education* in 1954. The Texas Board of Regents changed

the building's name. Since then, buildings associated with white supremacists and Klan members have been renamed at institutions such as Duke University (2014), the University of North Carolina at Chapel Hill (2015), and the University of Oregon (2016).

In late 2015, Georgetown University changed the names of two buildings that had been named for university leaders who sold 272 slaves in 1838 and used the proceeds to finance the modern Georgetown University. Around the same time, Princeton students challenged the name of the university's Woodrow Wilson School on the basis of Wilson's views on race and his support for racial segregation in his roles as president of Princeton and president of the United States. In the spring of 2016, after several months of study, a committee of Princeton trustees decided to retain the name, but also made commitments to tell the unvarnished story of Wilson's history and to diversify the names of campus buildings. Shortly thereafter, Stanford University initiated a study of its own relating to its campus's use of the name Junipero Serra. Serra, a Catholic missionary, was canonized by the Catholic Church in September 2015. But his history among Native Americans of the Pacific coast is complex and controversial.

Symbols and monuments on campuses have also come under challenge. This past spring, the fellows of the Harvard Corporation adopted the recommendation of a Law School committee that the Harvard Law School's shield be dropped because its image of three sheaves of wheat was designed after the crest of Isaac Royall, Jr., a slaveholder in Antigua and Massachusetts. A vigorous dissent advocated seizing the open-ended meaning of the shield's wheat sheaves and imbuing them with a different significance; the shield, urged the dissent, might recognize the slaves who worked on the Royall plantations, as well as the many civil rights lawyers from Harvard Law School who in more recent years have worked to eradicate the legacy of slavery. The University of Texas at Austin relocated, but did not remove, a statue of Jefferson Davis, the president of the Confederacy. Amherst College kept its college name, but dropped its "Lord Jeff" mascot, named after Lord Jeffrey Amherst, whose association with smallpox-infected blankets in warfare against Native Americans made the mascot a divisive symbol.

In recent years, similar controversies have developed on campuses around the world. In early 2015, students at the University of Cape Town protested a statue of Cecil Rhodes, the British imperialist at the turn of the twentieth century. The university removed the statue, and later renamed a hall named for a second British colonial figure. Under the name "Rhodes Must Fall," the protests moved to Oxford University, where they challenged a statue of Rhodes on the façade of Oriel College. After inviting views from the College community and wider public on the topic of the statue, Oriel College ultimately decided to retain it and is now looking to provide a clear historical context to explain why it is there.

These campus controversies have features in common. Yet each episode has had its own distinctive dimensions. At Texas, Simkins Hall was named just as the university launched a massive effort to evade the legal mandate of desegregation. Duke's hall played little role on campus and was scheduled for demolition soon anyway. At UNC, a committee of trustees discovered that their early twentieth-century predecessors had named the hall specifically to honor its namesake's participation in the Klan. Princeton's Woodrow Wilson controversy featured the name of the man who had built the modern Princeton. In some cases, statues or

commemorations may be protected by historical preservation laws. Oriel College's statue of Rhodes, for example, is listed under such laws (as is the building on which it stands).

B. A renaming question at Yale

Yale's ongoing naming question offers its own distinctive pattern. We learned a great deal from our study of the recent (and not so recent) case of John C. Calhoun at Yale. This recent and prominent case on our own campus, together with renaming questions elsewhere, informed our thinking about the principles that should apply to renaming decisions. We therefore devote some space to describing what we learned.

1. Calhoun at Yale and beyond

At Yale, renaming debates have focused on Calhoun College. John C. Calhoun (1782-1850) came to Yale from his home in South Carolina in 1802 as a twenty-year-old student. He finished his course of studies in a short two years. He was elected to Phi Beta Kappa. In 1804, he was chosen as a commencement speaker, but sickness prevented him from delivering his speech. In 1822, Yale awarded him an honorary degree.

After graduating, Calhoun trained as a lawyer. He practiced law and ran his family plantation before going into public service in the South Carolina state legislature. A year later he was elected to the U.S. House of Representatives. In 1817 President James Monroe appointed him secretary of war. Thereafter, he served as vice president under John Quincy Adams and Andrew Jackson, as a U.S. senator, and as secretary of state.

Calhoun served in these positions with skill. His contemporary Daniel Webster, a U.S. Senator from Massachusetts, described him as "the ablest man I ever knew." A century later, a Senate committee chaired by then-Senator John F. Kennedy selected him as one of five outstanding members of the Senate in American history. ("Calhoun's name led all the rest," Kennedy later reported.)

The South Carolinian was a political theorist as well as politician. In particular, Calhoun became one of the leading architects of a theory of the United States Constitution that attributed extraordinary powers to the states. When Congress enacted a new tariff on imported manufacturing goods in 1828, Calhoun drafted protests against the legislation, arguing that it promoted Northern industrial interests at the expense of the agricultural South. Calhoun contended that, properly understood, the U.S. Constitution afforded states the authority to deem federal legislation "unconstitutional, and therefore null and void." In 1830 Calhoun drafted an address to the people of the United States on the occasion of South Carolina's "Nullification Convention," in which the state purported to nullify Congress's latest tariff law.

Over the next two decades, Calhoun developed his thinking into a carefully articulated theory of constitutional design. Rooting his thinking in first principles about mankind's essential characteristics, Calhoun's approach aimed to accommodate contending economic and sectional interests through a system of "concurrent voice" that would "give each interest or portion of the

community a negative on the others.” Calhoun’s theories were hotly controversial in their time. But they attracted widespread attention and respect as the work of a man with unusual analytic talents and singular gifts as a writer and speaker. In 1861, eleven years after Calhoun’s death, the prominent English philosopher John Stuart Mill described Calhoun as the best “speculative thinker” in American politics since the Founding era.

In recent years, Calhoun’s ideas about constitutional design have become more prominent. A school of thought known as “consociationalism” in political science takes up ideas such as mutual veto authority, executive power sharing, and decentralized autonomy. Each serves as a mechanism for managing constitutionalism in deeply divided societies. In particular, and ironically, devices designed by Calhoun to protect the interests of white slaveholders are now deployed as institutional defenses of minority interests against majoritarian tyranny.

2. Calhoun on race and slavery

John Calhoun was also a leading constitutional theorist in the defense of slavery. Many scholars contend that Calhoun’s constitutional ideas emerged because of, not merely in spite of, his views on slavery. In 1830, Calhoun suggested as much. He identified the tariff as “the occasion, rather than the real cause” of the controversy over state authority. The “real cause,” he wrote, was the danger that an active federal government’s support for Northern interests posed to the South’s “peculiar domestic institution.” Unsurprisingly, in his posthumously published *Disquisition on Government*, Calhoun used the constitutional controversy over slavery as a central example of his general theory of contending sectional and economic interests.

Calhoun led his generation in developing a new and more extreme justification of slavery, too. Going back to the Founding, many American statesmen had seen slavery as a necessary evil. Calhoun pioneered a different argument. Defending slavery on the floor of the Congress in 1837, Calhoun famously announced that

where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slave-holding States between the two, is, instead of an evil, a good – a positive good.

Slavery, Calhoun continued, “forms the most solid and durable foundation on which to rear free and stable political institutions.”

In his later years, Calhoun openly rejected the basic principles of the Declaration of Independence; it was “a great and dangerous error,” he said, “to suppose that all people are equally entitled to liberty.” While serving as secretary of state he wrote to Sir Richard Pakenham, British minister to the United States, that the character of Africans was well suited to slavery. Nowhere outside the American South, he asserted, “has the negro race ever attained so high an elevation in morals, intelligence, or civilization.” Freedom, by contrast, reduced people of African descent to “extremes of vice and wretchedness.”

For abolitionists, such views made Calhoun the embodiment of proslavery ideas. Frederick Douglass said that Calhoun saw slavery as “the veritable New Jerusalem that was to come down out of Heaven.” It was Calhoun, Douglass charged, “who first boldly declared the self-evident truths of the Declaration of Independence” to be “self-evident falsehoods.”

Calhoun also played a key role in establishing policy toward Native peoples in the early nineteenth century. In 1818, as secretary of war, Calhoun helped redesign the system of trading with Indians to suit the interaction between a “civilized” people, on the one hand, and a “savage people,” on the other. Early in his term as secretary, Calhoun was drawn into efforts to remove the Cherokee and the Creek from Georgia. In 1824, he established the Bureau of Indian Affairs. And in 1825, he drafted a blueprint for removing virtually all tribes remaining in the East to lands across the Mississippi River.

Calhoun warned against the “incessant pressure” of U.S. population on Native tribes and opposed the most aggressive conduct of Anglo-Americans toward those he called “the wretched aborigines of our country.” Nonetheless, Calhoun was intractably committed to moving Native peoples westward. He insisted on the view that the “Indians themselves are not the proper judges of their own interests.” He believed that until the “savage customs and character” of the Indian were extinguished and brought “within the pales of law and civilization,” the U.S. would have to rely on what he called “a proper combination of force and persuasion, of punishments and rewards” in its treatment of Native tribes.

3. Naming Calhoun College

In 1850, when Calhoun died, leaders at Yale, including his former teachers, deliberately separated themselves from the controversial South Carolinian’s views, and especially from his views on slavery, even as they marked his passing. The University’s president, Theodore Dwight Woolsey noted warily that the South Carolinian had possessed “unlimited sway over the minds of such as embraced his views of the Constitution.” Calhoun’s old mentor, Professor Benjamin Silliman, lamented that his student had been “in a great measure” responsible for bolstering support for slavery in the South. Thanks to Calhoun’s efforts, Silliman wrote with regret, the United States had “come to present to the world the mortifying and disgraceful spectacle of a great republic – and the only real republic in the world – standing forth in vindication of slavery.”

Yale named no building after Calhoun when he died. The University did little to imprint the record of his legacy on the campus for seventy years. It seems likely that his pro-slavery views were too controversial and too badly out of step with the views of Americans in the North.

By the early twentieth century, however, the sensibilities of Yale’s leaders had changed. Few of Woolsey’s and Silliman’s successors at Yale shared the earlier generation’s critical assessment of Calhoun’s vigorous defense of slavery. Accordingly, the University took part in the process by which many early-twentieth-century American institutions set aside the struggles of the Civil War generation for freedom and equality. The University remembered the Confederate States of America by inscribing Confederate soldiers’ names alongside those of Union soldiers on the marble tablets lining the corridor between Beinecke Plaza and Memorial Hall. Soon thereafter,

the construction of Memorial Quadrangle on the site of present-day Saybrook and Branford Colleges featured John Calhoun not once but twice, in a statue on the Harkness Tower and again as the name over an entryway in the Quadrangle.

In 1930, as the University began thinking about the names for the new residential colleges it was about to build, Calhoun's name rose to the top of the list. By the early 1930s Calhoun seemed to many in Yale's leadership to be an ideal choice. His statesmanship among Yale graduates seemed unrivaled.

Ironically, the Calhoun name was attractive for some precisely because in the 1930s he seemed unlikely to engender controversy among the University's students, faculty, and alumni. To the extent the name would be able to help draw students from the South, it seemed to hold out the prospect of a certain kind of diversification of the student body. Moreover, the committee charged with developing nomenclature for the new colleges aimed for names that would serve as unifying symbols for the student communities. Speaking to the alumni in 1931, University president James Angell said that contemporary names would "inevitably" produce an "acute controversial atmosphere." President Angell therefore decided to "avoid all personal names belonging to the last century." Angell seems to have meant that he would not consider names whose association with Yale fell within the previous 100 years. The decision excluded men such as president and chief justice William Howard Taft (B.A. 1878), who had died the year before.

Calhoun also seemed a useful symbol to Yale's leaders because he embodied their ambitions to produce statesmen of national stature. In the era of Jim Crow, when African Americans had been excluded from national politics, Calhoun came to figure in American political life first and foremost as a statesman of distinction. And so, in May 1931, the University committee charged with naming decisions approved the selection of Calhoun as "Yale's most eminent graduate in the field of Civil State."⁴ A day later, the Yale Corporation voted that the quadrangle at the corner of Elm and College streets would be named "Calhoun College" in order "to honor John C. Calhoun, B.A. 1804, LL.D. 1822, statesman."

4. The Calhoun name and its discontents

A handful of critics registered quiet objections to the Calhoun name at the time of its selection. Anson Phelps Stokes, former secretary of the University, was a philanthropist who sponsored efforts to improve the education of African Americans and Native Americans. In 1914, Stokes had listed Calhoun as the most significant Yale man in the history of American politics, though he noted that Calhoun had "unfortunately" been "on the side of the past rather than of the future." Fifteen years later, Stokes issued a private objection to the Calhoun name. The lot on which the college was to be built, Stokes observed, was the site of the old Divinity School. And so Stokes recommended that a college on that site be named after a theologian. Choosing his words carefully, Stokes acknowledged the propriety of "some adequate memorial to Calhoun at Yale." But he urged "a more fitting name" for the old Divinity quadrangle.

⁴"Civil State" was a reference to the Yale's Charter, dating to 1701, which authorized the founding of a school "fitted for Publick employment both in Church and Civil State."

Another objection to the name Calhoun appears to have come from the trustees of the estate of John W. Sterling, class of 1864, whose gift financed the construction of the college to be built immediately to the south of the Sterling Library. In 1931, the University offered the Sterling trustees a short menu of names to choose from. The list included Calhoun. But the Sterling trustees apparently decided, as the *Yale Daily News* reported in 1941, that it would be “tactless to name his college in honor of a secessionist.” Sterling had been a loyal Connecticut Yankee, a man who attended a memorial service for Lincoln after his assassination. Accordingly, the Sterling trustees chose Jonathan Trumbull as the namesake of the college financed by the Sterling estate. The Calhoun name was attached (over Stokes’s objection) to the new college at Elm and College streets instead.

These two cautions about the Calhoun name did nothing to alter the University’s belief that the pro-slavery statesman would serve as a unifying namesake for the new college. Yale’s leadership proceeded to develop an interior design for the college with an array of stained glass windows that depicted an idyllic antebellum life of paternalistic slaveowners and submissive, happy slaves.

One last cautionary note emerged beneath those very windows when the college opened in the fall of 1933. At the college’s dedication banquet, the noted writer Leonard Bacon read a long poem to mark the occasion, with President Angell, the college’s new master, and all the students and fellows in attendance. Bacon’s great-grandfather of the same name (B.A. 1820) had been an antislavery preacher and later a Yale professor. The elder Bacon had written in 1846 that if the laws “by virtue of which slavery exists . . . are not wrong,” then “nothing is wrong.” Eighteen years later, Abraham Lincoln famously improved upon the formulation. (“If slavery is not wrong,” Lincoln said, “nothing is wrong.”) But the sentiment was the same. In 1933, the younger Bacon (who seven years later would win the Pulitzer Prize for poetry) led off his dedication with a reference to the peculiarity of Calhoun’s return to the North:

I suppose that I ought
To have bayed at the moon
Singing the praises
of *John C. Calhoun*.
But I cannot, although
He was virtuous and brave,
And besides my great-grandfather
Would turn in his grave,
If he dreamed of a monument
Raised to renown
Calhoun in this rank
Abolitionist town.

It was hardly Pulitzer-worthy stuff, to be sure. But its message was clear. Bacon refused to build a monument in words for the proslavery Calhoun.

After Bacon’s poem, there is little or no surviving evidence of early misgivings about the Calhoun name at Yale for several decades.

Outside Yale, however, the memory of Calhoun remained a vivid reminder of the history of slavery and racism in the United States. In his famous dissent in the *Slaughter-House Cases*, decided in 1873, Supreme Court Justice Stephen Field singled out Calhoun and cited his doctrines as the epitome of the proslavery view of the Constitution that the Civil War and the subsequent amendments to the Constitution had decisively rejected. The African-American editor T. Thomas Fortune spoke bitterly of the continuing and pernicious racial effects of “John C. Calhoun’s States’ Rights theories.”

Even as Yale was building Calhoun College, the country’s leading black newspaper, the *Chicago Defender*, excoriated Calhoun as the founder of the view that “slavery is a positive good.” Four years later, the editors of the *Pittsburgh Courier* cited Calhoun as “the Negro’s arch enemy and the premier defender of human slavery.” In the 1940s, the black writer and public intellectual W. E. B. DuBois listed Calhoun as one of those men “whose names must ever be besmirched by the fact that they fought against freedom and democracy in a land which was founded upon Democracy and Freedom.”

Such criticisms did not begin to gain traction at Yale until the 1960s, when the University’s racial demographics began to change. In 1931, when the first 10 residential college names were selected, there was only one self-identified African-American student enrolled in Yale College. Vanishingly few black students graduated from any of the residential colleges in the first decade of the colleges’ existence. The Class of 1960 had perhaps as many as five black members out of 901 graduates. Ten self-identified black students matriculated in the Class of 1964. For the next decade, the number of black students enrolled in Yale College doubled every two or three years. Nearly one hundred self-identified black students enrolled in the Class of 1973 (the first class to include women as freshmen). In 2016, black students make up about ten percent of the Yale College student body. Students of color now constitute approximately forty percent of the College.

As the demographics of the University changed, new conversations emerged about the legacy of Calhoun College’s namesake. At their 25th reunion, two African-American members of the class of 1968 recalled the “shock, anger, and then outrage” of encountering symbols of the Confederacy in Calhoun College. By the early 1970s, some black Calhoun students referred to the college as “Calhoun Plantation.” In 1973, the first African-American master of a Yale residential college accepted President Kingman Brewster’s appointment to the post in Calhoun College as a rebuke to Calhoun’s ideas about race and slavery. Professor Charles Davis, one of the intellectual founders of African-American Studies as a scholarly field, turned down the master position at Trumbull College and insisted that he would only serve as master of Calhoun. Davis served in that position for nearly a decade. From 2005 to 2014, Dean Jonathan Holloway, who sits on this Committee, served as the second African-American master of the college, holding the post in much the same spirit as Master Davis before him.

For the past quarter century, conversation has returned to the Calhoun name on an increasingly regular basis. In the late 1980s, pressure led the college to remove the image of a kneeling slave from a stained glass window depicting John Calhoun in the college common room. A campaign of leaflets in the residential college dining halls in 1991 culminated in an unscheduled 1992

commencement speech about Calhoun's racial legacy in the Calhoun courtyard by Chris Rabb, an African-American member of the graduating class descended from enslaved people and from slaveholders. Some critics of Calhoun, like Rabb, supported keeping the name to educate the University community on the ways in which Yale had benefited from slavery; changing the name, he asserted, would be like "book-burning." Others suggested that the college name should be altered to remove the honor that a Yale college name confers.

Concerns about the legacy of Calhoun became more widespread beginning in 2001, when a report produced by three Yale graduate students drew attention to the fact that eight of the residential college namesakes owned slaves. Some readers of the report called on the University to change the names of all eight colleges. (The number is now nine with the addition of Benjamin Franklin College, which opens next fall. Franklin owned slaves, but became an opponent of slavery later in his life.) The next year, a conference sponsored by the University took up questions of slavery and reparations and focused at least in part on Calhoun's legacy. And in 2006, a report by Brown University on its ties to the slave trade helped produce another round of discussions at Yale, including publication of a study by another graduate student on the history of Calhoun College's naming and a renewed discussion of the Calhoun College stained glass dining hall windows.

When news broke in 2007 of the possibility of two new residential colleges, questions about the Calhoun name gained additional momentum. Two years later, a group called the Undergraduate Organizing Committee used a campaign of chalk on walkways to challenge the eight college names then associated with slaveowners. Conversations continued as the naming of the two new colleges became an increasingly salient topic of discussion on campus. In the fall of 2014, a *Yale Daily News* story reflected the widespread expectation that the new colleges would give the University an opportunity to diversify the names of its residential colleges. The story called for the renaming of one or more of the existing colleges to ensure that the only college or colleges named for women or people of color were not "ghettoized" up Prospect Street.

In the summer of 2015, soon after the Charleston shooting, a student petition drive calling for the renaming of Calhoun garnered more than 1400 signatures, mostly from students and recent alumni. "Like the official display of the Confederate flag in South Carolina," the petition stated, "Calhoun College represents an indifference to centuries of pain and suffering," "conveys disrespect toward black perspectives," and represents "a barrier toward racial inclusiveness."

IV. History and Mission

The debates of the past half-century over the Calhoun name have been a part of a broader process of change. The University campus has long evolved to advance its mission in new conditions.

A. Change in buildings and names on the University campus is not new

Over the years, the campus has witnessed many changes in nomenclature and symbolism. As president in the 1960s, Kingman Brewster removed a series of racist caricatures of African Americans from the walls of Payne Whitney Gymnasium. A part of Pierson College was known as “The Slave Quarters” until 1980, when it was renamed the Lower Court. In 2004 it was renamed again and it is now Rosenkranz Court.

Other historical structures and building names at Yale have undergone processes of change over time as well. The old University Quadrangle at the center of the campus, for example, became the Hewitt Quadrangle in 1927 after a bequest from Frederick Hewitt. Since 1963, the space is more commonly known as Beinecke Plaza.

The building of the residential colleges themselves entailed substantial renaming. Memorial Quadrangle, named in memory of Charles Harkness (B.A. 1883), was completed in 1921. A decade later it was converted into Branford College and Saybrook College. The old Kent Hall was absorbed by Jonathan Edwards College, as was the Sloane Physical Laboratory. Berkeley College was built over Gibbs Hall, the former residence of one of Yale’s greatest scientific figures, Josiah Willard Gibbs (B.A. 1858, Ph.D. 1863). The old Vanderbilt Square, which was the residential campus for the Sheffield Scientific School, was renamed Silliman College when the Sheffield School was formally merged into the University. The same site had once boasted the home of Noah Webster, whose history there is recalled by a marker along Temple Street.

The creative destruction of buildings and names did not stop with the construction of the colleges in the 1930s. A listing of campus name changes appears in the Appendix on the Committee’s webpage. They suggest that for three hundred years, when the occasion has warranted, and when good enough reasons have appeared, the campus has moved forward to advance its mission, even at the cost of altering existing names.

B. The mission of the University

Ultimately, the answer to a question about renaming must arise out of the mission of the University. There was no formal statement until 1992. Since then, the mission statement of the University has shifted slightly. But statements of the University’s purpose stretching back at least a century, formal and informal alike, share a central connecting thread with the formal mission statements that have been articulated in recent years.

In the current formulation, adopted in the spring of 2016, the mission is set forth as follows:

Yale is committed to improving the world today and for future generations through outstanding research and scholarship, education, preservation, and practice. Yale educates aspiring leaders worldwide who serve all sectors of society. We carry out this mission through the free exchange of ideas in an ethical, interdependent, and diverse community of faculty, staff, students, and alumni.

This mission statement elaborates on and implements the values of discovering and disseminating knowledge that are at the center of the University.

V. Principles

The University aims to create an ethical, interdependent, and diverse community of excellence in research, teaching, and learning for today and for tomorrow. Such a community, organized around academic freedom, supports the discovery and dissemination of knowledge. A community that genuinely includes people of excellence from a wide array of backgrounds thus represents the promise of the University's future. The principles for deciding a renaming question are rooted in the values reflected in the mission.

Our inquiry has led us to conclude that in considering a name change for a building, structure, or significant space, the factors listed below ought to guide the University's decision-making.

A. *Presumptions: Renaming on account of values should be an exceptional event*

There is a strong presumption against renaming a building on the basis of the values associated with its namesake. Such a renaming should be considered only in exceptional circumstances.

There are many reasons to honor tradition at a university. Historical names are a source of knowledge. Tradition often carries wisdom that is not immediately apparent to the current generation; no generation stands alone at the end of history with perfect moral hindsight. Moreover, names produce continuity in the symbols around which students and alumni develop bonds with the university and bonds with one another. Those bonds often help to establish lifelong connections of great value to members of the University community and to the University.

A presumption of continuity in campus names helps ensure that the University does not elide the moral complexity often associated with the lives of those who make outsized impressions on the world. Controversy has attached to countless numbers of the most important figures in modern history. For example, Mahatma Gandhi, the Indian independence leader who inspired a worldwide movement of nonviolent protest, held starkly racist views about black Africans.

The presumption against renaming would not in itself decide any such case. But it embodies the good reasons for giving continuity substantial weight. Holding all else equal, it is a virtue to appreciate the complexity of those lives that have given shape to the world in which we live. A presumption also helps to avoid the risk of undue debate over names, when time and energy may be better directed elsewhere.

The presumption against renaming is at its strongest when a building has been named for someone who made major contributions to the University.

When buildings are named for people who have made major contributions to the life and mission of the University, either through their work or by contributing resources that help the University pursue its mission, renaming will be appropriate only in the most exceptional circumstances. Altering a name in such instances is distinctively problematic because it threatens to efface an important contributing factor in the making of the University.

This consideration means that to change a name in one institution or place, where the namesake played a relatively modest role, is not necessarily to say that the name ought to change in another, where the namesake played a larger role.

B. Principles to be considered: Sometimes renaming on the basis of values is warranted

Tradition and history are not the only factors when considering renaming a building because of the values associated with the name. There is wide agreement, for example, that certain kinds of hypothetical names would be unacceptable. The problem is to determine when a clash between a name and the University's mission makes renaming appropriate. This is a hard question. But its difficulty does not imply that there are no stopping points or no principles to distinguish a name that ought to be altered from one that ought to remain.

We begin by distinguishing three distinct time frames to which our study repeatedly led us: the present; the era of a namesake's life and work; and the time of a naming decision. Each of these offers a relevant principle for consideration. We then turn to a factor relating to the nature of the building, structure, or space at issue.

No single factor is sufficient, and no single factor is determinative. We expect that renaming will typically prove warranted only when more than one principle listed here points toward renaming; even when more than one principle supports renaming, renaming may not be required if other principles weigh heavily in the balance. We do not list the principles in order of significance because their importance may vary depending on the circumstances of the relevant name.

Is a principal legacy of the namesake fundamentally at odds with the mission of the University?

We ask about a namesake's *principal legacies* because human lives, as Walt Whitman wrote, are large; they contain multitudes. Whitman, as it happens, contained virtues and vices himself. He excoriated the Lincoln administration for insisting on equal treatment for black soldiers held as prisoners of war in the South. But his principal legacies are as a path-breaking poet and writer. Frederick Douglass contrasted African Americans with Indians, who he said were easily

“contented” with small things such as blankets, and who would “die out” in any event. But his principal legacies are as an abolitionist and an advocate for civil rights.

Of course, interpretations of a namesake’s principal legacies are subject to change over time. They may vary in the eye of the beholder as well.

Three factors constrain such changes or limit their significance in the analysis. First, asking about principal legacies directs us to consider not only the memory of a namesake, but also the enduring consequences of the namesake in the world. As the *Oxford English Dictionary* defines it, a legacy is “a long-lasting effect.” Principal legacies, as we understand them, are typically the lasting effects that cause a namesake to be remembered. Even significant parts of a namesake’s life or career may not constitute a principal legacy. Scholarly consensus about principal legacies is a powerful measure.

Second, even if interpretations of legacies change, they do not change on any single person’s or group’s whim; altering the interpretation of a historical figure is not something that can be done easily. Third, the principal legacies of a namesake are not the only consideration. They should be considered in combination with the other principles set forth above and below in this report.

Determining the principal legacies of a namesake obliges the University to study and make a scholarly judgment on how the namesake’s legacies should be understood. Prevailing historical memories may be misleading or incorrect, and prevailing scholarly views may be incomplete.

A principal legacy would be fundamentally at odds with the mission of the University if, for example, it contradicted the University’s avowed goal of making the world a better place through, among other things, the education of future leaders in an “ethical, interdependent, and diverse community.” A principal legacy of racism and bigotry would contradict this goal.

Was the relevant principal legacy significantly contested in the time and place in which the namesake lived?

Evaluating a namesake by the standards of the namesake’s time and place offers a powerful measure of the legacy today. Such an evaluation does not commit the University to a relativist view of history and ethics. An important reason to attend to the standards of a namesake’s time and place is that doing so recognizes the moral fallibility of those who aim to evaluate the past. Paying attention to the standards of the time also usefully distinguishes those who actively promoted some morally odious practice, or dedicated much of their lives to upholding that practice, on the one hand, from those whose relationship to such a practice was unexceptional, on the other.

The idea that people can have unexceptional relationships to moral horrors is one of the most disturbing features in human history. Examining the standards of a namesake’s time and place therefore does more than confront us with the limits of our own capacities. It helps us see people as embedded in particular times and particular places – and it helps us identify those whose legacies are properly thought of as singularly and distinctively unworthy of honor.

Renaming is more likely to be warranted (a) when insistent and searching critiques of the relevant legacy were available at the time and place in which the namesake lived, than (b) when the conduct of the namesake was unexceptional and therefore not subject to such insistent and searching critique.

Did the University, at the time of a naming, honor a namesake for reasons that are fundamentally at odds with the mission of the University?

Renaming is more likely to be appropriate when an institution, at the time of a naming, honored a namesake for reasons that conflict with the University's mission.

This principle inquires into a naming decision by asking about the reasons for the decision. It does not ask about the legacy of the namesake today. Nor does it look into the namesake's life itself. Instead, it asserts that where the University honored a person for reasons that were then, or are now, at odds with the mission of the University, the University has added reason to reconsider its naming decision. This principle may be most weighty when the University honored a person for reasons that contradicted the mission it professed at the time of the naming itself. The principle also points in favor of renaming when the naming decision rested on reasons that contradict the mission the University professes today.

An illustrative example of this principle is the change in the name of Saunders Hall at the University of North Carolina at Chapel Hill. Historians at UNC were unsure whether or not the namesake William Saunders had been a leader of the Ku Klux Klan. The university trustees nonetheless changed the name of the building when they discovered that university leaders had believed Saunders was a Klan leader and viewed this belief as reason to name the building in his honor. Another useful illustration arises out of the residential college here at Yale named for Samuel Morse. If University leaders had named the college after Morse not in honor of his invention of the telegraph, but to honor his nativist and anti-Catholic views and his support for slavery, that would be a consideration pointing in favor of renaming the college.

Sometimes a naming decision will have been made when key facts about the namesake were concealed or otherwise unavailable. This, too, may be a factor weighing in favor of renaming if those facts subsequently disclose a legacy fundamentally at odds with the mission of the University.

Does a building whose namesake has a principal legacy fundamentally at odds with the University's mission, or which was named for reasons fundamentally at odds with the University's mission, play a substantial role in forming community at the University?

The physical environment of a university is made up of many different kinds of spaces. Some are strictly utilitarian. Others house classrooms, laboratories, lecture halls, and museums. At Yale, a subset of the University's buildings is designed to shape the campus community of the students and to connect them to the University and to one another. The residential colleges for the undergraduate students are the paradigm example.

In at least one respect, the community-forming character of certain building names militates against renaming. When a building with a long-standing name has helped form bonds and connections among generations of community members, the fact of those bonds and connections offers a reason to keep the name.

In two important ways, however, the community-forming character of a building name points in favor of renaming. It is difficult to encourage the formation of community around a namesake with a principal legacy fundamentally at odds with the mission of the University. Such names may fail to do the work of fostering community. Moreover, assigning students without their choice to a particular building or residential college whose namesake has a principal legacy fundamentally at odds with the mission of the University essentially requires students to form their University communities around such a name. These considerations offer strong reasons to alter a name.

C. Decisions to retain a name or to rename come with obligations of nonerasure, contextualization, and process

When a name is altered, there are obligations on the University to ensure that the removal does not have the effect of erasing history.

Names communicate historical information, but they often confer honor as well. These two features of a name can be disentangled if renaming is accompanied by creative and substantial efforts to mitigate the possible erasure of history. Changing a name is thus not synonymous with erasing history.

When removing a name leaves other existing markers of the namesake on the campus, a name's removal from any one building, structure, or significant space poses a smaller risk of erasing history because the namesake has not been removed from the campus. Such markers may themselves require contextualization. But renaming one site does not require removal of a namesake from elsewhere on the campus. To the contrary, changing a name in one place may impose obligations of preservation in others.

In many instances, renaming a building will make it incumbent on a university to take affirmative steps to avoid the problem of erasure. Such steps may include conspicuous museum-like exhibits; architecturally thoughtful installations, plaques, and signs; public art; or other such steps. Selecting a new name that is thematically connected to the old one may be one further way to prevent renaming from becoming tantamount to erasing.

The decision to change the stained glass window in Calhoun College in the late 1980s probably ran afoul of this principle of nonerasure. The University altered the window depicting John Calhoun and a kneeling slave by removing the image of the slave but leaving Calhoun intact. The result was a regrettable erasure of the history and meaning of the window. It might have been wise to remove the window from its position of honor and place it in a museum-like exhibit. Under some circumstances, it might have been an option to add contextualizing information explaining the window's origins and its significance, but to leave the window otherwise in place. The University did neither of these things, and instead sanitized it for viewing, leaving Calhoun in a position of honor and removing the slave whose indispensable presence complicated that honor and indeed cast it into doubt. The student who pressed hardest for a change in the stained glass says that he soon came to regret the removal of the enslaved person. As he sees it, editing out the ugly history of the stained glass did not adhere to the educational mission of the University. We agree.

When a name is retained, there may be obligations on the University to ensure that preservation does not have the effect of distorting history.

When the University determines that a contested name should remain rather than change, it may have obligations of contextualization similar to those that accompany a name change. Examples already appear on the campus. A plaque recently installed in Ezra Stiles College memorializes the lives of Stiles's slave and two indentured servants.

The University ought to adopt a formal process for considering whether to alter a building name on account of the values associated with its namesake; such a process should incorporate community input and scholarly expertise.

A decision about whether to change a building's name is one that ought to be guided by a formal process that incorporates wide input and draws on scholarly expertise to ensure that the relevant history has been explored and that the relevant principles have been considered and applied. This is especially true for building names because they are meant to be enduring and to offer continuity to the intergenerational life of the University. In our study of other universities' naming controversies, we found that well-considered processes for evaluating the relevant considerations often produced constructive dialogue and debate, regardless of the particular outcome.

In our judgment, it is not within the authority of this committee to set out specific procedures to be followed. But a process would serve the University well. It has been our aim to gather information and conduct a scholarly inquiry in a way that models what such a process might look like.

* * *

It bears observing that none of the principles we articulate here can override legal obligations arising out of any naming agreement into which the University may have entered. It is beyond the power of the University to undo such obligations unilaterally; it is perforce beyond the authority of this Committee to do so.

We close with a final observation. In our many conversations this fall, members of the Yale community on all sides of the issue warned us against symbolic politics. Move on, some urged, to the traditional work of the University. Move on, others said, to more tangible questions of justice and injustice. Despite such injunctions, we persisted. Symbols matter. The persistent history of controversy over the Calhoun name is evidence of that. Indeed, many of the most important markers of civil rights in recent decades have been heavily symbolic. The flaw in separate but equal was not exclusively that separate was so often unequal. Segregation alone sent a powerful symbolic message of racial hierarchy. Similarly, civil unions for same-sex couples may have had all the legal incidents of marriage. But without the name, they sent a powerful symbolic message of exclusion. Symbols matter.

Yet if Yale, as its mission urges, is to take up the work of “improving the world today and for future generations” by helping to educate the leaders of tomorrow, it will need to do more than reconsider symbols. It will need to continually dedicate and rededicate itself to carrying out its mission of excellence in teaching, research, and learning. Therein lies the vital task of the University.

Porter Freeman Butts - Research Notes

General Information

- Porter "Port" Freeman Butts was born on February 23, 1903 in Pana, Illinois.
 - Father: R.F. Butts
 - Siblings: R. Freeman Butts and Robert Paddock Butts
- Attended high school in Springfield, Illinois.
- Married Mary-Louise Campbell on May 31, 1932.
 - Children: Sherrill (Randall) and Priscilla
- Died in 1991 at the age of 88.
- Described himself in an excerpt from oral history interview as being "socially motivated and active" and eventually part of "the mainstream of student life."¹

Education at UW-Madison

Undergraduate Years (1920-1924)

- Enrolled in the fall of 1920; graduated with a B.A. in English in the spring of 1924.
- Freshman (academic year 1920/1921)
 - Address (as listed in the *Directory of Officers and Students*): 711 W Dayton
 - Alpha Tau Omega.
 - *Daily Cardinal*: editorial staff
 - Haresfoot Dramatic Club: member
 - Inner Gate, sophomore men's interfraternity social society: pledge
 - *Octopus*, humor magazine: editorial staff
 - Skull and Crescent, sophomore men's interfraternity--social society: pledge
- Sophomore (1921/1922)
 - Address: 225 Lake Long Place (Alpha Tau Omega house)
 - Alpha Tau Omega
 - *Daily Cardinal*: editorial staff
 - Haresfoot Dramatic Club: member
 - Homecoming Committee: foreign publicity chairman
 - Inner Gate, sophomore men's interfraternity social society: representative of Alpha Tau Omega
 - *Octopus*, humor magazine: publicity director
 - Skull and Crescent, sophomore men's interfraternity--social society: member
- Junior (1923/1924):
 - Address: 225 Lake Lawn Pl (Alpha Tau Omega house)
 - Alpha Tau Omega
 - *Daily Cardinal*: night editor
 - *Badger* yearbook 38: "Editorial by Porter F. Butts I was walking down the street today and heard some noise which reminded me that Howard Lyman is running for something, and that these impossible persons of mediocre intellect, who play jazz music all of the time, could be voting for him instead of playing jazz music all of the time and could be thus doing a service (sic) to humanity instead of trying to torture the high tension souls of us of the intellectuality, by playing jazz all of the time. Mr. Brunswick

¹ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 583.

should never have built this music box of his with which the people of mediocre intellects play jazz music all of the time because it grates on the nerves of us of the intellectuality and makes us more appreciate the fact that about 99 and 44\$190 (sic) per cent of our so-called fellow creatures are far inferior to us morally, mentally, and should be physically if it were not for the fact that we have so much mental gymnastics to do, that we haven't got time to do any physical gymnastics. Which reminds me that these persons who have been besessed (sic) by an unthinking God with a strong back and weak mind are not so many, --pardon me; I mean they are not doing any good to humanity and are therefore a detriment, and should therefore be chloroformed. . . ."² (see Appendix 1)

- o Haresfoot Dramatic Club: secretary
- o Haresfoot Follies: chairman
- o Homecoming Committee: program editor
- o Ku Klux Klan: junior representative of Alpha Tau Omega
- o White Spades, junior men's honorary society: member
- Senior (1924/1925)
 - o Address: 417 Sterling Pl
 - o Alpha Tau Omega
 - o *Daily Cardinal*: managing editor
 - o Haresfoot Dramatic Club: president
 - o Homecoming Committee: assistant general chairman
 - o Iron Cross, senior men's honorary society: member
 - o National Collegiate Players, honorary dramatic fraternity: member
 - o Phi Kappa Phi: member
 - o Sigma Delta Chi: member
 - o Tumas, formerly Ku Klux Klan: senior representative of Alpha Tau Omega
 - o Union Vodvil
 - o White Spades, junior men's honorary society: member

Graduate School (1924–1936)

- Earned an M.A. in art history in 1936.

Career at UW

Memorial Union

- Alumni Recorder (1924–1926)
 - o “A list of alumni was laboriously assembled from the registrar's records by Porter Butts and his assistants to raise pledges for the union.”³
- Executive Secretary and Campaign Director of the Memorial Union Building Committee, (1926–1928)
 - o Along with fellow recent graduate John Dollard, “Butts worked full-time to coordinate fund-raising for the [Union] project.”⁴

² *Badger* yearbook volume 38, <http://digioll.library.wisc.edu/cgi-bin/UW/UW-idx?type=tum&entity=UW.UWYearBk1924,p0587&id=UW.UWYearBk1924&isize=M>.

³ Jim Feldman, *The Buildings of the University of Wisconsin* (Madison: University Archives, 1997), 371.

⁴ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925–1945* (Madison: University of Wisconsin Press, 1994), 121.

- Solicited heavily from the student body to financially support the building of the Memorial Union and in the end students contributed more money than alumni. “It was a remarkable demonstration of the students’ commitment to their community.”⁵
- Advocated for the Union to include two theaters for lectures, movies, and dramatic and musical productions.⁶
- Worked with architects and theater design experts to push through approval from the Board of Regents (within a 3 month period) to construct theater spaces.⁷
- First Director of the Wisconsin Union (1928–1968)
 - Memorial Union opened in the fall of 1928. The facility “promised to enhance student self-determination while at the same time providing a ‘living room’ for the campus community.”⁸
- Miscellaneous
 - Organized and ran the Memorial Union Art Gallery
 - Jacob Stockinger of the *Capital Times* characterized the collection as “populist.”⁹
 - Helped establish the Hoofers Outdoor Recreation Club in 1931.
 - Memorial Union Building Association, officer and trustee (1926–1990)
 - Union-South Preliminary Building Committee, chair (early 1960s)
- Butts on the Union:
 - Reported recollection of “race riot”: “The very first thing that Porter Butts remembers is a race riot. As a small boy he stood in his Pana, Ill. home and watched crowds storm up and down the streets looking for Negroes. They found them. Men were wounded; some were killed. A stray bullet struck the back door of his home. ‘I still remember how I wondered why these people wanted to go out shooting and lynching,’ he recalls today. ‘It made a very deep impression on me, but, of course, I was too young to understand. Later I came to know that people must learn to live together on a more decent basis. I don’t know whether it has anything to do with it or not, but my career has turned out to be managing a community center designed to draw people of all races and classes and creeds together more harmoniously.”¹⁰
 - “The family, following the American culture pattern, wants the child to be educated, self-reliant, and successful. So it releases him from family guidance at about age 18 and sends him to college. But the young student is still rigidly

⁵ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 592.

⁶ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 603.

⁷ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 603.

⁸ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 120–121.

⁹ Jacob Stockinger, “Union art with noticing,” *Capital Times*, February 5, 2004, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁰ “The Profile: Porter Butts, ‘World’s Most Patient Man,’ Pioneers, Proves Worth of Community Center,” *Wisconsin State Journal*, December 16, 1945, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

oriented to the pattern of family life and to a solid, secure, and familiar status for himself. Sent to college, he finds himself pushed from a relatively secure existence into a new position in life, full of insecurities. He is on his own now, to be sure, but seldom does he have preparation from the family for being on his own. Uncertainties and anxieties present themselves. They are intensified by sexual strains. He engages in random activity, not finding any familiar field in which to express himself. It may be helpful activity, but as often it may not be. Homesickness, or more precisely, a yearning for the protecting family group and familiar things, shows up, and just as frequently is there but not apparent on the surface. Lots of students just plain want to go home. With a wealth of experience that has dictated a recognition of the problem, the University of Wisconsin seeks to ease the transition from family and neighborhood by means of advisory systems, counseling officers, orientation periods, dormitories, fraternities, social centers, and an extra-curricular program. Of all the Madison campus agencies, none is so near the exact counterpart of the home and family in its setup and influence as the student's place of residence and the people with whom he lives; none so realistically matches the neighborhood as the social center--the Wisconsin Union . . . At a place like the Union . . . the student a new set of friends, finds a channel for self-expression, and gets that important, secure feeling again of belonging. Going to college begins to be fun; the process of adjustment begins to operate."¹¹

○ "The Union's role is to aid students in perfecting their practice and to sharpen a realization of how to work successfully with others and how to make a contribution to the common good . . . The typical important problems that present themselves to citizens of other communities come to focus in the Union too, and pose questions--universal questions--about which we have to make up our minds. . . . Can a known Communist take the platform for a propaganda speech? Shall we show a technically important movie that some feel is derogatory to the Negro? . . . In other words, we have in the Wisconsin Union . . . [a] real opportunity for the exercise of citizenship in a going community. If Wisconsin students can help make their University community strong and good, they will have attained practice and skill and the ideals that will help them to do it again another time in another place."¹²

○ The Union has "a vital role to perform by providing a free and open platform for everybody with emphasis on inquiry, which is what the university stands for, instead of commitment before inquiry."¹³

Teaching

- Assistant Professor of Social Education, 1936-1941
- Associate Professor of Social Education, 1941-1949

¹¹ Porter Butts, "The Real 'Why' of Wisconsin's Student Union," *Wisconsin Alumnus*, November 1946, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

¹² Porter Butts, "The Real 'Why' of Wisconsin's Student Union," *Wisconsin Alumnus*, November 1946, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

¹³ David Meissner, "The Man Who Made the Memorial Union," *Milwaukee Journal*, October 29, 1967, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

- Full Professor of Social Education, 1949–1973 (half-time basis in 1968)¹⁴
- UW-Madison conferred emeritus status to Professor Butts in August of 1973.¹⁵
- Helped organize Community Leadership in Recreation major (1947)¹⁶

Other service to UW-Madison

- Campus Publishing Co., President (1928–1938)
- Faculty Dormitory Committee, member (beginning in 1928)
- Fredric March Dedication Committee, member (1978).¹⁷

Legacy at the University

- Porter Butts Creative Arts Award, established by Lowell Frautschi, vice chairman of the Union Trustees, in 1968.
 - “...presented annually to encourage student participation in Union arts programs. A special fund already established stands at \$2,500.”¹⁸
 - “In recognition of his 40 years as director of the Memorial Union, a special fund has been established at the University of Wisconsin to support a Porter Butts Creative Arts Award Program. The fund already stands at \$2,500 and contributions continue to come in. Awards will be administered by the Union and will be presented annually to encourage student participation in Union arts programs. . . . Lowell Frautschi, vice chairman of the Union Trustees who established the award, made the announcement. He told Prof. Butts that ‘contributions to this fund have come from many individuals, who wish in this way to express their admiration and affection for you and for your role in making the Wisconsin Union a vital center of the community life on this campus, with an unparalleled renown in the world of college and university unions.’”¹⁹
 - Continues to be awarded to students who “contribute[e] to furthering the arts.”²⁰
- Comments on Butts’ legacy:
 - “...student participation, the ‘drawing of all races and classes and creeds together,’ probably is Butts’ most significant contribution to the Wisconsin Union.”²¹
 - “Chester Berry, a former president of the [Association of College Unions] and not its executive secretary, has called Butts ‘the most influential figure in the development of the college union movement in the United States.’ Last year, the association created the Butts-Whiting award honoring him and Edgar Whitting, a longtime association officer and director of the Cornell University Union. The

¹⁴ News release from the University of Wisconsin, February 16, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁵ “29 Emeritus Professors Named,” news release from the University of Wisconsin, August 7, 1973, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁶ Porter Freeman Butts,” June 18, 1962, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁷ Program for the Fredric March Film Festival, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹⁸ George Mitchell, “Porter Butts: 40 Years at UW’s Memorial Union,” *Wisconsin State Journal*, May 26, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

¹⁹ News release from the University of Wisconsin, May 24, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

²⁰ <https://union.wisc.edu/get-involved/wud/what-is-wud/awards/>

²¹ George Mitchell, “Porter Butts: 40 Years at UW’s Memorial Union,” *Wisconsin State Journal*, May 26, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

award will be presented annually to the outstanding international college union leader."²²

Publications (partial list)

- "A Study of Student Residence and Student Use of Leisure Time at the University of Wisconsin" (CWA research project, 1933–1934)
- *Planning College Union Facilities for Multiple-Use Standards in College Union Work*
- *Art in Wisconsin: The Art Experience of the Middle West Frontier* (1936)
- *Creating an Audience for the Artist at College* (1941)
- *Planning and Operating College Union Buildings* (1954)
- *The College Union Story*
- *The Worth of Union Work*
- *Goals of the College Union--Historical Background*
- *Current Trends*
- *The State of the College Union Around the World* (1967)
- *The College Union Idea* (1971)

Professional Service

- Association of College Unions: president (1932) and member of Executive Committee (1937–1970)
 - The Association established the Butts-Whiting Award in 1967 "to recognize leadership in the Union field."²³
- *Bulletin* of the Association of College Unions-International: editor (1937–1970)
- Publications of the Association of College Unions-International (ACU-I), intercollegiate educational organization: editor (beginning in 1937)²⁴
- National Student Association Advisory Council: member (1952–1956)
- College and University Business Magazine: Editorial Board (1949–1953)

Social Organizations and Community Involvement

- Federation of National and Professional Organizations for Recreation
- Madison Canoe Club
- Madison Community Welfare Council: secretary-treasurer (1950–1955)
- Madison Recreational Council: chairman of the Social Planning Committee
- Metropolitan Madison War Memorial Association: board of directors (1945–1953)
- Milwaukee Memorial Cultural Center: planning consultant
- National Housing Advisory Committee (1956–1962)
- Rotary Club
- USO Management Committee: member
- Wisconsin Centennial Art Exhibition: chair (1936)

Miscellaneous

- Influential trip to Germany: Reflecting on his 1945 comment, which, as he stated in 1969, was informed by earlier events. "I visited Germany in 1932 just prior to the takeover of

²² George Mitchell, "Porter Butts: 40 Years at UW's Memorial Union," *Wisconsin State Journal*, May 26, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

²³ *Bulletin* of the Association of College Unions-International, 1991, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

²⁴ News release from the University of Wisconsin, April 29, 1969, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

Hitler" . . . In those years, he said, German universities were building unions 'as a way of combating the grim fate of students after World War I.' Butts' trip was a 'return visit' to a group of German educators who had picked up the blueprints of the Wisconsin Union in the 1920s as a model for their campuses. 'While I was there,' he said, 'I could hear the stormtroopers in the middle of the night clumping up and down the streets. One of the most depressing things of my life,' Butts continued, 'was when I heard on my trip home, of a German colleague being killed by stormtroopers for letting Jews into a new union. This incident led to that [1945] comment,' he said, 'adding that 'student leadership at the Union was strongly on the side of cutting through prejudice. This was one reason for embracing the International Club in the Union in the 1930s,' he said. 'They were apart, suffering things which foreign students suffer: loneliness, isolation, prejudice. You see,' he noted, 'things we take for granted today just weren't in the '30s and '40s.' Reflecting for a moment, he mumbled that 1968 really isn't too 'rosey' either."²⁵

- Listed in: "America's Young Men" (1938-39); "Who's Who in America"; "Who's Who in the Central States"; "Who's Who in the Midwest" (1950); "Who's Who in American Art"; and "Who's Who in American Education" (1959).²⁶
- Posthumously granted the Wisconsin Visual Arts Lifetime Achievement Award.²⁷

²⁵ George Mitchell, "Porter Butts: 40 Years at UW's Memorial Union," *Wisconsin State Journal*, May 26, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

²⁶ Madison News Release, April 12, 1961, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.; "Additional Biography," June 19, 1962, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

²⁷ James Auer, "I receive Wisconsin lifetime arts honor," *Journal Sentinel*, May 3, 2004, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

Frederick McIntyre Bickel, a.k.a. Fredric March - Research Notes

General Information

- **Frederick "Fred" Earl McIntyre Bickel** was born on August 31, 1897 in Racine, Wisconsin.²⁸
 - Father: John Frederick Bickel; "descendant of German forefathers, was a Racine banker."²⁹; elder in the Presbyterian church (40 years) and long-time directory of the Y.M.C.A.³⁰
 - Mother: Cora Marcher "was of English-Scotch-Dutch lineage."³¹ Taught school before marrying.³²
 - Youngest of 4 children:
 - Elizabeth "Bessie"
 - Harold Bickel (graduated from the UW in 1910 with a B.A. in political economy, member of Alpha Delta Phi)³³
 - John Bickel (graduated from the UW in 1916 with a B.A. in political economy, member of Alpha Delta Phi)³⁴
- Changed his name from Frederick Bickel to Fredric March--shortened version of his mother's maiden name, Marcher--in 1924.³⁵
 - Regarding the name change:
 - "The actor has been known as Fredric March since Jan. 1, 1924. On that date, he sent out New Year's greeting cards with the following rhymed announcement: 'This is 1924, I won't be Bickel any more, Fredric March will be my name, Wishing everyone the same--.'³⁶
 - Changed his name "because there was another actor in [New York City] better known than he was by the same name."³⁷

²⁸ Jean Matheson, "Racine Farmer-Regent and Actor Will Get Honorary Degrees Monday," Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

²⁹ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁰ Nancy Lee, "Fredric March, 'Best of Actors,'" Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³¹ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³² Nancy Lee, "Fredric March, 'Best of Actors,'" Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³³ U.W. News release, June 9, 1952, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁴ U.W. News release, June 9, 1952, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁵ "Fredric March to Help Alumni Reunion," May 5, 1970, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Rick Janka, "Oshkosh Ceremony Thrills Actor March," *Milwaukee Sentinel*, October 15, 1971, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁶ Sterling Sorensen, "Commerce Education Helps 'Take Care of Tin,'" *Capital Times*, November 19, 1939, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁷ Transcript of "The Voice of Wisconsin," February 19, 1936, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

- ‘Fredric March adopted his name in 1924 because Bickel rhymed with ‘pickle’ and also because there was a well-known vaudeville entertainer named George Bickel.’³⁸
- Attended Racine High School
 - ‘He graduated from high school as the president of his class at age 16.’³⁹
- After high school: “...when the doors of his father’s bank closed, Fredric’s opportunity to enter the University of Wisconsin folded. But another Racine bank needed a clerk for the Christmas savings department. March won the job and worked for two years to save money to enter college . . . which he entered in 1916.”⁴⁰
- Marriages:
 - Ellis Baker: married 1925; divorced 1927.⁴¹
 - Florence Eldridge: married 1927; married 47 years at the time of Fredric’s death.⁴²
- Children (Fredric and Florence adopted):
 - Penelope “Penny”
 - Anthony “Tony”
- Died of cancer in 1975 at the age of 77.

UW Years

- Graduated in 1920 with a B.A. in commerce
 - Thesis: “The Foreign Trade Policy of the National City bank”
- Freshman (academic year 1914/15)
 - Address: 640 N. Henry (Alpha Delta Phi house)
 - Edwin Booth Dramatic Society, member
- Sophomore (1915/16)
 - Address: 502 N. Henry
 - Council of Defense
 - *Daily Cardinal*: board of directors
 - Edwin Booth Dramatic Society: member
 - Skull and Crescent
 - Union Board: student member
- Junior (1916/17)
 - Address: 640 N. Henry (Alpha Delta Phi house)
 - Edwin Booth Dramatic Society: member
 - Union Board: student member
- NOT enrolled for the academic years 1917/1918 and 1918/1919

³⁸ Marjorie Oden, “Racine’s Hall of Fame: Fredric March, Famous Movie Star, Started Out as a Racine Banker,” March 12, 1953, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³⁹ “Actor Fredric March, UW Graduate, Dies of Cancer,” *Capitol Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁰ Helen Star, “The Private Life of Fredric March,” *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴¹ “Married Very Quietly,” *Sentinel Milwaukee*, May 4, 1925, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin; “Theater, Home Don’t Mix, Says March at Pabst” *Leader Milwaukee*, December 13, 27, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴² “Actor Fredric March, UW Graduate, Dies of Cancer,” *Capitol Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin; Helen Star, “The Private Life of Fredric March,” *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

- Senior (1919/20)
 - Address: 640 N. Henry (Alpha Delta Phi house)
 - Alpha Delta Phi, in which he remained active throughout his life.⁴³
 - March served as the master of ceremonies for the 120th international convention of the Alpha Delta Phi fraternity in Madison, Wisconsin in June 1952.⁴⁴
 - Beta Gamma Sigma, honorary commercial/commerce fraternity: member
 - Edwin Booth Dramatic Society: member
 - Football team: manager
 - Iron Cross, senior men's honorary society: elected member
 - Klu Klux Klan (*sic*), honorary junior society: member
 - National City Bank Scholarship recipient
 - Senior Class President
 - White Spades, junior men's honorary society: elected member
 - "Union Vodvil," variety stage show
 - "March actually began his illustrious career on the UW-Madison campus where he appeared in student plays and in 'Union Vodvil,' the Union's variety show in which he earned five silver cups for his performances."⁴⁵
 - Haresfoot Club (theater club)
 - "Appeared in one Haresfoot club show, although he was not an active member."⁴⁶
 - National Collegiate Players: founder
- Military Service
 - Artillery officer in World War I; decorated with the Iron Cross.⁴⁷
 - "He entered UW, but had his education interrupted by Army duties during World War I, where he became one of the youngest lieutenants in the Army."⁴⁸
 - "... he served as a second lieutenant . . . in the artillery . . . during the last fracas . . . across the big pond . . . (*sic* ellipsis)."⁴⁹
 - "... he joined the United States field artillery at the end of the 1919 school year-- June 3, to be exact--and became a second lieutenant, serving as instructor at Ft. Sill, Okla. where he was discharged Feb. 7, 1919."⁵⁰

⁴³ U.W. news release, April 11, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin; 1921 *Badger Yearbook* Volume 35 (1920), 486.

⁴⁴ U.W. news release, June 9, 1952, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁵ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁶ "Sterling Sorensen, "Commerce Education Helps 'Take Care of Tin,'" *Madison Capital Times*, November 19, 1939, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁷ "Text of Honorary Degree Presentation University of Wisconsin Commencement," U.W. news release, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁸ "Actor Fredric March, UW Graduate, Dies of Cancer," *Capital Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴⁹ "Minute Biographies," *Milwaukee Sentinel*, February 23, 1933, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁰ "It took an Invitation to Bring a Man of Contradictions Back to U.W.," *Wisconsin State Journal*, November 15, 1939, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

- “At the outbreak of the war he left college and was commissioned, one of the youngest shavetails in the army. He was sent to Fort Sheridan to train for the infantry, but his brother Herold was aide to General Austin at the artillery camp, Zachary Taylor, Louisville, Kentucky, and had Fredric transferred to that post. Never before had he mounted anything pertaining to horseflesh but a fat small pony, but after receiving his commission, he was made an instructor in equestrianism. Later he was sent to Fort Sill School of Fire. After the armistice he returned to the university.”⁵¹
- “World War I had interrupted his scholastic career. For almost two years, he served as a lieutenant in the artillery.”⁵²

Post UW

- Banking Career
 - Comments about the shift from banking to acting:
 - “He came out with a ready made place with the National City bank of New York, as a result of working with the institution during the summers of his junior and senior years. He held the place for almost a year and fled to the stage and a role in ‘Deburao.’”⁵³
 - “March received his degree in economics and planned on becoming a banker. His plans changed after an appendicitis attack confined him to bed and he thought about his life and decided he would rather be an actor than a banker.”⁵⁴
 - After graduation, “took a job with the National City Bank of New York. While recovering from an appendectomy a few months later, March decided to give up the banking career his parents had envisioned for him and try his luck on Broadway.”⁵⁵
- Acting
 - Won Best Actor Oscar in 1932 for his appearance in the title role of “Dr. Jekyll and Mr. Hyde” (1931) and again in 1947 for “The Best Years of Our Lives” (1946).⁵⁶
 - Performances: 69 films as of 1971, dozens of theater/stage performances (see Appendix 2).⁵⁷

⁵¹ Helen Star, “The Private Life of Fredric March,” *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵² Marjorie Oden, “Racine’s Hall of Fame: Fredric March, Famous Movie Star, Started Out as a Racine Banker,” March 12, 1953, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵³ A. D. Gannon, “An Account About Fred March, Racine Boy Turned Actor,” *Milwaukee Journal*, January 18, 1931, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁴ Actor Fredric March, UW Graduate, Dies of Cancer,” *Capital Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁵ Jean Matheson, “Racine Farmer-Regent and Actor Will Get Honorary Degrees Monday,” Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁶ <https://www.uwalmuni.com/news/this-alumni-award-has-a-first-name-its-o-s-c-a-t/>

⁵⁷ A. D. Gannon, “An Account About Fred March, Racine Boy Turned Actor,” *Milwaukee Journal*, January 18, 1931, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Program for the Fredric March Film Festival, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Rick Janka, “Oshkosh Ceremony Thrills Actor March,” *Milwaukee Sentinel*, October 15, 1971,

Ties to UW

- Screen Actors' Guild: member of the board.⁵⁸
- Mayfair, Hollywood social club: president.⁵⁹
- Helped raise funds for the Play Circle lighting system in the Union in the late 1930s.⁶⁰
 - "In 1939, he led a drive among our alumni in New York City for funds to provide lighting equipment in the Union Theater."⁶¹
 - Received an honorary degree, Doctorate of Humanities from UW in June 1959.⁶²
 - "Conferring of the Degree by the President: Frederic [sic] March, because your flawless artistry has carried you to the pinnacle of your profession; because your success has reflected fame upon your University; and because we desire to join in the world acclaim of the remarkable triumphs you have achieved, I welcome you home to the campus where you first displayed the talents which since have been the source of pleasure to so many millions of people throughout the world and take great pleasure in conferring upon you the honorary degree, Doctorate of Humanities."⁶³
 - Inducted into the "Wisconsin Half Century Club" during the 1970 Wisconsin Alumni Association's annual Reunion Weekend.⁶⁴
 - UW-Oshkosh theater named after March in 1971.⁶⁵
 - In 1971, March visited UW - Oshkosh for "the dedication of the Fredric March Theater in the new \$7 million Arts and Communication Center on the north side of the campus."⁶⁶
 - Fredric March Play Circle in Memorial Union, dedicated October 5, 1978.
 - Porter Butts sat on the Fredric March Dedication Committee.⁶⁷

Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Jean Matheson, "Racine Farmer-Regent and Actor Will Get Honorary Degrees Monday," Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; U.W. news release, April 11, 1959, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁸ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁵⁹ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁰ Program for the Fredric March Film Festival, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶¹ "Text of Honorary Degree Presentation University of Wisconsin Commencement," U.W. news release, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶² "Actor Fredric March, UW Graduate, Dies of Cancer," *Capitol Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶³ "Text of Honorary Degree Presentation University of Wisconsin Commencement," U.W. news release, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁴ "To be honored by UW alumni," *Wausau Record-Herald*, May 4, 1970, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁵ "Actor Fredric March, UW Graduate, Dies of Cancer," *Capitol Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁶ Rick Janka, "Oshkosh Ceremony Thrills Actor March," *Milwaukee Sentinel*, October 15, 1971, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁷ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

- “With the dedication of the Play Circle tonight, the Class of 1920, the march family, the Union, the University and many other friends join to recall March’s student days, his continuing interest in the University and his distinguished career--and to establish a lasting tribute to his achievements.”⁶⁸
- Funded by “gifts of March’s classmates of the early 1920s, alumni friends, students who have performed in the Play Circle over the years, and the Union. Renovations include a new switchboard and lighting, new curtains and flooring, and redecoration of the Circle lobby.”⁶⁹
- Fredric March Film Festival, which was part of the Union’s 50th Anniversary celebration, accompanied the October 5, 1978 dedication of the Fredric March Play Circle and ran from October 3–25, 1978.⁷⁰
 - “The Fredric March Film Festival is presented by the Wisconsin Union Directorate Theater Arts Area and the 50th Anniversary Coordinating Committee.”⁷¹
 - “The film festival is sponsored by the Wisconsin Union Theater Arts Area and the 50th Anniversary Committee with partial funding from the Memorial Union Rathskeller.”⁷²
- Fredric March Scholarship at UW, established 1978; first recipient Merilee Wertlake.⁷³
 - “Fredric March Scholarship recently established by Mrs. March. The scholarship is to be awarded annually to an outstanding drama major in the UW-Madison Department of Theater and Drama.”⁷⁴
- Memorial Union: trustee
- Wisconsin Foundation: member

Miscellaneous

- In an episode about March, the broadcaster of “The Voice of Wisconsin” stated: “The University is proud of these sons and daughters who have carried the spirit of the State University and its high ideas into their daily lives.”⁷⁵

⁶⁸ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁶⁹ “Florence Eldridge March to attend UW honors for her late husband,” *Capitol Times*, October 5, 1978, March, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷⁰ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.; Program for the Fredric March Film Festival, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷¹ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷² “Florence Eldridge March to attend UW honors for her late husband,” *Capitol Times*, October 5, 1978, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷³ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷⁴ “Florence Eldridge March to attend UW honors for her late husband,” *Capitol Times*, October 5, 1978, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷⁵ Transcript of “The Voice of Wisconsin,” February 19, 1936, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

- Magazine feature on March stated: "Every one (sic) spoke of his resemblance to Richard Barthelme, so he pursued D. W. Griffith, to the director's extreme annoyance."⁷⁶
- "March once sued Counter Attack, a weekly newsletter, for libel. The statements calling the couple Communists were retracted publically when March won the case. He spent nearly \$50,000 to clear his name."⁷⁷

⁷⁶ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷⁷ Marjorie Oden, "Racine's Hall of Fame: Fredric March, Famous Movie Star, Started Out as a Racine Banker," March 12, 1953, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

Suggestions for future research:

- Wisconsin Center for Film and Theatre Research, Wisconsin Historical Society, etc.)
- Alumni magazine (no index exist) for news articles related to each person.
- Program for the Fredric March Play Circle dedication references “photographs and other memorabilia in lobby display” on loan from the State Historical Society of Wisconsin, now the Wisconsin Historical Society.⁷⁸
- Recordings of March on the Paramount radio hour (referenced in: A.D. Gannon, “An Account About Fred March, Racine Boy Turned Actor,” The Milwaukee Journal, January 18, 1931, March, Fredric file.

⁷⁸ Program for the Fredric March Play Circle dedication, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

Appendix 2 - March's Performances (partial list)

- "The Adventures of Mark Twain" (1944)
- "Affairs of Cellini"
- "Alexander the Great"
- "The American Way"
- "An Enemy of Mine"
- "Anna Karenina"
- "Anthony Adverse"
- "Arms and the Man"
- "Autumn Garden"
- "The Barretts of Wimpole Street"
- "A Bell for Adano"
- "Best Years of Our Lives" (1946)
- "Bridges at Toko-Ri"
- "The Buccaneer"
- "A Christmas Carol" (1955)
- "Christopher Columbus"
- "The Dark Angel"
- "Death of a Salesman"-1952 Venice Film Festival Best Actor
- "Death Takes A Holiday"
- "Deburau" (1920)
- "Design for a Living"
- "The Devil in the Cheese"
- "Dr. Jekyll and Mr. Hyde" (1931)
- "The Dummy" (1928)
- "The Eagle and the Hawk"
- "Footlights and Fools"
- "Good Dame"
- "The Guardsman"
- "The Half Caste"
- "The Iceman Cometh" (1973)
- "Inherit the Wind" (1960)
- "Jealousy"
- "The Knife in the Wall" (1925)
- "Ladies Love Brutes"
- "Laughter"
- "Law Breaker"
- "Lei Aloha"
- "Les Miserables"
- "Liliom"
- "Lives of a Bengal Lancer"
- "Long Day's Journey Into Night"-Antoinette Perry Award, 1952 Venice Film Festival Best Actor, Tony
- "Manslaughter"
- "The Marriage Playground"

“Mary of Scotland”
“The Melody Man” (1924)
“Merrily We Go To Hell”
“Mr. Pim Passes By”
“My Sin”
“Nothing Sacred” (1937)
“Now Lay Me Down to Sleep”
“Paris Bound”
“Person to Person”
“Puppets”
“The Royal Family” (film adaptation of “The Royal Family of Broadway”)
“The Royal Family of Broadway” (1928)
“Sarah and Son”
“Saturday’s Children”
“Seven Days in May” (1964)
“Shavings”
“Sign of the Cross”
“The Silver Chord”
“The Skin of Our Teeth”
“Smilin’ Through”
“A Star is Born” (1937)
“The Studio Murder Mystery”
“Tarnish”
“tick...tick...tick” (1970)
“Tonight is Ours”
“Trade Winds”
“True to the Navy”
“The Winslow Boy”
“Wild Party”
“Years Ago”-Antoinette Perry Award, Tony Award

Porter Freeman Butts

Porter Freeman Butts was born on February 23, 1903 in Pana, Illinois. As Butts noted in his 1979 oral history interview with Donna Taylor Hartshorne, his parents moved him and his brothers—R. Freeman Butts and Robert Paddock Butts—to Springfield, Illinois in 1907. Reflecting on his younger self, Butts stated that “for whatever reason, possibly as much as anything due to the influence of my father who was a very busy and active person, I guess I became ... ‘a doer.’”¹ Butts’ participation in multiple extracurricular activities illustrates that point. “[I]n high school, I found myself . . . active on the basketball team, president of the chemistry club, president of the high school debating society, president of the senior class [and] of assorted other minor organizations, active in musical shows of the high school and Friday morning assemblies” as well as the school quartet and orchestra.² After graduating from high school, Butts enrolled at the University of Wisconsin in Madison in the fall of 1920 with the intent of transferring to Princeton once he acquired the requisite language credits. He never did transfer. Instead, he spent the next five decades attending, working for, and teaching at UW-Madison.

The transition from Springfield to Madison proved difficult for Butts. Since his uncle—Porter Paddock—belonged to Phi Gamma Delta and had written his nephew a letter of introduction, Butts assumed the fraternity would invite him to join. When no such invitation arrived, Butts reported that he found life on campus grim. “The Greeks, so called fraternity and sorority people, were the dominant social group, political group, active group on campus.” They “had ample and rather posh buildings for chapters for living and dining and social life.” Conversely, non-Greek students—called ‘barbarians’ or ‘barbs,’ for short, and ‘independents’—“did what they could to find rooming house accommodations and dining.” This made for what Butts remembered as “a pretty thin kind of existence.”³

[B]efore I came, there were literally no general meeting places, no university provisions for housing. . . . And so there was literally no way to find fellow students or to fraternize with them or to meet together in club groups or social groups except if someone was aggressive enough to find a classroom that was empty to meet in and this was an especially painful experience for anyone who had hoped to be associated to a fraternity or sorority. . . . this sudden isolation was a new experience and frightening, I must say.⁴

That “rather dreary” period ended when Butts joined Alpha Tau Omega by the midpoint of his freshman year. Regardless of the change in circumstances, the isolating experience affected Butts and shaped the nature of his work with the Memorial Union at UW-Madison.

Same as he was in high school, Butts remained a doer as an undergraduate. His first year at the University of Wisconsin in Madison found him witting for both the *Daily Cardinal* and the student humor magazine the *Octopus* as well as performing in the Union Vodvil and participating in the Haresfoot Dramatic Club. By his sophomore year, Butts had taken up residence in the Alpha Tau Omega house and was working as the publicity director for the *Octopus*. He also continued to act on the Vodvil stage and write for the *Daily Cardinal*. In addition, Butts served as the foreign publicity chairman of the Homecoming Committee and

¹ Transcript of Oral History Program interview with Porter Butts, 1979.

² Transcript of Oral History Program interview with Porter Butts, 1979.

³ Transcript of Oral History Program interview with Porter Butts, 1979.

⁴ Transcript of Oral History Program interview with Porter Butts, 1979.

joined two interfraternity social societies for sophomore men—Inner Gate and Skull and Crescent—by the end of his second year in Madison.

Butts became increasingly involved in university organizations and campus life during his third and fourth years as an undergraduate. In his junior year he served as secretary of the Haresfoot Club and chairman of the Haresfoot Follies as well as program editor for the Homecoming Committee. In addition to living in the Alpha Tau Omega house for a second year, Butts represented the fraternity as a junior member of the student organization Ku Klux Klan for the 1922/1923 academic year.⁵ He also joined the White Spades, a junior men's honorary society, and became editor of the *Daily Cardinal*. An editorial attributed to Butts, which appeared in the "Satire" section of the *Badger* yearbook for his junior year, warrants mention, particularly because it is not inconceivable that some might interpret "persons" or "people" who "play jazz music" as veiled references to African Americans. The editorial reads:

I was walking down the street today and heard some noise which reminded me that Howard Lyman is running for something, and that these impossible persons of mediocre intellect, who play jazz music all of the time, could be voting for him instead of playing jazz music all of the time and could be thus doing a dervice (*sic*) to humanity instead of trying to torture the high tension souls of us of the intellectuality, by playing jazz all of the time. Mr. Brunswick should never have built this music box of his with which the people of mediocre intellects play jazz music all of the time because it grates on the nerves of us of the intellectuality and makes us more appreciate the fact that about 99 and 44\$190 (*sic*) per cent of our so-called fellow creatures are far inferior to us morally, mentally, and should be physically if it were not for the fact that we have so much mental gymnastics to do, that we haven't got time to do any physical gymnastics. Which reminds me that these persons who have been besessed (*sic*) by an unthinking God with a strong back and weak mind are not so many,--pardon me; I mean they are not doing any good to humanity and are therefore a detriment, and should therefore be chloroformed.⁶

While it is impossible to know if Butts penned this editorial, it is worth noting that sections of the above quoted piece reflect negative assessments of jazz music and its fans that Butts offered in the *Daily Cardinal*.⁷

As a senior, Butts remained an engaged student. In addition to becoming president of the Haresfoot Dramatic Club and managing editor of the *Daily Cardinal*, he joined Phi Kappa Phi, Sigma Delta Chi, and the honorary dramatic fraternity National Collegiate Players. At the same time, Butts remained on as a senior member of the White Spades. He also served as assistant general chairman of the Homecoming Committee and gained membership to the senior men's honorary society Iron Cross. Finally, Butts continued to represent Alpha Tau Omega as a senior member of Tumas, formerly Ku Klux Klan—a fact reflected in his senior profile for the 1925 *Badger* yearbook.⁸

⁵ It is interesting to note that Butts consistently omitted this information from accounts of his undergraduate years, even though he frequently discussed and detailed his activities as a student at UW-Madison. For example, he neither mentioned nor listed his involvement with the student organization by the name Ku Klux Klan in his 14-hour oral history interview with Hartshorne or communications about fellow alumni Fredric March's affiliation with the earlier student group Klu Klux Klan (*sic*). Butts also failed to disclose his participation in the Ku Klux Klan as a junior representative of the Alpha Tau Omega fraternity on the multiple faculty information sheets held by the University Archives, which he filled out and submitted over the course of his employment at UW-Madison. ⁶ 1924 *Badger* yearbook volume 38 (1923), 569, <http://digitcoll.library.wisc.edu/cgi-bin/UW/UW-idx?type=tum&entity=UW.UWYearBk1924,p0587&id=UW.UWYearBk1924&isize=M>.

⁷ Examples of Butts' criticism appear in the *Daily Cardinal*, November 2, 1922 and November 8, 1922.

⁸ The *Daily Cardinal* reported on April 19, 1923 that "Ku Klux Klan, junior interfraternity society, has changed its name to Tumas. . . . 'We changed the name of the organization because so many people confused it with the name of the non-collegiate secret organization of the same name,' Gordon B. Wanzer '24, president, said last night."

Immediately after graduating from the University of Wisconsin in Madison with a B.A. in English, Butts began working for the university, first as an Alumni Recorder. In that position, which he held from 1924–1926, Butts “laboriously assembled from the registrar’s records” a list of alumni that, according to Jim Feldman, author of *The Buildings of the University of Wisconsin*, was used “to raise pledges for the [Memorial] Union.”⁹ In 1926, Butts became Executive Secretary and Campaign Director of the Memorial Union Building Committee. For the next two years, as E. David Cronon and John W. Jenkins state in *The University of Wisconsin: A History, 1925-1945*, Butts “worked full-time to coordinate fund-raising for the [Union] project.”¹⁰ Years of planning, fundraising, and construction came to fruition in 1928 when the Memorial Union opened with Porter Butts as its first director. During his tenure as director, Butts helped establish the Hoofers Outdoor Recreation Club (1931), served as an officer and trustee of the Memorial Union Building Association (1926–1990), organized and ran the Memorial Union Art Gallery that now bears his name, and helped establish a major in Community Leadership in Recreation (1947). Butts held the position of Memorial Union Director from 1928 until June of 1969 when a university policy that mandated the retirement of major administrative heads once they reached 65 years of age triggered his withdrawal “from the directorship of active operations of the Union building.”¹¹ Outside of his role as director, Butts served the university in a variety of capacities. He was, for instance, a member of the Faculty Dormitory Committee beginning in 1928, President of the Campus Publishing Co. (1928–1938), and Chair of the Union-South Preliminary Building Committee in the early 1960s. He also taught for many years. After graduating from UW-Madison with an M.A. in art history, Butts became Assistant Professor of Social Education in 1936; he was made Associate Professor in 1941, and Full Professor in 1949. In August of 1973, UW-Madison conferred emeritus status to Professor Butts.

Ever the “doer” he proclaimed himself, Butts was active in various professional organizations throughout his career. He was perhaps most involved with the intercollegiate educational organization Association of College Unions (ACU and, later, ACU-I), serving as president of the association in 1932, delivering opening and keynote addresses at multiple ACU conferences, and remaining engaged as a member of the organization’s Executive Committee from 1937–1970. In addition, Butts edited the *Bulletin*, a publication of the ACU-I, from 1937–1970. He was also on the Editorial Board of the *College and University Business Magazine* from 1949–1953 and, from 1952–1956, Butts was an active member of the National Student Association Advisory Council. Furthermore, Butts was a prolific writer. Notable publications include his first article, “A Study of Student Residence and Student Use of Leisure Time at the

Tumas was comprised of 16 juniors and 18 seniors representing 18 of the 56 fraternities in existence at UW-Madison in the 1923/1924 academic year. Over the years, some have claimed Tumas functioned as the Interfraternity Council at UW-Madison during the time in question. Others have more recently suggested that Tumas was a predecessor of the Interfraternity Council. As already indicated, neither assertion is correct. An Interfraternity Council existed prior to the formation of either the Klu Klux Klan, which later became the Ku Klux Klan before changing its name to Tumas in the spring of 1923.

Similar to his practice of withholding information about his affiliation with the student organization Ku Klux Klan, records held by the University Archives show that, apart from his senior yearbook profile, Butts also refrained from disclosing his membership in Tumas during his tenure at UW-Madison.

⁹ Jim Feldman, *The Buildings of the University of Wisconsin* (Madison: University Archives, 1997), 371.

¹⁰ E. David Cronon and John W. Jenkins, *The University of Wisconsin: A History, 1925-1945* (Madison: University of Wisconsin Press, 1994), 121.

¹¹ Correspondence from Porter Butts to Hazel McGrath, June 27, 1967, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

University of Wisconsin" (1933), *Art in Wisconsin: The Art Experience of the Middle West Frontier* (1936), edited volumes and books on the topic of student unions such as *Planning and Operating College Union Buildings* (1954), *The State of the College Union Around the World* (1967), and his final publication, *The College Union Idea* (1971).

A survey of Butts' body of work reveals that his understanding of the Memorial Union at UW-Madison in particular, and student Unions in general, evolved over the years. So too did his view of his role as director. Speaking to a reporter for the *Wisconsin State Journal* in 1945, he characterized Memorial Union as "a community center designed to draw people of all races and classes and creeds together more harmoniously." In that same article, Butts suggested that an earlier event led to his management of the Union.

The very first thing that Porter Butts remembers is a race riot. As a small boy he stood in his Pana, Ill. home and watched crowds storm up and down the streets looking for Negroes. They found them. Men were wounded; some were killed. A stray bullet struck the back door of his home. "I still remember how I wondered why these people wanted to go out shooting and lynching," he recalls today. "It made a very deep impression on me, but, of course, I was too young to understand. Later I came to know that people must learn to live together on a more decent basis."¹²

The Union, Butts articulated on a regular basis, provided that opportunity. It also served to help students who, like Butts, struggled with the transition from high school to college. Writing in 1949, Butts explained:

Sent to college, [the student] finds himself pushed from a relatively secure existence into a new position in life, full of insecurities. He is on his own now, to be sure, but seldom does he have preparation from the family for being on his own. Uncertainties and anxieties present themselves. They are intensified by sexual strains. He engages in random activity, not finding any familiar field in which to express himself. It may be helpful activity, but as often it may not be. Homesickness, or more precisely, a yearning for the protecting family group and familiar things, shows up, and just as frequently is there but not apparent on the surface. Lots of students just plain want to go home. With a wealth of experience that has dictated a recognition of the problem, the University of Wisconsin seeks to ease the transition from family and neighborhood by means of advisory systems, counseling officers, orientation periods, dormitories, fraternities, social centers, and an extra-curricular program. Of all the Madison campus agencies, none is so near the exact counterpart of the home and family in its setup and influence as the student's place of residence and the people with whom he lives; none so realistically matches the neighborhood as the social center--the Wisconsin Union . . . At a place like the Union . . . the student gains a new set of friends, finds a channel for self-expression, and gets that important, secure feeling again of belonging. Going to college begins to be fun; the process of adjustment begins to operate.¹³

On a larger scale, the Union served the nation, as Butts told a group in Madison in 1962:

Good citizens, we know well, are not made merely by reading about citizenship in courses, still less by catalogue statements of college purpose or hopeful exhortations at commencement time. Good citizens are made by the experience of citizenship. On the campus there is perhaps no better place for this experience than in the union -- the campus counterpart of the civic, political, and social life of the thousands of communities into which students will move after graduation. In the college the lessons of citizenship, many believe, are often best learned where students work and

¹² "The Profile: Porter Butts, 'World's Most Patient Man,' Pioneers, Proves Worth of Community Center," *Wisconsin State Journal*, December 16, 1945, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

¹³ Porter Butts, "The Real 'Why' of Wisconsin's Student Union," *Wisconsin Alumnus*, November 1946, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

play together, where they meet to discuss freely and act responsibly to solve, as members of a student community, their own problems.¹⁴

Earlier in the same speech Butts situated the role of the Union in relation to current events. "All of this has a significance far beyond the confines of the campus," he asserted. "It has to do with universal human purpose in living, and, in a direct way, with our current urgent struggle to win the cold war for survival."¹⁵

Toward the end of his career, the Association of College Unions recognized Butts as "the most influential figure in the development of the college union movement in the United States" and created the Butts-Whiting award, which is "presented annually to the outstanding international college union leader."¹⁶ The following year, when Butts stepped down as director of the Memorial Union in 1968, Lowell Frautschi, vice chairman of the Union Trustees, established the Porter Butts Creative Arts Award. Funded by contributions "from many individuals, who wish in this way to express their admiration and affection for [Butts] and for [his] role in making the Wisconsin Union a vital center of the community life on this campus, with an unparalleled renown in the world of college and university unions," the award was and continues to "be presented annually to encourage student participation in Union arts programs."¹⁷ Over the course of his career, Butts helped design the buildings and programs for more than 100 unions in the United States and around the world. Before his death in 1991 at the age of 88, Butts was given UW-Madison's highest honor, the Distinguished Alumni Award, for his service and commitment to the university.

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¹⁴ Porter Butts, "Goals of the College Union - - Historical Background, Current Trends," 1962, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁵ Porter Butts, "Goals of the College Union - - Historical Background, Current Trends," 1962, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

¹⁶ George Mitchell, "Porter Butts: 40 Years at UW's Memorial Union," *Wisconsin State Journal*, May 26, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 1, UW-Madison Archives, Madison, Wisconsin.

¹⁷ News release from the University of Wisconsin, May 24, 1968, Biographical File-Butts, Porter, F., Memorial Union, Folder 2, UW-Madison Archives, Madison, Wisconsin.

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Oral History Program interview with Porter Butts, 1979.

Frederick McIntyre Bickel, a.k.a. Fredric March

Frederick "Fred" Earl McIntyre Bickel was born on August 31, 1897 in Racine, Wisconsin. His mother, Cora Marcher, was reportedly "of English-Scotch-Dutch lineage" and taught school before marrying.¹ His father, John Frederick Bickel, was a "descendant of German forefathers," an elder in the Presbyterian church, a long-time directory of the Y.M.C.A., as well as a banker in Racine.² Together, Cora and John had four children (Elizabeth "Bessie," Harold, and John), of which Frederick was the youngest. Like his siblings, Frederick attended Racine High School, where he was class president. He graduated at the age of sixteen.

Although Bickel had anticipated attending the University of Wisconsin in Madison following high school, the closure of his father's bank suspended that plan. According to a biographical article published in *Liberty Magazine*, Bickel worked in the Christmas savings department of another Racine bank until he saved enough money to move to Madison and enroll at UW, which university directories show he did in the fall of 1914.³ Bickel was an active undergraduate. At the start of his freshman year, he joined Alpha Delta Phi—a fraternity where he lived for three out of the four years he resided in Madison. His first year also found him performing as a member of the Edwin Booth Dramatic Society. As a sophomore, Bickel served on the board of directors for *Daily Cardinal*, joined the Council of Defense, became a student member of the newly formed Union Board, and continued acting with Edwin Booth. In addition, he gained membership to the sophomore honor society Skull and Crescent by the close of his second year at the University of Wisconsin in Madison.

Bickel remained an active student throughout his junior year, maintaining his membership in Edwin Booth, Alpha Delta Phi, and the Union Board. He also participated in Union Vodvil—a variety stage show—and although he never formally joined the Haresfoot Theater Club, he appeared in at least one of their productions. World War I interrupted Bickel's education. As indicated in university directories, Bickel did not enroll for classes at the University of Wisconsin in Madison for the academic years 1917/1918 and 1918/1919. Instead, he joined the Army. According to one of the many reports on Bickel's military service, "[a]t the outbreak of the war he left college and was commissioned, one of the youngest shavetails in the army. He was [initially] sent to Fort Sheridan to train for the infantry, but his brother Harold," who served as a General's aide in Louisville, Kentucky, "had Fredric transferred to that post." In Louisville, Bickel, "was made an instructor in equestrianism," despite reports that he had never "mounted anything pertaining to horseflesh but a fat small pony."⁴ By war's end, Bickel was a second lieutenant in the artillery. He was discharged in February of 1919 and reenrolled at UW in the fall of the same year to complete his studies.

¹ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin; Nancy Lee, "Fredric March, 'Best of Actors,'" Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

² Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin; Nancy Lee, "Fredric March, 'Best of Actors,'" Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

³ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁴ Helen Star, "The Private Life of Fredric March," *Liberty Magazine*, September 7, 1935, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

As a senior, Bickel again took up residence in the Alpha Delta Phi fraternity house and continued acting alongside the other members of Edwin Booth and the Union Vodvil. He also managed the football team and joined Beta Gamma Sigma, an honorary commerce fraternity. Bickel was additionally elected to the junior men's honorary society known as the White Spades. Furthermore, he became a member of the Klu Klux Klan (*sic*), which the *Badger* yearbook for Bickel's senior year described as an "honorary junior society."⁵ In addition, Bickel was elected to the senior men's honorary society Iron Cross, served as the senior class president, and was the recipient of a scholarship from the National City Bank. Other achievements during his undergraduate years include founding the National Collegiate Players group and completion of his thesis, "The Foreign Trade Policy of the National City bank." Bickel graduated from the University of Wisconsin in Madison in the spring of 1920 with a B.A. in commerce. As multiple sketches of Bickel's life indicate, he headed to New York City soon after to pursue a career in banking. His plans reportedly changed, however, "after an appendicitis attack confined him to bed and he thought about his life and decided he would rather be an actor than a banker."⁶ Recovered, Bickel took a leave of absence from his post with the National City Bank and landed a small role in the stage production 'Deburao.'⁷ Thus began his professional acting career.

Frederick Bickel changed his name to Fredric March—a shortened version of his mother's maiden name, Marchers—in 1924. Several commentators explain that Bickel did so for professional reasons. "[T]here was," according to one account, "another actor in [New York

⁵ 1921 *Badger* yearbook volume 35 (1920), 450–451. Apart from the senior profile for Bickel included in the 1921 *Badger* yearbook, none of the newspaper articles held by the University Archives and reviewed for this project indicate Bickel's affiliation with the student organization Klu Klux Klan, which is interesting to note given many that focus on this period of his life provide detailed accounts of his undergraduate activities. In response to a question submitted by Ed Dobrow ('47) in the July 1975 *Wisconsin Alumnus* about Bickel's affiliation with the Klu Klux Klan, Porter Butts stated:

... When March attended the University there were three interfraternity social organizations: Skull and Crescent and Innergate (*sic*) for sophomores, and Ku Klux Klan (*sic*) for juniors . . . In a sense they substituted for what is now the Inter-Fraternity Council. In the spring of 1922 and 1923, Ku Klux Klan was listed in the *Badger* as a "Junior Inter-Fraternity Social Society." This was the last time. The members inducted into the Society in the spring of 1923 thought the name was curious, irrelevant, and very unfortunate. So the name was changed at that time to "Tumas."

The information provided by Butts in the November 1975 *Wisconsin Alumnus* is factually incorrect on several counts. There were many interfraternity societies, five of which were—as Butts indicates—class-specific. The 1921 *Badger* yearbook that contains both March's graduating senior profile as well as the "Klu Klux Klan" (*sic*) pages in question also includes pages for two sophomore societies ("Skull and Crescent" and "Inner Gate"), two honorary junior societies ("Klu Klux Klan" and "White Spades"—Bickel belonged to both), and one honorary senior society ("Iron Cross," of which Bickel was also a member). In addition, the same yearbook features an "Interfraternity Council" page, which shows that 34 out of the 37 fraternities in existence at the University of Wisconsin in Madison for the 1919/1920 academic year were represented on that Council. Considering those facts, a more accurate statement would disclose the existence of the Klu Klux Klan and White Spades, and indicate that both were classified as an "honorary junior society." A correct statement would, furthermore, omit any claim or suggestion that the Klu Klux Klan operated as *the only* Interfraternity Council or an earlier version of what became known as such. Finally, Butts is not entirely forthcoming in his statement, withholding the fact that he himself was a member of both the 1922/1923 Ku Klux Klan and 1923/1924 Tumas.

⁶ "Actor Fredric March, UW Graduate, Dies of Cancer," *Capitol Times*, April 15, 1975, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁷ A. D. Gannon, "An Account About Fred March, Racine Boy Turned Actor," *Milwaukee Journal*, January 18, 1931, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

City] better known than he was by the same name.”⁸ Another report maintains that while there was indeed “a well-known vaudeville entertainer named George Bickel,” Frederick Bickel adopted the name Fredric March because his given name rhymed with pickle.⁹ Whatever the reason for Bickel’s/March’s decision, none of the material reviewed for this project offered to explain the changed spelling of his first name. Neither did the actor himself, who allegedly made the announcement on January 1, 1924. “On that date,” the *Capital Times* reported in 1939, “he sent out New Year’s greeting cards with the following rhymed announcement: ‘This is 1924, I won’t be Bickel any more, Fredric March will be my name, Wishing everyone the same--.’”¹⁰

Not long after adopting his new name, March married fellow actor Ellis Baker. After the couple divorced in 1927, March married another performer by the name of Florence Eldridge. Together, the couple adopted two children: Penelope “Penny” and Anthony “Tony.” Fredric and Florence were married 47 years. Beyond raising a family, the Marchs acted together on many occasions. Fredric, however, compiled the longer list of performances and accolades over the course of his career, acting in dozens of plays and nearly 70 films by the time he retired in 1971. For his role in the 1931 film “Dr. Jekyll and Mr. Hyde,” March won the Oscar for Best Actor in 1932, which he received again in 1947 for his performance in “The Best Years of Our Lives,” released in 1946. He also earned a Tony Award for his roles in “Long Day’s Journey Into Night” and “Years Ago.” Beyond performing, he was an engaged member of the acting community, evidenced by his involvement with the Screen Actors Guild and social organizations such as Hollywood’s Mayfair Club.

Despite acting in multiple productions nearly every year between his graduation from the University of Wisconsin and retirement in 1971, March maintained connections with his alma mater. He served, for instance, as a member of the Wisconsin Foundation and trustee of the Memorial Union. To offer another example, in 1939 March “led a drive among [UW] alumni in New York City for funds to provide lighting equipment in the Union Theater.”¹¹ He also returned to participate in Homecoming events and, more frequently, to reunite with fellow members of the Alpha Delta fraternity he belonged to each of his years as an undergraduate. Given March’s success, his return visits to Wisconsin—especially his hometown of Racine or the UW campus in Madison—became much anticipated events that received news coverages for days on end. A particularly notable occurrence came in June of 1959 when March received an honorary Doctorate of Humanities from the University of Wisconsin-Madison. Notification of the conferral read:

Fredric [*sic*] March, because your flawless artistry has carried you to the pinnacle of your profession; because your success has reflected fame upon your University; and because we desire to join in the world acclaim of the remarkable triumphs you have achieved, I welcome you home to the campus where you first displayed the talents which since have been the source of pleasure to

⁸ Transcript of “The Voice of Wisconsin,” February 19, 1936, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

⁹ Marjorie Oden, “Racine’s Hall of Fame: Fredric March, Famous Movie Star, Started Out as a Racine Banker,” March 12, 1953, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹⁰ Sterling Sorensen, “Commerce Education Helps ‘Take Care of Tin,’” *Capital Times*, November 19, 1939, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹¹ “Text of Honorary Degree Presentation University of Wisconsin Commencement,” U.W. news release, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

so many millions of people throughout the world and take great pleasure in conferring upon you the honorary degree, Doctorate of Humanities.¹²

In 1971, twelve years after March received his honorary degree, UW-Oshkosh dedicated the Fredric March Theater—a “new \$7 million Arts and Communication Center on the north side of the campus.”¹³

In 1978, the Fredric March Play Circle in UW-Madison’s Memorial Union was dedicated. As the program for the dedication noted, “gifts of March’s classmates of the early 1920s, alumni friends, students who have performed in the Play Circle over the years, and the Union” provided for the renovation, which included “a new switchboard and lighting, new curtains and flooring, and redecoration of the Circle lobby.”¹⁴ Accompanying both the Play Circle dedication and the Union’s 50th Anniversary celebration was the Fredric March Film Festival. The Festival, which ran from October 3–25, 1978, was “sponsored by the Wisconsin Union Theater Arts Area and the 50th Anniversary Committee with partial funding from the Memorial Union Rathskeller.”¹⁵ Also in 1978, Florence March established the Fredric March Scholarship at UW-Madison. “The scholarship,” first awarded to Merilee Wertlake, annually recognized “an outstanding drama major in the UW-Madison Department of Theater and Drama.”¹⁶ March witnessed none of the events of 1978; he died of cancer in 1975 at the age of 77.

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¹² “Text of Honorary Degree Presentation University of Wisconsin Commencement,” U.W. news release, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹³ Rick Janka, “Oshkosh Ceremony Thrills Actor March,” *Milwaukee Sentinel*, October 15, 1971, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹⁴ “Florence Eldridge March to attend UW honors for her late husband,” *Capitol Times*, October 5, 1978, March, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

¹⁵ “Florence Eldridge March to attend UW honors for her late husband,” *Capitol Times*, October 5, 1978, Biographical File-March, Fredric, UW-Madison Archives, Madison, Wisconsin.

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Directory of Officers and Students

Nov. 3, 1986

* CHRONICLE OF ART VENTURES

by Porter Butts

My interest in the field of art history was first occasioned when, as a graduate student at the University of Wisconsin-Madison, I asked the dean of the Graduate School for suggestions of graduate work to carry forward while working full time raising funds for the proposed Memorial Union Building. He told me of the imminent arrival in the fall of 1925 of Oskar Hagen from the University of Coettingen to inaugurate a new department of art history. "I think," he said "you will find him and his subject very interesting".

So it was that I became the first student to enroll in Hagen's graduate seminar (total of three students), and continued to enroll for one course almost every semester and summer school until 1936, when my dissertation, Art in Wisconsin, was published and I received an art history graduate degree.

Meanwhile, appointed in 1928 director of the Memorial Union Building then under construction, I succeeded in revising the building plan to include an art gallery, the first gallery of consequence provided by the University and the first time in the United States an art gallery was made an integral part of a campus social center---today a common practice.

One of the Union's earliest art ventures, in 1928-29, was to appoint Schoner Lichtner as student chairman of the gallery committee and assist him in organizing the first all-university student art competition, a show which has been held annually since 1929. The prestige of the show was enhanced when I was able to persuade the class of 1930 to set up a class gift a trust fund the income from which provided a purchase award for the student work judged "best in show".

In the late 20's and early 30's my personal involvement in the arts was evidenced by enrolling in an Applied Arts Department course in graphic arts to see first hand how prints are made; by serving as secretary of the Madison Art Association for several years; by approving and funding a craft shop in the Union, again the first of its kind in the U.S.; and by commissioning the extensive Paul Bunyan murals in the Union by James Watrous, the first murals to appear on the campus. Then in 1934 I assisted the student gallery committee in organizing the first Wisconsin Salon of Art, which rapidly became one of the two major all-state art competitions.

In preparing for the Salon it became apparent that there was no where in existence a comprehensive list of artists to participate---only the membership list of the Wisconsin Painters and Sculptors. This triggered my decision to devote my graduate thesis research to finding out who our practicing Wisconsin artists were, and indeed, who had preceded them and what, if anything, had developed in terms of art activity in the 19th century. With the assistance of two graduate students turning pages of bound newspapers in the State Historical Library and paid by the Works Progress Administration, plus my visits to art galleries in the state and interviews with many artists, we turned up an extensive list of practicing artists and a formidable amount of uncoordinated information about art happenings in the 19th century. As it turned out there was so much to say about how art interests developed in the state's frontier period.

that mythicis could encompass only the 19th century for the time being, with the 20th century sequel a hoped-for possibility. The thesis received the Art History Department's blessing as a pioneer work in regional art history, was published by the Madison Art Association in 1936, and the word got around to the point I was asked to be chairman of the Wisconsin Territorial Centennial Art Commission. As chairman I organized the retrospective and contemporary exhibit of Wisconsin art held in the Union in 1936 and cataloged as an appendix in the Art in Wisconsin Book.

After World War II, apparently because of the prominence and success of the Union as a center for the visual and performing arts, I was called upon to serve as consultant in the early planning for both The Milwaukee and Madison Art Centers.

At about the same time I initiated with my Union art director a course in the Art Education Department covering gallery administration. And beginning in the late 1940's I was invited to help in the planning of 110 college union buildings, emphasizing in many cases the desirability of including art galleries and theater facilities. Presumably because this missionary work and the Wisconsin example had much to do with college unions being developed as well as social centers, my associates and former students upon my retirement as Union director in 1968 established a "Creative Arts Award" in my name, to be given annually to a student or staff member making an especially significant contribution to the art program at the Union.

Over the years the Union has set aside funds for purchase of art works, raised funds from others, and received gifts of art works from artists and patrons. The collection now consists of more than 750 works by 500 artists, mostly from Wisconsin. A unique circumstance characterizing this collection is that many of the pieces annually have been offered at a minimal rental for students to hang in their own rooms, thus fostering the idea that there is merit in living with an original art work rather than a cheap reproduction or nothing.

After my retirement as professor of Social Education in 1973 I spent considerable time updating and editing the inventory of the collection. The catalog of the collection was published and, together with a picture booklet telling the story of almost 60 years of art happenings at the Union widely distributed in 1986.



THE WISCONSIN UNION

"...so that they might gain strength
through cultural and creative activity."

-- Porter Butts

Porter Butts
A Man of Vision
1903 - 1991

Porter Butts, director of the Wisconsin Union from 1926 until his retirement in 1968 and professor of Social Education for the University of Wisconsin-Madison, enriched the lives of thousands through his philosophy, vision and wisdom about life and learning outside of the classroom.

As a young man, Porter laid the groundwork both literally and figuratively for a Wisconsin Union that would open its doors in 1928 to serve as a community center on campus. Here, the student would learn from informal associations with one another and with faculty. There would be recreational, cultural and social opportunities. The Union would provide a means for men and women students to make healthy, creative and productive use of their time away from classes.

Porter firmly believed that "only full living induces full learning. The Union concerns itself with the whole area of student life and interests outside the classroom, exploring all the possibilities of making study and play cooperative factors in education."

Porter championed the idea that students would be at the helm of the Union - making decisions, setting policies, and developing programs. He insisted that the Wisconsin Union's governing board, Union Council, be comprised of a majority of students making important decisions affecting the Union and the campus. Thus, the Union to this day acts as a laboratory - an educational and leadership workshop - where students can "share in and cope with the pressing problems of the day". It was also his vision that the Union would "serve as a training ground for good citizenship, and self-governance" and sow the seed for life-long community service.

His passion for the arts led Porter to instigate a number of "firsts" related to the field. The Union would be the first:

- to incorporate an art gallery and to turn its management over to students;
- to launch the prestigious Salon of Art in 1935, which was the first exhibit of Wisconsin artists. For the next 36 years, the Salon went on to stage an annual statewide art competition. Purchases from the competitions helped the Union build an impressive permanent art collection, and in a unique rental program, these works would be loaned out to students for use; and,
- to build a stunning, 1300-seat multi-use Theater against great odds during the Depression.

These achievements would support Porter's belief that "the arts should not exist in specialized isolation as so often occurs, but rather that they should be associated with the vitalizing daily social life of the campus community".

In honor of his vision, creativity and dedication to the Wisconsin Union and specifically to the field of art, this space is dedicated and designated as the Porter Butts Gallery. Countless students, faculty, staff, alumni and townspeople continue to experience a rich cultural, social, recreational and educational life at the Wisconsin Union's Memorial Union and Union South each day, thanks to the innumerable contributions of Porter Butts.

Excerpt from Book History of Wisconsin Union by Porter Butts

This series of interviews is with Porter F. Butts, the noted, long-term director of the Wisconsin Union. It is being conducted by Donna Taylor Hartshorne in Mr. Butt's office in the Union beginning on August 2, 1979.

I think I would like to start this morning, Mr. Butts, with some information from you about your early years—where you were born and grew up, how you came to the University, and maybe a little about your undergraduate days here.

All right. My birth place was Pana, Illinois—a small coal mining town near Springfield, Illinois. That was in 1903 and we stayed there only three or four years and so my early school education was all in Springfield, Illinois—primary school, high school, etc. And for whatever reason, possibly as much as anything due to the influence of my father who was a very busy and active person, I guess I became what you would say "a do-er" —a doer outside as well as inside the classroom. So in high school, I found myself as I went through the years of high school, active on the basketball team, president of the chemistry club, president of the high school debating society, president of senior class, and of assorted other minor organizations, active in musical shows of the high school and Friday morning assemblies (translated means partly singing in a school quartet and after school playing in the school orchestra and independent pickup dance/band and playing in school plays).

What instrument did you play?

Well, I started playing what was called a banjo ukelele and then I moved on to clarinet and saxophone and actually earned part of my way later on in college days playing in a dance orchestra during summer seasons back home.

Well this was all what was known then, and still is, as extracurricular activities but not, I guess, at the sacrifice of school work because I turned out to be valedictorian of my senior class and gave the valedictory speech at commencement time, and so on. But I was very school-oriented and activity-oriented. Anything that had to do with life in the high school was for me. In fact, when the first World War armistice was signed in 1918 and the whole town was celebrating this spectacular occasion and all the schools were closed for that purpose, I went to high school as usual and was very disoriented and disappointed that the school wasn't opened. I didn't know why. In short, I hadn't kept track of national events. I was locally involved in the ongoing daily activities at high school. I wandered back down town where everybody was and found this big celebration. This gives you a kind of a clue to my liking for participating in whatever the school had to offer, whether inside or outside the classroom.

Well then came the time, of course, of graduation and trying to decide on college and my brother had gone to the University of Illinois and was not enchanted with it. Left and did not, therefore, want to go back to Illinois so we took a family tour to the midwestern universities—the big ten universities: Indiana, Purdue, Michigan, Chicago, and Normal, Illinois. One hot summer day I actually enrolled in the University of Michigan thinking that was going to be it, and my brother with me. But on our way home we stopped at a

friend's house in Bloomington, Illinois. This was a friend of my father, and this friend had a son who was a Wisconsin student and the Badger yearbook was on the table. The son wasn't there but there was the book. They asked if we had thought about Wisconsin. Well, we hadn't at all but turning the pages of the Badger and seeing the lovely lakes and hills and scenic pleasures that Madison and the campus offered stimulated a very immediate and strong interest on the part of a couple of young chaps who had grown up in the hot corn fields of Illinois and had never been exposed to a waterland of any kind. So we thought if you can go to school where it is pleasant—and where there is a lake on the campus shore—why not go there at least for the first year after which we would go to Princeton because in those years you couldn't enroll in Princeton without four years of Greek and Latin and I only had two years, but Princeton would admit you upon showing a good record in the first year of an accredited major university elsewhere.

Oh, they would.

The whole intent was to go to Wisconsin for one year and then, hopefully, transfer to Princeton.

Why, Princeton particularly?

Princeton because of some friends in Springfield who were Princeton graduates and had encouraged it. We respected them and Princeton was a kind of magical word in the higher education field then as it is now and liberal arts was its emphasis, of course, and we had no speciality in mind as a profession or vocation. So, I think it was the influence knowing particular friends who told us about Princeton.

I see.

Well then, on to Madison, Wisconsin which was a two day drive by automobile trying to seek out the proper turns in the road. No highways were marked then except by symbols on telephone poles—the Black Diamond Trail, Cannonball Trail, the Liberty Trail, and so on, and you had to watch carefully to see where each road turned and how it led on to Wisconsin. But we got here.

Did you have maps?

Of a kind—not very precise and not all that helpful but my father had been assistant postmaster back in Pana, Illinois and he knew where towns were in northern Illinois like the back of his hand and so he would say Rockford must be about thirty miles up there and to the left and so on.

Well we got to Madison and since we were socially-minded and had an uncle—I'm his namesake in fact (Porter Paddock was his name) who was a member of Phi Gamma Delta fraternity—so he had written ahead to introduce us to the local chapter of his national fraternity and we just assumed that very likely the fraternity living situation was where we would end up. But we didn't because we didn't get invited and this was one of the first

indications, perhaps for your archives' benefits, of what student life was in the early 1920s in Wisconsin.

The Greeks, so called fraternity and sorority people, were the dominant social group/political group/active group on campus, though they numbered only 600 out of maybe seven or eight thousand students and the other some thousands of students were rather deprecatingly called barbarians or "Barbs" which was the custom that day. We now call them, or did in the years after, "independents." But the fraternities and sororities had ample and rather posh buildings for chapters for living and dining and social life and independents or barbs did what they could to find rooming house accommodations and dining up and down the street in hamburger joints and there was one cafeteria down on State Street and Lawrence's Restaurant on State Street which was a kind of general gathering place for everybody for breakfast and late evening snacks, and so on. But the so-called independents or barbs led a pretty thin kind of existence because at that time in the '20s, and presumably before I came too, there were literally no general meeting places, no university provisions for housing. Dormitories hadn't happened yet except for one women's dormitory—Chadbourne Hall—and no university provisions for food service except a tea room over in Lathrop frequented mainly by the faculty and by girls. And so there was literally no way to find fellow students or to fraternize with them or to meet together in club groups or social groups except if someone was aggressive enough to find a classroom that was empty to meet in and this was an especially painful experience for anyone who had hoped to be associated to a fraternity or sorority. They were high prestige groups in those days and in the case of the girls, in particular, if they were not bid or pledged, there was deep sorrow, tears. Many girls left school soon because they felt rejected and were unable to establish a reasonable social life on their own.

How did you and your brother feel about it?

Well, we were quite disappointed. We were huddled in a little first floor room in a rooming house over on Dayton Street that had been converted into a bedroom and shared a bath with some of the other family members of that house. It was rather dreary. It really was, and we shortly found that our existence consisted of moving from our rooming house to class and back with a detour for breakfast somewhere and lunch and so on, wherever we could find it and the disappointment was quite real and since we both had been presidents of our senior class, my brother as well as myself, and highly socially motivated and active, this sudden isolation was a new experience and frightening, I must say. Well, it didn't last long because one of the fraternities that didn't seem to be attractive to us as members, one or two members of it nevertheless told another fraternity that we were on the loose and that fraternity that needed members rather badly to fill the partly empty house, came around and did ask us to join and we did and so this established us as part of what was really the mainstream of student life.

Which fraternity was this?

Alpha Tau Omega and in the end I became president of that too which is, I guess, and indication that almost anything I achieved or gotten exposed to I kept up with and continued in, and the fraternity was helpful not only to us but all of its members, as freshmen, as was the custom in those days. In fact, pushing them into university activity was supposed to reflect favorably on the fraternity if their members were out doing things and reaching some place of recognition on campus and all the fraternities throughout would spell this out to all of the prospective members that "we have members who are active on the football team and are leaders of publications, of the "Union Board", or whatever, you see. Well it was that self-interest partly on the part of the fraternity but it was also a rather gratuitous and helpful nudge for a stranger like myself. This campus was totally new and foreign. We had no other friends of other kinds. No contacts that represented a point of reference to ask questions even.

So one of the early things that fraternity apparently did in our case was it noticed we both sang and had been in variety shows in high school, and so on, and got us to try out for what was called Union Vodvil and I mention this because it does represent my very first original contact with something called a union. This was in the fall of my freshmen year in 1920. And for whatever reason we were in the tryouts and we were accepted as one of the acts. Union Vodvil was one of the Union Board's many means of raising money to build the Union building. This wasn't all that apparent to me at the time but it right off made me aware that there was such a thing as a Union and an active Union Board and we were adopted as one of the acts of the show and this was just the year following Fredric March's spectacular success in Union Vodvil which we had heard about and we didn't know that he was going to be all that famous at that time but we heard a great deal of Fredric March (Fredric Bickel as he was known) at the time and you know what happened to Fredric March from there on. As you know, fifty years after this building opened we dedicated our small theater to Fredric March partly because he got his first start in the theatrical world in the Union Vodvil and, indeed, was a member of the Union Board itself.

Well, the fraternity also, by the following fall had had another idea. A fraternity brother was on the staff of the humor magazine called the *Octopus* and knowing that I was in part a journalist and was already working on the *Daily Cardinal*, he got me to be a kind of a promotion person, advertising person, for promoting the sale of the *Octopus* humor magazine and that fall there came along what seemed to be fairly characteristically the so-called Homecoming Parade with the theme often being the oncoming, hoped for Union building. And so I was given the job of designing a float for the *Octopus* with a Memorial Union theme to it and did do that. It was an old Ford which we dressed up and I still have a photograph of it. It was on the theme of a gift to the Union, support the Memorial Union campaign, and so on, and I got a telephone call from the parade management of the night after the parade saying this float had won first prize. And so I thought well of the Union at that point, too.

Well, these were my first two introductions to what was an ongoing student effort to get a Union building for this campus. There were annual fund-raising campaigns amongst

students. One of the remarkable things in the background of this building and Union development was the outpouring of interest and funds by students to get this building to happen. And as you probably have seen in our literature of the 1920s, about one out of every two students pledged and paid—some did not pay in the end, but most did—fifty dollars or more for a life membership in the Memorial Union, and fifty dollars in the 1920s would be equivalent to around \$250 in today's dollars. So, when half the student body comes forth with that kind of interest and support, you can tell something was happening and there was great excitement over the prospects of having a union because everybody knew what I've told you: that life was pretty grim on this campus unless you lived in a fraternity or sorority and one of the advertised benefits of having a union would be that there would now be a general social meeting place for everybody—a place to eat, a place to find your friends and talk, and ultimately there would be a theater. So there was an air of excitement about it all on the part of students who came to realize it would never be built while they were still in school and, therefore, they could see they would not be the users of it but they wanted it to happen for their student successors and whatever benefit there might be when they came back as alumni.

So they still contributed the money even though they knew they would not benefit from it.

That's right and in the end the students contributed more money to build this building than the alumni did, which is another interesting facet of our financial history.

Well, I was only peripherally related to the Union in the two ways that I mentioned in the beginning, because my other impulses for out-of-class activities ran to the *Daily Cardinal* and to the Haresfoot Club. In the case of the *Daily Cardinal* I moved up the ladder and after four years ultimately became the editor-in-chief, and concurrently with that this business of appearing in a Union Vodvil that attracted the attention of the Haresfoot show people. Are you familiar with Haresfoot?

Oh, yes.

Did you see the special feature article last week where a *Capital Times* gal came and interviewed me about that.

Yes.

And as a result of the Union Vodvil's appearance someone nudged me to try out for the Haresfoot show my second year—my sophomore year." We weren't eligible in our freshmen year—and I seemed to make it because I was one of the few who apparently could carry a tune at that time and was small enough to borrow a dress from Delta Gamma House and a pair of shoes that the girls loaned me and so on. So Haresfoot became a major interest for the succeeding years—sophomore, junior and senior years.

You stayed with it then?

Yes, each year, and became the president of the Haresfoot Club in my senior year and then continued on in the first graduate year by writing a book for the Haresfoot show called "Ivan Ho" and some of the lyrics of the Haresfoot serenade songs and so on and so on. Well, these two major activities, the *Cardinal* and the Haresfoot show, I guess on hindsight, did have some direct connection with the Union in the end and what happened at the Union because the *Cardinal* editor was obviously someone that the Memorial Union fund-raising group wanted to enlist for support of the student campaigns, and support of the union idea. So I was one of each succeeding editorial staff who was so enlisted and persuaded that it was an enormously good thing to have happen. So, therefore, many editorials written by me and my associates in support of the Union venture and anything related to the Union got front page play and a real public relations boost from the *Cardinal* and partly for self-interest reasons, too, because the *Daily Cardinal* had no offices worth mentioning. We operated out of a couple of rooms not much larger than the two rooms we are sitting in here. They were in the so-called "old union building," a private residence, and the *Daily Cardinal* was in one or two of the bedrooms up on the second floor. So we knew as *Daily Cardinal* people that the Union was going to provide office space and access for reporting purposes to all the other student organizations that would be housed in the Union instead of having to search them out and try to find them by moving around the campus or by telephone and then in the case of Haresfoot shows, we had the very difficulty and distressing experience of trying to find a place to rehearse. The rehearsals started, say, in December with our show in April and we took any church basement or Women's Club rooms or ballroom downtown whatever we could find for the dance chorus to rehearse, the orchestra to rehearse, and not to mention putting the show together for dress rehearsals which had to happen at the old Fuller Opera House, now the Parkway, after the last movie show was over two nights before we opened the show.

Oh, that late.

We could get on the stage at Parkway at about midnight for dress rehearsal. We would finish up the rehearsal at maybe four or five o'clock in the morning after the last movie. We got dressed and on-stage about midnight and on to four or five o'clock in the morning. Then we'd get the second night and we were out on the road for what amounted to about a ten day trip. So, the Haresfoot club as a whole was a strong supporter of the Union because they saw the possibility of an on-campus theater coming. The theater wing was shown as part of the Union physical plan as early as 1920 or 1921.

Oh, it was.

So there was no theater worthy of the name at that time and never had been. The nearest thing to it was a flat-floored auditorium in Lathrop Hall. Are you familiar with Lathrop Hall?

Yes.

It has a stage that lies between the women's gym on the one hand and then a small flat floor auditorium-type place on the other side of the stage.

I also know that some performances were held in Bascom.

Well that was a bit later.

Oh, yes.

Much later. Starting not earlier than the late '20s or 1930s but in the mid-'20s there was no Bascom theater either. That had been added as an addition to Bascom Hall that came later. So the Haresfoot Club as a whole was on record as ardently supporting the construction of this new union and I had had the three or four years of direct personal experience with the difficulties of trying to put a student show together and it was an all-student enterprise. We wrote the music. We wrote the book. We designed and built the scenery ourselves. We scoured the campus for girls' dresses which came somewhere near fitting and a little later on we got a little more professional than that and began to design costumes and get them made by seamstresses, and so on. But except for the director to the show production, the whole thing was a student-created extravaganza, as they used to call it, with a pit orchestra being all students, and so on.

Well, I guess you can see it was not hard for me on becoming Union Director in 1928 to continue to put forward progressively the hope that ^{it} ~~my~~ result in building a theater wing. The theater wing was not part of the original building. We didn't have enough money to do it. As you probably know, the first units of the building were the central social and meeting unit and then the dining room wing as the second. So I guess it is fair to say that my own personal experience with Haresfoot was a factor in putting some steam behind the effort to keep going until we got the theater wing.

Well, I've talked I guess exclusively about out-of-class activity at college. There was, of course, also the in-class effort and I found myself to be an English major with a minor in dramatic literature. Again, the theater interest turning up and then upon undergraduate graduation in 1924, I continued with graduate work as well as I could. I had a full-time job. I continued with one or two courses each term including summers for some twelve years.

What was the full-time job?

Well, I guess I haven't mentioned that, have I? Because I was editor of the *Cardinal* and had done, apparently, an acceptable job of promoting the Union's fortunes while at the *Cardinal*, the executive secretary of the Union fund-raising committee asked me the week after I graduated to come into the Union organization as his assistant to do the publicity and promotion for the total Union fund-raising campaign. And so in 1924 beginning the week

after graduation, I had a full-time job. It was rather masked by the title. The title was "Alumni Recorder." This was a way to get the University to pay for an assistant without drawing upon gift funds to do it but to justify it because the University at that time in 1924 had no mailing list of its alumni. It had no record of who its alumni were other than their transcripts and registrar files and other than the membership lists of the Alumni Association which added up to maybe 2,000 names out of some 90,000 that attended the University. This was all discovered to be a vital problem because of the Union's fund-raising campaign. The fundraisers went out to raise funds all over the United States and Wisconsin cities and there was no way to find out what Wisconsin alumni were in the given town to call together to talk to. And so the leaders of the union campaign, two or three of which were former alumni presidents, persuaded the University to make a major investment in the creation of an Alumni Record's Office to find as many of our 90,000 former students as we could and get them on an active mailing list. Not just for the purposes of the Union fund-raising but for all University public relations purposes which were critical at that time. In the same year that I talked about, the legislature threatened to make a steep cut in the University budget. As I remember in those days it was a cut of half a million dollars out of a total five million dollar budget. Well that doesn't sound like much when you've got a budget of almost one billion for the State system now but five million for the University at Madison in the middle '20s was considerable, and indeed was in dollar value, in those days a big sum and the legislature thought so too and so they set forth to cut it by ten percent which would have been devastating to the University. And so the University—and this was mainly by way of the stimulus and leadership of George Haight. (Do you remember George Haight's name?)

Yes, I do.

For many years he was considered Wisconsin's "number one alumnus." He was co-chairman of the Union's fund-raising campaign and as one of the members of the committee later became chairman of the committee. But, at any rate, through his leadership alumni and faculty went aggressively throughout the State of Wisconsin to tell the University story and to get citizens to write their assemblyman and senators and ask that they oppose this cut. Well, they had to have lists of names to call together so this was another immediate use for this alumni records address file. And they had to have ammunition on the University's services and benefits to the State to use in their appeals for help. In other words, be able to cite to farmer groups what the College of Agriculture was doing for the economy of Wisconsin agriculture and what Science Engineering were doing for industry in the State, and so on. So besides the direct publicity/promotion function for the Union campaign, I and my chief,—who was John Dollard, the executive secretary of the fund-raising committee,—went from department to department, much like you're doing on oral history to find out from each department what their services to the State were. And as an outcome there was prepared a speaker's manual setting forth in digest form what the benefits to the State were economically, socially, social welfare, citizen leadership and in science, medicine and engineering—so that these benefits could be conveyed to the citizenry and persuade them in turn to persuade their legislators not to cut out this half million dollars and happily this effort succeeded. The cut was not made.

PORTER BUTTS - EXPLANATION OF KU KLUX KLAN IN 1924 BADGER YEARBOOK AND TIMELINE

This KKK was the honorary organization called the Junior Interfraternity Social Society and it happened to have the Ku Klux Klan name. The dean of the University of Wisconsin-Madison sanctioned it.

This Society was not the national Knights of the Ku Klux Klan

There is no evidence that this group was ever affiliated with the national Knights of the Ku Klux Klan. The purpose of the organization was social and to discuss fraternity problems. It functioned like an inter-fraternity Council.

1924 Badger Yearbook. There is a page in the yearbook for this KKK campus organization that lists the members and has a photo. This organization was an honorary society composed of two members from each campus fraternity. Each fraternity chose one accomplished member from its Junior class to be in the society. The column in the middle shows the fraternities. The column on the right side lists each fraternity's choice to represent it from its Junior class members. The column on the left side lists the seniors who were chosen the year before to represent their fraternity when they were in the Junior class. The 1924 Badger Yearbook has Porter in the Junior class column. He is a junior in 1923 and is in the graduating class of 1924. He was chosen by his fraternity Alpha Tau Omega to represent it. The Junior class published the Badger Yearbook so they label it '24 for the year they graduate.

The Ku Klux Klan name was changed to Tumas on April 17, 1923 by the members of the honorary society. It was too late to have Tumas published with the list of names and photo of the honorary society members in the 1924 Yearbook so the Society appears as Ku Klux Klan. In the 1925 Badger Yearbook, Porter '24 is listed as a senior and the name of the society is Tumas.

This was confusing to understand after the Study Report was released. The assumption was that Porter was a member of KKK in his senior year, 1924 because the Badger Yearbook '24 did not identify the year of the class on its page in the yearbook.

The purpose of Tumas: "to promote good-fellowship amongst these fraternities, to frustrate any friction that might arise, and to obtain harmonious existence on the campus to the ultimate advantage of all concerned."

"Our aim at all times to be in harmony with the orders and requirements of the University of Wisconsin and to further the good name of the University in the future. It is our concern to cooperate to the fullest extent with any and all of the activities of the University and to engage in the promotion of many extra-curricular functions which must necessarily be sponsored in order that the student body of the University may obtain from them the greatest possible benefit." (University of Wisconsin Archives)

Timeline:

1919, May. Members of a society called "Ku Klux Klan" at the University of Illinois set up the University of Wisconsin campus group at a meeting in May 1919 at a UW fraternity. (University of Illinois Archives) The Illinois group was known as a beer drinking society. The meaning of the name to the founding members is not known. [1] [2]

1920 Porter Butts enrolled at UW-Madison. He pledged Alpha Tau Omega fraternity.

1922, Spring. Porter was chosen by Alpha Tau Omega to be its representative in the honorary Junior Interfraternity Social Society called Ku Klux Klan.

1922-1923 Porter Butts Junior year at UW. He was active in Haresfoot Club productions and Editorial Director of the Daily Cardinal student newspaper.

1922 The national Knights of the Ku Klux Klan started recruiting members on the UW-Madison campus in the fall of 1922 [1]

1922, December. Two white anti-Klan men were murdered by Klansmen in Mer Rouge, Louisiana. [8]; The [2] source is in error. It said African-American men.

1923, March. Representatives of all the University KKK 5 chapters met in Chicago and provisionally agreed to change the organization's name. [2]

1923, March. Badger Yearbook '24 deadline for material to be ready for publishing. Deadline too early to have KKK name change in Yearbook.

1923, April 11. The U of Illinois chapter of the KKK officially changed its name to "Tu-Mas". H.C. Woodward, president of the group, reported that this decision had been made because of "confusion arising from confounding the college organization with the recently revived invisible empire."

1923, April 17. The U of Wisconsin campus KKK followed suit, also alternating its name to Tumas on April 17, 1923. Gordon B Wanzer '24, president said, " We changed the name of the organization because so many people confused it with the name of the non-collegiate secret organization of the same name" [4]

1923-1924. Porter Butts Senior year at UW. He was an active member and President of Haresfoot Club and Managing Editor of the Daily Cardinal.

1924. The Knights of the Ku Klux Klan made its first public appearance when 2,500 hooded and robed Klansmen assembled on the shore of Lake Mendota to burn a cross and initiate several men. [5]

1924, March 11. Daily Cardinal editorial "Undesirable and Unneeded" condemning the Knights of the Ku Klux Klan. Written by Porter or supported by him as Editor-in-Chief of the Cardinal. Fourteen Reader's Say So's followed. [6]

1924, March 29. Daily Cardinal editorial "K.K.K." supporting its original Editorial condemning the Ku Klux Klan as being undesirable and stopping topic of K.K.K. so other topics could be covered.[7]

1924, May. The Knights of The Ku Klux Klan got approval from the University for its own fraternity, Kappa Beta Lambda Klansman Be Loya". This fraternity lasted to about 1926.

Conclusion: Research about Porter Butts and a Klan association reveals the following facts and conclusions.

Porter entered the University of Wisconsin after the Ku Klux Klan name was established. He was a member of this honorary Interfraternity Social Society because he was a prominent student and was chosen by his fraternity to be its Junior class representative. He joined the group because he accepted an honor. His association with a KKK name while the name was being changed to Tumas in April 17, 1923 [2] [3] [4] The purpose of the Interfraternity Society was social and not based on any belief system. Porter cannot be considered a member of a Ku Klux Klan organization.

Being part of the action to remove the KKK name from a campus organization and because in his own words, in a 1975 letter to the Executive director of the Alumni Association, he states the members thought the name was "curious, irrelevant and very unfortunate" shows that Porter did feel discomfort with the KKK name.

1. Levitan, Stuart, Madison: The Illustrated Sesquicentennial History, Volume I 1856-1931, 2006, p. 220.
2. University of Illinois Archives, <https://archives.library.illinois.edu/blog/ku-klux-klan/>
3. Porter Butts Letter to Arlie Mucks, Jr, Executive Director, Alumni Association, August 8, 1975.
4. Daily Cardinal, April 18, 1923, p.1
5. <https://www.uwalumni.com/askabe/1924-badger/>
6. Daily Cardinal, March 11, 1924, p.4
7. Daily Cardinal, March 29, 1924, p. 4
8. <http://oaktrust.library.tamu.edu/bitstream/handle/1969.1/ETD-TAMU-2004-FELLOWS-THESIS-P45/2004%20Fellows%20Thesis%20P45.pdf>

EDITORIALS ON KKK IN 1924 DAILY CARDINAL

Porter Butts Managing Editor

March 11, Tuesday UNDESIRABLE AND UNEEDED

March 28, Saturday K.K.K.

RESPONSES TO MARCH 11, 1924 EDITORIAL IN THE READER'S SAY-SO

DAILY CARDINAL

March 15, Saturday "That Flaming Cross" C.A.T.

March 18, Tuesday "Ku Klux Klan" W.G.Z

March 19, Wednesday "Native Americans" J.H.

March 20, Thursday "From the Klan State" C.D.A

March 21, Friday "100% Saints" M.K. "Join the Empire" Max Kossoris

March 22, Saturday "Prejudice and the Klan" H.P.

"What are the Facts?" Robert R. Hull

March 23, Sunday "Klan and Constituiton" Phillip Wieman '24

March 25, Tuesday "Klan Judgement" C.J.A.

March 26, Wednesday "The Other side Again" L.G.L

"Facing the Facts" C.T.

March 28, Friday "Klan Suggetions" L.C.

April 2, Wednesday "Klan Defended" C.A.T.

Undesirable and Unneeded Editorial March 11, 1924

A flaming cross is erected on Lake Mendota, in connection, to judge from the proximity of the-robed men and similar occasions elsewhere, with the Ku Klux Klan. If it is significant of the Klan and intended activities, it is, indeed, a regrettable thing, for the Ku Klux Klan is not a desirable organization. Nor are its activities to be desired, here or elsewhere. It professes to stand for good citizenship, decency, and true Americanism, but even so it is far from representing any one of those qualities. Americanism, decency and good citizenship are not symbolized by masks, secrecy, and terrorism. They are not to be attained by mystery, and by the inspiration of fear and inter-class hatred.

Good citizenship does not need to fear the light of day and it can accomplish more in honesty and openness than in masks, if good citizenship ever does don a mask. Americanism does not consist in secret organizations striving to grasp the political power and in a state of affairs where one man does not know who his neighbor is. And decency and fairness call for something else other than the depriving certain unfavored people of their social, political and religious equality and rights.

There is neither need nor necessity for the existence of the Klan. Were this country in the throes of civil strife, were dissension and lawlessness everywhere rampant, then there might be a need for some such organization to preserve law and order. But the country is peaceful and prosperous and its most undesirable and most anti-social element is the Klan itself. At best, the Klan is a silly organization numbering the greater part of its adherents among the uneducated, the ignorant and the illiterate.

K.K.K. Editorial in March 29, 1924 Cardinal

It is not remarkable that students should have emphatically divergent opinions on the question of the desirability of the Ku Klux Klan. It probably is easier to excite an argument over the subject of race, religion, or politics than over any other. But it is remarkable that the question of the Ku Klux Klan should elicit as many contributions for publication in The Cardinal from as man persons as it has. For two weeks they have crowded "The Reader's Say-So" column. They continue to pour in. It is necessary today to conclude the public discussion so that other waiting communications may have an opportunity of appearing.

Student reaction-as indicated by printed communications-was not a third of this present agitation when the abolition of compulsory military drill confronted us; there was not such a deluge of letters when Bryan damned evolution before three thousand people two years ago; there was no large outcry when a university building was at first refused to Upton Sinclair for a speech or when the lights of the gymnasium mysteriously went out on Eugene V. Debs last spring. Other communication disputes have been minor and passive compared to this that argues the merits of the robed Klan.

The letters contributed have not shaken The Cardinal's stand that the Klan is undesirable; the confusion of issues and contradiction of facts which they make apparent very probably will not shake others' opinions. But the number and vehemence of those letters do point very forcibly to the strong hold the Klan has on many thinking people and the active distrust it has inspired in many others.

There was a good deal of Cardinal talk about spirit in those days. I don't suppose any of us realized it then, but as one turns the yellowing pages of the bound volume for the year the spirit refrain, like a theme song, is very conspicuously there.

We urged the revival of the tradition of hauling the team home from the station in the old red wagon by hand (forerunner of the fire engine) and got it. (The staff made sure it happened by hauling the wagon down and back itself).

We thought the compulsory wearing of green caps was pretty bad, but asked the frosh to wear them as a voluntary mark of loyalty to class and university. And, of all things, they did. At least our front page story says there was a record sale of 1681 -- "evidence of a Wisconsin spirit surpassing that of former years when lake parties, sticky flypaper, and violence were the consequences suffered by negligent newcomers."

Despite these unexpected successes (a newspaper is always surprised when something it asks for happens) we continued to worry about the mettle of Wisconsin men.

"The football team," we said "was given a rousing send-off on its Indiana trip by the students, twelve of whom were present. Wisconsin has shown about as much enthusiasm for its football team as a third-rate grammar school shows for its bean bag squad.

"The real, fundamental cause of our disgraceful lassitude seems to be that the spirit -- the once justly renowned Wisconsin spirit -- is simply not there.

"If we have any lingering loyalty to ourselves, to the team, or to Wisconsin, we'll be at the lower campus at 12 o'clock to march down to welcome the football squad. And if we haven't, then let's by all means stay home, and read Vanity Fair, and have our tea and cakes brought to us in bed."

Anything that looked like it might help remedy this deplorable state of affairs, draw the men of the campus together in community effort (the women didn't count much then), and encourage an interest ^{and} and loyalty to the university in these post war years of disrupted campus life got an all-out effort from the Cardinal.

A mass dinner for senior men, for instance, won enthusiastic Cardinal sponsorship. Annoyed by the bone-breaking and acid-throwing between freshmen and sophomores at the Spring Cap Night bonfire, plus the death of a Northwestern student in a similar class fight, the Cardinal abolished the whole affair by the simple expedient of printing a banner headline that hereafter there would be no Cap Night and that "Varsity Night," with all classes joining to hear fraternities sing their songs on Lincoln Terrace, would take its place. (This was the beginning of the Tournament of Song).

It was little wonder that the campaign for the Memorial Union, proceeding under the slogan "Build a Home for Wisconsin Spirit" caught the interest of the Cardinal editors.

We began to see dimly the answer to most of our hopes for campus unity of action, and for spirit without class scraps, in the Union and its community-centered activity.

And in these red wagon days, when the Cardinal was troubled over student spirit, one out of every two students subscribed \$50 to a building they would never use.

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The Cardinal, as today, had other torches to carry.

It pounded for a separate cheering section for men; for a lower priced, more democratic prom (and got it); for a revival of winter sports and more use of the lake; for better lighting in the library; for cheaper Badger pages.

It urged the building of dormitories and the extension of fraternity benefits to all men; campaigned for a football game with Marquette; and asked support of the Student Court for firing a student from school who refused to appear in court.

It viewed with alarm the "semi-annual election brawl" (1140 ballots cast by 885 juniors for prom chairman); the lack of cooperation of the band in turning out for rallies; the double standard of eligibility for athletes; the dearth of good road shows; and the attitude of other colleges for forbidding undergraduate marriages.

It panned ticket scalping; the Chicago Tribune; traffic hazards

on Langdon Street (until the street was finally widened); poor professorial lectures; the lateness of the student directory; the athletic department charge of 50¢ for watching the grid-graph; poor concert facilities; dog-eat-dog rushing; and "The Annual Homecoming Drunk."

Then, as now, the Cardinal could say what it wanted and the university was tolerant, even when an editorial like "The Annual Drunk" was taken up by the Hearst Sunday scandal supplement and got the university in a pickle. Prohibition was the law then. "The annual drunk is over," we said. "Practically every student is once more sober." It took us the better part of the year to answer our correspondence and untangle that one.

We were pretty busy making our own little campus world right, according to our lights. But now and then we took on some extra territory, too. Not nearly as much as today, but enough to reassure one that we weren't suffering too acutely from collegiate isolationism.

Ku Klux Klan demonstrations we set down as definitely bad.

At one point we urged greater student interest in "the most important problem which faces the world today -- the League of Nations." At another we conducted a campus referendum, via front page ballots, on the Bok Peace Plan.

In the midst of Union money raising we argued also for another campaign that produced \$2200 for starving German students.


Then, taking a radical departure from a hallowed Cardinal tradition of campus news only, we arranged for a wire service to bring us a daily front page series of "Foreign Flashes."

I ran across the first flash we received, rummaging this week

through the faded pages of my bound Cardinal volume. It read:

"Berlin. Nov. 9, 1923 -- The Bavarian fascist revolt again^d the German republic has been suppressed. General Ludendorff and Adolph Hitler, leaders of the insurgent troops, have been arrested."

-- Porter Butts

Editor of the 1923-24 Cardinal 

Then in 1959 the University awarded Fred an honorary degree, the citation reading in part:

"Always identified with plays and pictures of the highest quality, he has achieved many unforgettable artistic triumphs...His versatile acting career spanning four decades in the American stage, screen, radio and television, is without parallel in the entertainment world. Long ago, he achieved the immortality of universal recognition as a star of the first magnitude."

Butts:

It was Dorothy Wood Neal, vice president of the Class of 1920, who first proposed that the University, and particularly the Union, recognize Fred March's achievements in a permanent, visible way.

We settled upon naming in his honor this Play Circle, which he helped bring into being, and which he especially admired.

She personally led the project throughout, writing to Fred's classmates--hers, too, of course--suggesting contributions to renovate this 40-year-old theater for this occasion. The Union wrote to the students who performed in the Play Circle over the years.

With gifts from hundreds, we have installed new lighting, and a portable switchboard, new curtains, flooring and paint, and completely done over the lobby.

Mrs. Neal has come from North Carolina to give us her remembrances of Fred as a classmate and friend.

Neal:

Fred died in 1975. I did not know where to send a memorial for Fred. I thought about this for about a year and decided the Class of 1920

student body, planned for this theater wing of the Union. All we needed was money.

And Fredric March was one of our best helpers.

Fred, as a student, was a favorite of one of his professors, Ned Gardner, the very first Union campaign director. In 1939, Gardner called upon him backstage in New York where he was playing in "The American Way" and told the story. There and then Fred wrote out a check for equipping this Play Circle and agreed to be host at a fund-raising rally of New York alumni.

The theater opened later in 1939, and the next year when Fred returned for Homecoming as honored guest, I toured the building with him. I will remember so well what he said:

"Porter, my only regret is I can't start over and go to the University again so I could work as a student and work in this theater. It's the answer to any actor's dream."

Gardner called upon Fred backstage in New York again in 1943, where he was playing in "The Skin of Our Teeth" with Florence Eldridge and Tallulah Bankhead--to extend personally our invitation to become a Memorial Union Trustee.

Fred accepted, and I still have his letter, which read:

"I believe my class was the first to contribute to the Memorial Union, which makes this honor doubly interesting to me. I went through the building three years ago and I was overjoyed to see how beautifully equipped the little theater is." (This Play Circle). And he added a handwritten note to me: "Porter, keep up the good work."--one of many I received through the years.

August 8, 1975

Mr. Arlie Mucks, Jr.
Executive Director
Alumni Association
Alumni House
campus mail

Dear Arlie,

If you haven't already received an answer to Ed Dobrow's query in the July, 1975 Alumnus concerning how it happens that Fredric March, known for his liberal leanings, is listed in the 1921 Badger as a member of the Klu Klux Klan, here's the explanation:

When March attended the University, there were three interfraternity social organizations: ~~Delta~~ Crescent and ~~Phi~~ Pi Omega for sophomores, and Klu Klux Klan for juniors. Each fraternity named two of its members to each organization. There were occasional social get togethers, plus discussion of fraternity problems. In a sense, they substituted for what is now the Inter-Fraternity Council.

In the spring of 1922 and 1923, Klu Klux Klan was listed in the Badger as a "Junior Inter-Fraternity Social Society." This was the last time. The members inducted into the Society in the spring of 1923 thought the name was curious, irrelevant, and very unfortunate, so the name was changed at that time to "Times".

Cordially,

Porter Butts

Class of 1924

From: [Mark Guthier](#)
To: [Sherrill Randall](#)
Cc: [president WUD](#); [Susan Dibbell](#)
Subject: RE: March 15, 18, 19, 20 1924 Daily Cardinal Reader's Say-So's
Date: Monday, June 25, 2018 3:53:16 PM

Sherrill:

Thank you for sending these. I received four emails. Let me know if you sent more than that, otherwise we'll see you on Thursday evening.

Mark

From: Sherrill Randall [mailto:sherran@chorus.net]
Sent: Monday, June 25, 2018 1:08 PM
To: Mark Guthier <mark.c.guthier@wisc.edu>
Cc: president WUD <president@union.wisc.edu>
Subject: March 15, 18, 19, 20 1924 Daily Cardinal Reader's Say-So's

Mark,

I am going to send these letters to the editor in groups rather than in one email. Some are not easy to read. It will be good to have them in your digital box file. Sherrill



March 15, 1924 That Flaming Cross. C.A.T.



March 18, 1924 Ku Klux Again W.G.Z



March 19, 1924 Native Americans J.H.

From: [Mark Guthier](#)
To: [Susan Dibbell](#)
Subject: FW: March 21, 22 1924 Daily Cardinal Reader's Say-So's
Date: Monday, June 25, 2018 3:53:25 PM

From: Sherrill Randall [mailto:sherran@chorus.net]
Sent: Monday, June 25, 2018 1:11 PM
To: Mark Guthier <mark.c.guthier@wisc.edu>
Cc: president WUD <president@union.wisc.edu>
Subject: March 21, 22 1924 Daily Cardinal Reader's Say-So's



March 21, 1924 100% Saints M.K.

WHAT ARE THE FACTS

Editor, The Cardinal: The letter of "C. A. T." in your issue of March 15, 1924, under the heading, "That Flaming Cross," shows the extent to which this organization of K's will go, in order to gain members among the credulous. In fact there never has been a time, from its very beginning in 1915, when the whole fabric of Klanism was not based on a myth. The frigid winds, which were braved by William Joseph Simmons on Thanksgiving night, 1915, the "temperature far below freezing" on Stone Mountain near Atlanta, Ga., when the first fiery cross was displayed—all are myths, and are given the lie direct by the records of the weather bureau. The story about the late Presid-

Harding's membership card is of "C. A. T." who believes in his own ability to trace his Klan ancestry back to the very day 10, 1623. On Aug. 10, 1923, his services were held for a special service at Lake Charles, La. To quote, "200 robed and hooded Klansmen marched to a town square before the postern. They were announcing that they were boys of the Lake Charles Klan. Fellow countrymen. We have to join you in honor of our deceased in mourning and fellow Klans President and fellow Klansman Warren G. Harding." This is the statement had his face covered from the eyes of his fellow men. What are the facts? On Oct. 1923, Mr. George B. Christian, Harding's Private Secretary, issued following statement. "All statements that President Harding was a Klansman or that there was a White House initiation are a purely false. He held decided contrary on their methods."

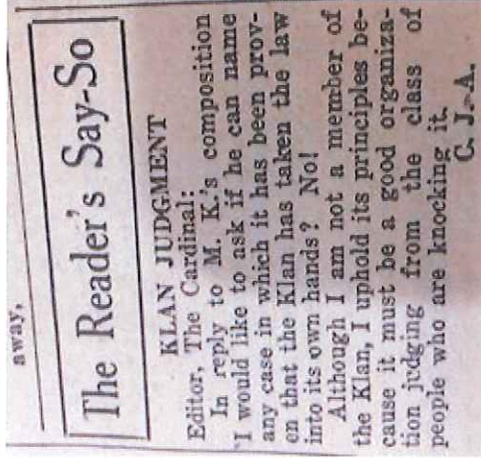
These birds do not number present time more than 1,800,000. "Imperial Wizard" W. Evans, on June 30, 1923, at Dallas, Texas, that the Klan numbered "more than a million." Yet to hear the Klan blow-up always anonymous, of course, are now 10,000,000 members in U. S. Anyone wishing to know the character of the hooded crew from horatative sources is invited and a two cent stamp to the w; Huntington, Ind. ROBERT R. HULL.

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From: Mark Guthier
To: Susan Dibbell
Subject: FW: March 23, 25, 26 1924 Daily Cardinal Reader's Say-Sos
Date: Monday, June 25, 2018 3:53:37 PM

From: Sherrill Randall [mailto:sherran@chorus.net]
Sent: Monday, June 25, 2018 1:14 PM
To: Mark Guthier <mark.c.guthier@wisc.edu>
Cc: president WUD <president@union.wisc.edu>
Subject: March 23, 25, 26 1924 Daily Cardinal Reader's Say-Sos

March 23, 1924 Klan and the Constitution Phillip Wieman '24



March 25, 1924 Klan Judgment C.J.A.

LET IT DROP

Edison, the inventor, has withdrawn his patent on the electric light bulb. It is known that he has done this because he has found a way to make the bulb last longer than the one now in use. The inventor has found a way to make the bulb last longer than the one now in use. The inventor has found a way to make the bulb last longer than the one now in use.

C. D. A. writes, as article on page 10.

March 20, and claimed the Dragon branded Jews as able. He further states that D. did not consider the fact "One they worship was Jew." The Jews persecuted and his disciples, crucified them, do not even as teachings and yet when is said against the Jews, reliable "Christ was a Jew" falling back for protection fact, is always their defense was a Jew. God gave him chosen people, and the choice could not see far enough as still cannot, to accept him. W.

March 25, 1924 Let it Drop W.G.I

The Reader's Say-So

THESE articles are written by the author of the "Let it Drop" article. The author of the "Let it Drop" article is the author of the "Let it Drop" article. The author of the "Let it Drop" article is the author of the "Let it Drop" article.

C. D. A. writes, as article on page 10.

March 26, 1924 The Other Side Again. L.G.L

The Klan is not an anti-Negro organization, Jewish and anti-American, but it is merely pro-American. The greater and more surprising development of this organization is, the more serious to be attributed by its opponents to the employment of unskilful means. In regard to the race question the Klan only wishes to aid the Negro in being the best black man possible, he has in his own mixtures thus prevent any more mixtures of blood with the white man. In regard to this issue, even the intelligent Negro is backing the Klan. This also, the Klan will do, not behind books and robes, but by the lawful means of legislation.

L. G. L.

FACING THE FACTS

Editor: The Cardinal:
 I am not a member of the Klan, but only an Ag-student taking cow engineering at the university. In my short sojourn on this earth I find the world full of deceptions and fairy tales, and each day brings new proof to my convictions. I was shocked beyond words when I heard

for the people
 according to
 the Klan
 This
 that he is
 the K. K. K.
 that the most
 teacher
 W. J. Wood
 library. It is
 that Mr. Hall
 by several
 some are
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 to his country
 Mr. Rogers
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 Christ, and
 the Slave

**NEW DRAMATIC
WILL PRINCE**

Wesley plays
 dramatic club
 of the Wesley
 This will be

the Klan is not an anti-Negro organization, Jewish and anti-American, but it is merely pro-American. The greater and more surprising development of this organization is, the more serious to be attributed by its opponents to the employment of unskilful means. In regard to the race question the Klan only wishes to aid the Negro in being the best black man possible, he has in his own mixtures thus prevent any more mixtures of blood with the white man. In regard to this issue, even the intelligent Negro is backing the Klan. This also, the Klan will do, not behind books and robes, but by the lawful means of legislation.

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March 28, 1924 Klan Suggestions L.C.

-So
"China for the Chinese" did not
since the storm and finally
stagnation; and finally
there is a great difference between
the theories for Americans, and
to, "America for Americans,"
those of militarism. To what ex-
are the Klan's ideals compared
with those of the Protestant church
(or the Catholic Church) or
and leader said, "Love all men (even
Samaritan, clearly not a na-
boyn Jew or a 100-per center)
lux thyself?" I wish every Klan
od or defender of the same would
re-iously think about these things.
One other suggestion,—if, indeed,
your theories are sound, your ideas
high, your intentions honorable,
not be too hard on the public, who
naturally are suspicious of all
crecy, and inclined to believe
things that are apparently afraid
show themselves in the open, to
much worse than they really are.
Sincerely yours,
L.C.

The Reader's Say So
KLAN SUGGESTIONS
I have read your very much interest-
ing article on the Klan in the Christian, and
I am glad to see the author's explanation
of the Klan's attitude toward the Jews.
I am sure that the best explanation
of the Klan's attitude toward the Jews
is in its own statement and its
attitude toward the Jews.
At the same time, I am sure that
the Klan's attitude toward the Jews
is not the only one of its kind.
I should urge the explanation
of the Klan's attitude toward the Jews
to be studied in the spirit in which
it was written. If they are all
of the same opinion, so that
and case based on facts and figures,
using a good deal of the
same. I should like them to think
over, whether it is really the highest
possible, whether "America for
America" is as harmless as it
seems; whether it does not rather
mean that we are shutting the door
Mother Country of Europe have
gained in the course of bitter ex-
perience and hard struggles of mind
and body, not to mention the treat-
ures that the Oriental nations with
their ancient civilizations, or the
Semitic race, from whom we once
got a religion, may have to give to
us in the future.

WAR ANS
Editor, The Carol
At a committee
demits the other
participated, the
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