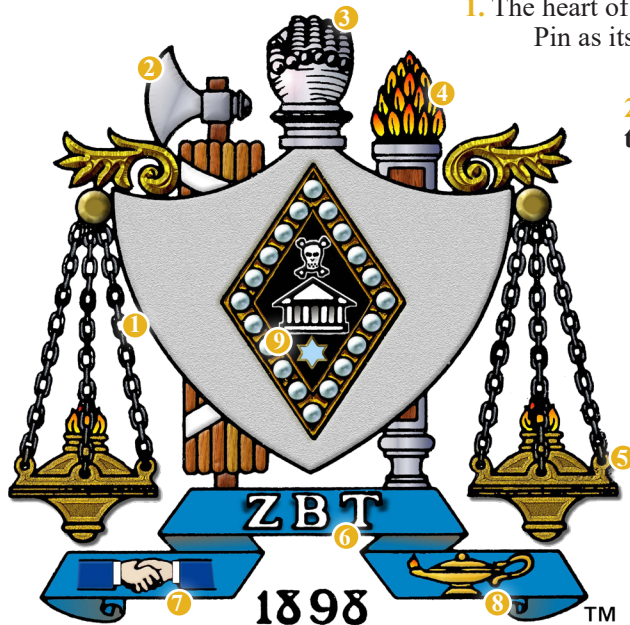


ZBT's CREST

symbolizes the virtues and attitudes to be carried into society by ZBTs



1. The heart of the Crest is a shield to herald **who we are** as ZBTs, with the Fraternity Pin as its center and adornment.

2. The axe at top left represents the individuals of the Fraternity **bound together by common interests**.

3. Above the shield is an armored fist, representing the determination to be used in **maintaining the Fraternity's high ideals**.

4. The torch at top right indicates the group intention of the Fraternity for **unflinching truth**.

5. On the sides of the shield hang the balanced censors of **justice** — an essential characteristic of our Fraternity.

6. Below the shield are the Fraternity's **letters**.

7. & 8. In the ribbon bottom are symbols of two qualities unique to a fraternity — the clasped hands of **friendship** and the lamp of **learning**.

9. On the Fraternity Pin, in place of the ZBT letters, is a simple Greek temple, intended to convey all Fraternity virtues and more: not in the easy sense of merely being just, honest, faithful or whatnot, but in the strongly aggressive sense of **carrying these virtues into such everyday use** so that they reflect powerfully on the life surrounding ZBT or any of its brothers.

HISTORY OF THE SYMBOL

Zeta Beta Tau's Crest — designed by Harold Goldman, Alpha (City College of New York) 1909, and Herbert Lippman, Delta (Columbia University) 1909 — was adopted in 1910 and copyrighted for use by chapters, alumni associations and brothers on all items identifying the Fraternity. Writing in the Fraternity's alumni magazine in 1960, Brother Lippman offered thoughts on **why the Crest was established** and what symbolic meaning it has, as reflected in the above graphic.

What is the significance of the Fraternity Crest? This question has again, after many years, come back to me for an answer. The Fraternity had been without such an emblem for some 12 years at the time the design was made and it was needed, then as now, for insignia jewelry, formal stationery and insertion in annual college publications.

It was felt that as the others do, so should we do. So the Supreme Council ordained that heraldry be done where none had been before. There were no great undying mottoes or traditions to picture, and resources had to be made to the **graphic representation of ideals**.

The design was composed about a heraldic shield with the Fraternity Pin as its center and adornment. On either side hung the balanced censors of justice: justice must be an essential characteristic of our Fraternity. Back of the shield I placed the facies with axe and torch, representing, respectively, the individuals of the Fraternity bound together by common interest and the group intention of unflinching truth. Above the shield is a mailed fist representing the determination to be used in maintaining the Fraternity's high ideals. Below the Fraternity's initial letters, I placed the symbols of two

qualities unique to a fraternity — the clasped hands of friendship and the lamp of learning.

All this symbolization is very, very simple and conventional, coming down to us from the Middle Ages, expressive even then of the elementary moralities and virtues. The facies and the torch had similar meanings in the days of the Roman Empire, though their use was in the physical form rather than graphical representation. The facies, for example, was carried as an actual bundle of sticks representing the right of the emperor to govern with the consent of all the groups whose sticks he carried. The other units used could be further explained, but I mean merely to emphasize the complete conventionality of the symbols themselves. In all this I saw, and I still see, only those outward signs of the more usual decencies of an organization like our Fraternity.

In only one place did I take the liberties of a designer and permit myself the privilege of hoping out loud. I wonder whether this loudness is even audible. I left out the ZBT in the Pin and, in its place, cut a deep hole. In the hollow so cut away, filling the place held by the Fraternity name, I drew a simple Greek temple. It seemed to me at that time, rapt as I was in

the study of Grecian architecture, that no more explicitly simple symbol could have been used to convey the utmost in ambition for our Greek-letter Fraternity. Where the other symbols portrayed such virtues, which in average degree would be common to the type of university man that entered the ranks of our society, the Greek temple seemed to convey all such virtues and more besides: not in the easy sense of merely being just, honest, faithful or what not, but in the strongly aggressive sense of **carrying these virtues into such everyday use that they would reflect powerfully on the surrounding life as it touched ZBT or any of its brothers**. It was not merely that the Fraternity would be just, honorable or faithful, but that it would with these virtues be extremely intelligent, determined, magnanimous, courageous and unselfish in its attitude toward others and, of equal importance, unmercifully true to itself. **The men who are symbolized by that monument of an age of greatness are the men of Zeta Beta Tau.**

These were the thoughts that went into the making of this design 50 years ago and this, I think, is the significance of the Fraternity Coat of Arms today.