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The Wellesley News (03-09-1910)

Wellesley College

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SOCIETY CONGRESS.

The Society Congress held its second meeting, February 26, 1910, with Dean Pendleton presiding. All of the delegates were present excepting Miss Brown, Miss Williams and Professor Bates, for whom Professor Sherwood substituted.

Dean Pendleton: The two issues before the society are the method of selection for membership in societies, and the purpose of societies.

Miss Cotrell moved that the purpose of societies be discussed. The motion was seconded.

Miss Parsons: I do not feel that the purpose of societies makes so great a difference as the question of membership; this has been the stumbling block in the whole question about societies. I think their ultimate purpose is going to be the same, whatever we organize them. I feel that the question of membership—by invitation or application—is more important than the nature of societies.

Miss Perkins: I think that the question of membership is much more important. If the societies are open to all the members of the Senior class and very large groups formed, the purpose will be quite different than if they are opened to a limited number of Seniors and Juniors, and smaller groups are formed. The motion was carried, there being eighteen yes, to seven no.

Miss Cotrell: It seems to me the question is, whether the societies should exist as profit-making organizations, or more on the work-basis than they do at present, or as a combination of the two.

Miss Perkins: May I speak quite as an observer? Much of the societies here for the last four years? There are two sides to the question just brought up as to the purpose; what seems to be the present purpose, and what ought to be the purpose of societies. The main purpose of societies now is to give some pleasure and to a select group of students—students who are selected not by any natural line, but by a line drawn more or less haphazard. That purpose the societies do fulfill admirably. They give undeniably some social dignity and grace and ease to certain selected students and they act as a distinctly refining influence in the college; whether that influence could be given without societies, I doubt. I think the dormitories have too large groups, and the college is too large to afford the companionship that the society gives. At the same time I agree with Miss Marks that the societies keep the spirit of work in the college at a C grade. It does not seem to me that the full value of the society is in the ideal of stimulating their members to keen intellectual work. If societies exist at all, I think it is right to narrow them into limited groups—they ought to stimulate effectively the common life of the college. They can do this only if the line is drawn by some definitely recognized intellectual standard.

Miss Besse: I believe that they serve another purpose than to stimulate academic work. In the minds of practically good to act as a connecting link between the academic and social life of the girls and to serve as a common ground for all the members, it has its place in the college.

Miss McKee: I can say that the question of membership or non-membership in the societies does not seem to affect the intellectual standing of students in any department.

Miss Hawkinson: To restrict a girl in choosing a society to the lines in which she may choose to work, is an error. New channels can be opened for her; even though society work is not of equal value with class work, that does not militate against the good girls getting from the work.

Professor Roberts: Societies have their ups and downs, but I have known them through a long series of years, and they have always been of the highest possible—intellectual, moral and social. In such small groups where there is congeniality and the opportunity for getting things done are the true benefactors. One another, these ideals do come to the surface very frequently. A great many of the good movements in the college have started from the societies. The ideals for the purpose of the present societies are what I approve of—a combination of the social and intellectual element, as such.

Miss Cushman: It is granted that the societies have done good to their members. If it is possible to arrange it, I would extend it to more, especially to the upper class students. If the girls are not interested or very capable in the work of the society to which they are invited, their interest in those lines is stimulated and their life is broadened. I do not believe that societies lower the standard of scholarship.

Miss Parsons: Society girls are not agreed on the value of their work. I do not find that it reaches much to them, a striving after high ideals.

Miss Dawson: There is so much inspirations from the regular academic work that students should not overimprove their life with more of the same thing. The work and open meetings should be pruned out and leave more time to think and talk. Intellectually, societies would be less conspicuous.

Mrs. Permar: I agree with Miss Dawson, but I do think societies need an ideal; without which they will deteriorate. I would break away with the big functions that make societies so prominent, and change the work to something that would be of advantage.

Miss Finch: I agree with Miss Dawson; we do get a greater stimulus from talking with people with ideals than we do from hearing a paper read by a person who has gotten her knowledge from an encyclopedia.

Miss Perkins: Those are the ideas I had in the beginning. It doesn't seem to me that we have either work or play, but it is the people we put into societies that make the difference. I think the people who give inspiration are the people who are interested in what they do, but all the energy into the work they are doing; who will be content to put nothing in less than the very best they are capable of doing.

(Continued on page 4.)

WELLESLEY, MASS., WEDNESDAY, MARCH 9, 1910

STUDENT GOVERNMENT BIRTHDAY.

The ninth anniversary of the founding of the Student Government Association was observed in College Hall Chapel at 4:15, P.M. on March 4th. The hall was invaded, almost from the minute the doors were opened, and an enthusiastic audience awaited the speeches of the occasion.

The meeting was opened by the singing of America, after which Isadore Douglas, our president, gave an interesting review of the early history of the Association. An account of the first meeting, held in College Hall Chapel on March 6, 1901, was read from the minutes, stating the arguments advanced for and against student government, and the motions put by Mary Leavens and others, which started the machinery of the Association in motion. Then the progress of the Association was sketched, from its first year under Frances Hughes, to the year of 1909 under Ruth Hanford, during which the success of the organization, in which the aid and advice of Dean Pendleton was invaluable, were treated.

The first intercollegiate conference was held at Wellesley in 1904, and since then the main work has been the handling of the village problem, the first student committee was started under Miss Besse, of the Alumnae. Miss Leavens began by saying that no other celebration in college, not even Tree Day, was so enjoyed as the Student Government birthday. The renewed enthusiasm not only benefits the active members of the Association, but also a great deal for the Alumni. Miss Leavens then enumerated some of the many good influences our self-government has had on the student body, and what influence we should give to the Alumni. Miss Leavens then emphasized this not only benefits our own characters but that through it we are able to discern our duty to others. Miss Leavens finished by emphasizing to us the necessity of giving our unbounded loyalty to Student Government and above all else to keep it a living organization.

Miss Douglas then read a message from Juliet Pointer, president in 1905 and inducted Helen Coit in 1906, vice-president. Miss Cook spoke humorously of the growth in size of the Association, and sketched some interesting reminiscences of her Freshman year, when, as they were instructed, the success of the organization depended upon them. Miss Cook emphasized the analogy of Student Government to a democracy, and sketched the different types of girls who must make up such a community. Her account of the first intercollegiate conference of Students came up in the words: "The highest development of the individual from her relations to the community, and the highest development of the community from her individuality." The meeting ended with an enthusiastic song, sung by the students and the audience.

An enthusiastic message was read from Sally Eustis, president during 1906, who was unable to be present.

(Continued on page 4.)
**Woman's Medical College of Pennsylvania**

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"If democracy, as I believe, is the best form of government, not because it produces the best administration, but because it best educates the whole community to intelligent regard for the general welfare, then women would seem especially to need to be so educated in the school of practical citizenship.

"College women are apt to be very conservative. The academic temper is not an innovating temper, and they are for the most part so satisfied that it is easy for them to feel they have all the rights that they need, forgetting those who are exposed to the ruder strains of the industrial world, and who have not all the rights that they need.

"But as far as 1 understand the trend of things, there is a marked and steady increase in the demand for Women's Suffrage."

(Continued on page 3)

**College News**

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**Associate Editor**, Ruth Evans, 1911

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Dorothy Mills, 1911
Muriel Backes, 1912

**Subscription Editor**, Alice R. Porter, 1910

**Assistant**,
Ridie Guinn, 1911
Frances Grey, 1912

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**THE MARCH MAGAZINES.**

In each of the March magazines which are figured on the following pages there is, it would seem, a prevalent interest in communism, as against individualistic ideals, in the relation of corporations and trusts to present-day economic problems, and in the potential political position of women. In the Atlantic, Mrs. Margaret Deland, in an article which she calls "The Feminine Factor," tries in a rather superficial and unfortunately sensational way, to show that in the immediate stress laid upon individualism most of the discontent and fundamental evils of society find their root. The article is not especially keen, nor especially new in idea, but it is significant, and many of its conclusions are wise and good. Much more to the point is Mr. Ernest Richardson's "Our Superiority in Religion," in the same magazine, an article which is quite humorous at times almost satirical, while its delightful humor saves it from either morbidity or exaggeration. It has a distinct bearing upon the subject of pacifism, and it is strongly for formation in the minds of most of us. The North American Review has several such articles, among them Chauncey B. O'neal in "The Democratic Ideal and the Christian Church," goes straight to the root of the matter. The article is "professional" in a certain sense, but it is distinctly ideals at the same time that it is most logically practical. It is one of the articles that everyone will want to read. In the same magazine, an account of "The Republic and Diplomacy in France" by Alcide Elsey, former French Consul-general at New York, throws an interesting and illuminating light upon international social problems, with especial reference to the diplomatic questions which are confronting France. In Harper's Magazine Mr. Charles H. Cazenin, in an admirable appreciation of "Jules Adler, Painter of Labor," indirectly adds to the interest of this subject, for throughout this article he sheds Adler's attitude toward the short-comings of the social system, rarely supplementing the impression by his own personal interpretation. In the Review of Reviews, Mr. William S. Rossiter, in discussing "Population Changes and Religious Beliefs," shows the relation of the immigrant and the America to the problem of socialism or increased individualism.

In articles and discussions hearing upon trusts, the magazines are yet more prolific and most interesting is it to compare the various articles dealing with the defense of unions or explaining of the recent growth in trusts and corporations. "Our Beef Supply as a Great Business," by William B. Shaw, and "Do Trusts Make Big Prices?" by Jeremiah W. Jenkins, Professor of Economics and Politics in Cornell University, both timely and thoroughly interesting articles as the trend of thought and of the development of these social-economic issues, are significant for their conservative, constructive spirit, and form an interesting contrast to the still constructive but almost revolutionary attitude of Peter Lindley's "Prosperity with Justice—Working toward a Solution," in the North American Review.

As for the future position of women — hardly an article but has something to say upon this point, though the number of articles directly concerned with woman's suffrage has greatly decreased. For the indirect discussions of this point, Mr. William P. Howells' delightful criticism of Mr. Harben's "Georgia Fiction," in the North American Review, of course this article is charming from many other points of view than from that of its expression in regard to the political position of women, but that point seems especially significant. Mrs. Deland again, in the Atlantic, tries to deliver a crushing, though direct, blow to feminine political agitation, and she goes. They are all interested in us.

The Century seems to sound the keynote of all the struggles aspirations which the magazines reflect in three exquisite little poems, "In Praise of Poetry," by Richard Watson Gilder. They are too subtle and delicate, their charm is too evanescent to permit of their being described, but their spirit is surely the glad, strong, hopeful, working spirit which is to-day everywhere abroad.

**MISS BALCH IN FAVOR OF WOMAN'S SUFFRAGE.**

The following two-minute speech was delivered on March 23, by Miss Emily Balch, in the State House, before the Legislative Committee for the hearing of the recent bill for Woman's Suffrage:

"I believe that after a few years' experience of equal suffrage most people will be puzzled to know why it once seemed so unquestionable a step, and that it was so long delayed, and that, looking back, a restriction of suffrage on lines of sex will seem to them a curiously unreasonable one."

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GRADUATE CLUB.
The Graduate Club met Friday evening, February 25, at the Shakespeare House. Miss Risley, president of the club, called a short business meeting to elect a secretary to fill the vacancy made by the resignation of Miss Hall, who has given up her work for the remainder of the college year. Miss Fuller was elected to the office by unanimous vote. Miss Tufts, Miss Ferguson and Miss Ed- wards, the Committee on Graduate Instruction, and twenty members of the club were present. On Friday, March 4, Mrs. Risley and Miss Risley entertained the club at their home, 29 Cottage Street, in place of the regular Friday tea which has been held in the Philosophy Office in College Hall.

WEEK-END CONFERENCE.
The programs for the conference, distributed this week in all the houses, make us realize that it is almost here. One very pleasant feature of the conference will be having the delegates from the other colleges with us. The two delegates from Bryn Mawr will be entertained at Wood, those from Radcliffe at Freeman, from Vassar at Norumbega, from Barnard at Pomery, from Smith at College Hall, from Boston University at Cazenove, from Brown at College Hall, from Mt. Holyoke at Shafar.

The committee has greatly appreciated the assistance of Miss Scudder, who has arranged the program for Sunday and has herself given us some suggestions for making the day helpful.

A FEW QUIET HOURS.
The practice of setting aside definite periods of time for silent devotion has always been widespread among devout people, from Buddhists to Quakers. To-day, the custom of observing such quiet days or retreats is spreading rapidly among all the churches. The Christian Association wishes to offer such an opportunity for a few hours to all members of the college. On Sunday, March 13, the chapel and the Agora House will be open during the afternoon and evening for the use of those who desire to remain silently together in the presence of God.

The Reverend Philip Rhinelander, the preacher of the morning, will lead the devotions. All are invited to be present for a whole or part of the time. The only rule to be observed is that of entire quiet. The intervals between the services may be spent in reading, prayer, meditation, rest, or in walking silently alone or with a friend in the natural sanctuary of the Wellesley woods.

The center of devotion for the day will be prayer for social justice and for the reconciliation of classes. The order of services follows:

2:15, P.M. Opening address, with hymns.
4:00, Second address. Intercessions for social and industrial peace.
5:30, Brief devotional service. Prayer for guidance in regard to social duty.
6:00, Refreshments served at the Agora House.
7:00, Vesper in chapel.
8:30, Closing service. Thanksgiving for the hope of the Kingdom of God on earth.

Those who desire to keep the quiet unbroken by taking their tea at the Agora House are asked to give their names to Miss Button not later than Saturday morning.

VIDA D. SCUDDER.
SOCIETY CONGRESS—Continued.

Professor Roberts: Without a basis of intellectual work, the societies would deteriorate. There are different kinds of work which the societies might have—kinds of work which will sharpen the wits and stimulate the interest.

Miss McKeag: I do not believe in making the societies do department clubs. My department does not have a club. If it did, I should not want it brought about through a society, but I should want to organize it from the stand point of my department.

Miss Parsons: As an experiment, the societies might give up their plans of work and take up what the girls chose for a given year.

Dean Pendleton: May I ask whether Miss Parsons feels the societies do wish to change their status? The purpose of the work, so far as I know, was never forced on them by any outside organization; it was something they adopted for themselves. Does Miss Parsons feel that if the societies had no traditions behind them, they would like to have a tradition of work?

Miss Parsons: I should like the opinion of the members on that point.

Miss Hinckley: I believe that the societies should do some work, but that they should give up the formal open meetings.

Miss Parsons: I move that some kind of organized work is desirable for the societies.

The motion was carried, there being twenty-two yes and two nos, one person not voting.

Miss Hawkridge: I move that the conference also approve a combination of work and social life.

The motion was carried unanimously.

Miss Finch: I move we next discuss the basis of membership.

The motion was carried.

Miss Parsons: If the Juniors and Seniors are to be in same chapter, regardless of diploma grade, it seems to me it will make the chapters so unwieldy that the present aims of societies would be very difficult to carry out.

Miss Bense: Might it not be that same aim of controlling the entertainments of the college through some central source be accomplished by some reorganization of the Barnswallows and the giving up on the part of societies of public entertainments, rather than by making the societies a part of the central organization.

Miss Hill: I believe that most of the societies think very seriously that they should give up their public entertainments. If they did agree to do so, then the Barnswallows would be given control of the rest of the social life, that would be simpler than this plan.

Miss Colt: May I ask, if that larger organization were made to which everyone in the college belonged, and if the Juniors and Seniors belonged to these twelve chapters—the Sophomores and Freshmen belonging to the larger organization—wouldn't that mean that the twelve chapters were controlling practically the social life as the present societies do to-day? Wouldn't girls' interest be more in the twelve chapters than in the larger organization? I think their interest would be bound together more closely if there were a few working together.

Dean Pendleton: If the social life were controlled by the chapters it would be equal to that of the Seniors and Juniors.

Miss Ingalls: I move that we discuss that part of the plan that is common to the other plans—shall membership be extended to all the Seniors and Juniors?

Miss Kelly: The Senior class as a whole, that is the non-society members, feel that the membership should be open to all Juniors and Seniors.

Miss Ingalls: I think, whatever other reforms we do make, that is the one reform we want that will help conditions very much. It would not make the societies too large. The point isn't that societies have things about them that are bad that ought to be done away with, but they have good things which ought to be extended to everyone. Now we have no basis of selection. It is really bad for the society girls to discuss whether they want a girl or not when they select her only because enough people in the society like her. It is not a question of congruence alone either, for the vote does not have to be unanimous.

Miss Parsons: Application will have to be restricted but it must be restricted by a different standard; that is, personal and social standards which cannot be put into words will have to be left out; there has got to be a standard which can be printed and sent out in a pamphlet form, or else it must be selection by lot; it can't be a standard changed with the changing society. If we had a permanent board of elders to judge upon the coming generation, then there could be one standard—but such a board is impossible.

Miss Hawridge: May I suggest that Miss Ingalls' remarks seem to fit the difficult situation. In talking with people about this society question, I find they do not object to the exclusiveness so much as they object to a small body of people constituting themselves a judge in an arbitrary fashion.

It seems to me that if we open societies to everybody, we are destroying exactly what those who wish to get into societies want to retain: nobody cares as much about being allowed to join a thing which everybody can join. In making societies open to everybody they will invariably lose the quality which now makes them valuable to both the people who belong to them, and those who do not. This scheme I have to suggest seems to cover this point and also seems to obviate another feature, even worse—that is, the idea of rushing. The plan is that each of the two upper classes shall elect a number of their class-mates, a number divisible by six, and possibly fifteen from each class. That is, fifteen times six girls from each class and the standard should be that these girls had done some service, either to the class or to the college, by their academic standing, their moral standard, their character, executive ability, or some other reason which seems to have recognition; those girls stood out before the class pre-eminent. Then from this list of girls the societies should choose their members, each society being allowed to elect fifteen girls in each class. In a rare case, for some extraordinary reason, the societies might leave a girl out.

To avoid the rushing, which is now the worst feature, the choosing should be arbitrated by a board of society presidents. Each society would have the same number and that is very important.
SOCIETY CONGRESS—Continued.

It seems to me that one of the reasons for rushing all its undefinable attendant features, is that each society is anxious to get enough members to support the expense of running the society.

Miss Perkins: It seems to me that plan you still have the invitation by societies, which is precisely what we are trying to do away with.

Dean Pendleton: I suppose it was presented as a substitute for doing away with some of the objections to the present plan, but not as membership of the whole junior and senior classes.

Miss Hill: It seems to me invitations coming from societies is a thing which has to be. I can’t see how the application system would work. Girls would flock to one society after a prominent girl as the only one which would change rooms. Societies must have the right to control their members to a certain extent. I suggest this plan, recognizing that we are entirely too selfish in our invitations. Each society should have a very definite basis of work—not departmental—and publish it in the College News, so that every girl would know perfectly what the society is for. Have every girl in the Sophomore class who wishes to join the society send in her preference as to the society, to the secretary of that society when the societies come together again in the fall they would look over this list and discuss and consider these girls and do it in a broad-minded way. They would elect them as a reward of merit in recognition of their being distinctive in some way. What we really need is a reform within the societies, making us more broad-minded and generous. I think, however, that the good in societies now will vanish if the people simply choose a society. I think it seems to me this plan has the advantage of bringing girls before societies, who might not be brought before them in any other way. In this way we may be more really thoughtful about sending out our invitations.

Miss Ingalls: In a plan like this you are letting a girl choose her society, and then get in or not just as the society may wish, and it would be worse for the few who are not asked because they are not the few. Nothing would hinder girls flocking to a society just because prominent girls were in that society.

Miss Besse: All of us are trying to get at some solution which will make it possible to recognize the right of choice on both sides. We have tried having the society choose; we are now discussing letting the girls choose and the societies refuse. One scheme has been suggested: The societies elect from the class which was to be in the Sophomore class at the end of the year, the girls they wanted in the society, and should hand the names in to a central committee composed of students and faculty; the Sophomores should also hand in their first, second, and third choice for a society, based on the work the societies were doing and then membership of the society. Then the central committee should try to adjust matters. In most cases it would be easy. This plan has been tried successfully elsewhere. Probably all the girls of diploma grade would have the choice of society; every girl would perhaps get her first or second choice of societies.

Miss Leavens: I move that in a week anyone who has a plan for organization shall send an outline of that plan to the Secretary, that before the next meeting she shall look over and sift out the points that are made and present those points one after another for votes.

The motion was carried. The Congress then adjourned until 3:20 P.M., on Saturday, March 5, 1910.

(Signed.) Mary W. Dewson.

Secretary of the Society Congress.

The Society Congress held its third meeting on March 5, 1910, at College Hall, with Dean Pendleton presiding. Mrs. Brown, Miss Cook, Miss Hawbridge, and Miss Kelly were absent. It was voted that in the opinion of the Congress opportunity for membership in the societies should be limited to three classes of diploma grade students. Those who are not high academic standing, those who have shown marked excellence in one department, and those who have given evidence of public-spirited spirit, this qualification to be determined by some committee or organization other than the societies themselves. Yeas, 22; Nays, 2. It was voted that in the opinion of the Congress societies should be opened to any eligible student on application, without any voting on the part of the societies. Yeas, 11; Nays, 0.

A central committee to have charge of the admission of new members to the societies was discussed. The next meeting will be held at College Hall, March 12, 1910, at 3:20 o’clock.

Mary W. Dewson,
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STUDENT GOVERNMENT—Continued.

Miss Douglas then introduced Florence Besse, 1903's pres-
dent of Student Government. Miss Besse spoke especially
on Student Government as a preparation for civic life. It is only lately
that we have had an opportunity of feeling any civic responsibil-
ity, since in our home life we do not come in contact with any great
organization. Here at Wellesley, however, we are all vital factors
in the success of our Student Government Association and through it
we feel for the first time what Miss Besse called our "civic respon-
sibility." This responsibility she divided into two parts: social in-
immagration and public spirited activity. Social imagination, she
explained, means the realization that our private actions have a pub-
lic effect; and public spirited activity, the forgetting of our selfish
interests in the welfare of the majority, which is illustrated suc-
cessfully by the recent shirt-waist strike. Miss Besse closed by im-
pressing upon us that loyalty to Student Government means loyalty
to all the best in Wellesley.

Olive Smith, Vice-president in 1907, spoke of the necessity of
having definite tasks to accomplish each year. She attacked the
village problem with much vehemence and plead for the continu-
ance of the entire Association, so that the criticism in regard to the ef-
cacy of Student Government in the village might be disproved.
In closing she showed how the Wellesley motto of service was the
motto which was used and applicable to every form of vital social
work.

At the end of Miss Smith's talk, "Student Government's birth-
day present" walked in. Miss Hanford, after first giving a "spat-
teful introduction to 1916," said that she was even more enthusiastic
than usual about Student Government. The ideals of self-control
and individual responsibility, she said, are not confined to Welles-
ley, but seem to be having an unusual impetus of ownership over
students. Miss Hanford told us that she had been particularly interested
in the George Junior Republic this year, and had noticed what a splendid
example of the success of self-government it was. She said also that
the increased interest in the suffrage question points in the
power of individual responsibility. Miss Hanford, in closing, urged
especially that we try to keep in touch as much as possible with the
inner workings of the organization and that we should not be afraid
to complain and suggest when we feel the need of it. She was so
pleased, she said, to find that our pride for our Student Government
is so great that throughout the country people know that we have
such a closely organized association and are so enthusiastic about
it. Her only plea was that we must be sure to make the most of our
pride in it, realizing that "liberty alone fits men for liberty."

A brief talk from Miss Pendleton, whose influence has been one of
the main forces for the successful growth of Student Government,
was enthusiastically received. She dwelt with much interest on a
recent meeting of representatives of the educational institutions
making up the community of Wellesley and its environs, to further the
work begun by the Boston 1915 Exhibition, particularly in regard to
fostering the right ideals of education. At this meeting the case of
our own Student Government Association was brought out in the
emphasis laid on the necessity of allowing the awakening of the
individual to overbalance the spirit of communal responsibility.
She also shed some interesting light on the early formation by the
joint committee of student and faculty. In conclusion, Miss Pendle-
ton predicted the enduring value of Student Government as anal-
ogous to that of Wellesley itself, which as an institution, can never die.

In conclusion, telegrams of congratulation were read from
Franz Tafel and Mary Zabriskie, presidents of the German Club, made
by Esther Randall, 1916, Sarah Tupper, 1911, Mildred Keim, 1912,
Sally Baxter, 1911, Mary Humphrey, 1913, Christine Myrick, 1911.
At this point Dorothy Summy announced 1912's birthday present
to the student body in the form of introduction of a chair for the President,
accepted by Mary Colt, President of 1913. Following this were
floor speeches by Helen Owen, Grace Kilbourn, Professor McKaeg,
and Elsie West.

After the meeting there was enthusiastic cheering in Center,
and an informal reception to give all an opportunity to meet the
Alumnae.

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PHILOSOPHY CLUB LECTURE.

The lecture of Professor W. P. Montague of Columbia University given before the Philosophy Club Friday evening, March 4, consisted mainly in a discussion of some phases of neo-realism. Professor Montague defined neo-realism as an attempt to solve the epistemological problem of the nature of the conscious relation. He distinguished it from pragmatism, which offers a solution of another epistemological problem, that of the criterion of truth.

The older realism has two main forms. The first is the commonplace realism of unreflective thought, the doctrine that "things are just what they seem, the mind is not a determining factor." In the words of Professor Montague, "a small amount of reflection will disprove this form of realism." The second form is the hypothetical or inferential realism of Descartes and Locke, the theory that we have a direct knowledge only of our own mental states, but that we may infer an external world more or less resembling these states. The criticisms of this sort of realism, which holds a representative as contrasted with a presentative theory of perception, were formulated once for all by Berkeley. Indeed, it is only a step from this inferential realism to Berkleyan subjectivism, or epistemological idealism.

As contrasted with this inferential realism, neo-realism is an attempt to defend the realism of common sense; to combine the realistic doctrine of the independence of external things with the presentative, as opposed to the representative, theory of perception. It stands for a naturalistic interpretation of the relation between consciousness and its object: "Consciousness is a certain type of relation between objects outside of the living organism and the living organism itself."

Professor Montague outlined two different lines of argument for this sort of a realistic doctrine. The first consisted in an attempt-

ed refutation of the subjectivists' position, i. e., of Berkleyan idealism. Berkeley's most fundamental arguments are two: First, the argument that an idea is that which is directly known to me therefore that there is a contradiction in supposing that the mind can know anything but its own ideas; and second, the argument from the relativity of perception. The fallacy of the first argument, according to Professor Montague, is that it "boas the question in calling objects of consciousness ideas; it proves the question by assuming it at the start." The second argument is harder to refute, but if the realist cannot meet it directly he can at least answer it indirectly by pointing out some paradoxes into which it leads its upholder, especially the fact that the relativity of my perception of inanimate objects holds also with respect to my perception of all other objects, including other persons. I am thus led finally to the "nightmare of subjectivism, solepcism."

A quite different argument for the realistic position is the direct proof of its plausibility. There is concomitant variation between sensations and their objects, but this does not necessarily mean that there is a causal relation between the two. On the contrary, the relation may be that of sign to thing signified, of pointer to thing pointed at. "What sensations I get depend on my sense organs, but the objects themselves do not depend on any sense of my sensations." The new realism conceives of consciousness as the implication relation that holds between certain brain states and real objects in space. This is a kind of counterpart of the causal relation. Our sensations, being effects of the external world, will naturally imply their causes.

So far, the problem dealt with has been that of the relation of consciousness to its objects. The relation of consciousness to its causes is quite a different problem. "The greatest problem in nature is: how can we conceive a nerve motion, which is visible to any number of observers, passing over into something quite different, namely, a state of mind, which is known to only one observer?" In the opinion of Professor Montague the most plausible hypothesis is that mental states are only a form of potential energy into which the sensory-neural currents are transformed, whenever they meet with any obstruction or are diverted into different channels. There was time during the lecture for only the briefest possible indication of the considerations which seem to favor this view. The subjectivism, as it lies in a study of the several analogies between consciousness and potential physical energy. Readers who are interested in the question will find a fuller discussion of it in Professor Montague's article entitled, "Consciousness a Form of Potential Energy," in the James memorial volume of essays.

Finally, Professor Montague indicated the hearing of his realistic position on the ontological problem. The new realism, he said, is in one sense, more materialistic than materialism itself, but on the other hand it seems to be the only way in which we can restore to mind and consciousness the dignity and importance that present-day materialistic science has robbed it of. Mind is hereby not conceived as a by-product of a matter, but is interpolated into the physical series. And "instead of diminishing the evidence for the existence of God, this goes far toward justifying our belief that there may be a cosmic consciousness pervading this really existing material world."

Saturday morning Professor Montague visited the Philosophy 6 classes, answering questions chiefly concerning his interpretation of Berkeley.

ELIOT RECEPTION.

On Monday afternoon, March 7, a reception was given at the Eliot Cottage to meet the Eliot Seniors. Informally receiving were Miss Griscom, Miss Wood, Miss Kast, Miss Bullock, Miss Brooks and Miss Johnson. About one hundred guests were present during the afternoon. The parlors were decorated with ferns and red carnations.
Women’s Neckwear for Spring

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TUBERCULOSIS.

On Monday evening, February 28, Dr. Richard E. Cabot of Boston lectured on "Tuberculosis." In introducing his subject, he remarked that in general the mind of a healthy public ought not to dwell on disease, but tuberculosis being so different from all other diseases, its abolition depending so much on a wide co-operation, it was well for the public to know its general characteristics.

Dr. Cabot divided diseases into two classes: tuberculosis and all others. It stands by itself first, because it is a disease of civilization—savage races are not afflicted to any great extent. Secondly, because of the large proportion of people who have it. About ninety per cent. of us contract it at some time in our lives, although we may not be aware of the fact; many are strong enough to overcome it before it makes any progress. Lastly, tuberculosis is primarily a disease of the poor, because the conditions of poverty foster it—lack of proper rest and nutrition, overcrowding, overwork, and alcoholism.

Most frequently acquired in childhood, tuberculosis remains latent under happy conditions, only breaking out when the vitality is at a low ebb. The germs are acquired through the air or through dust, occasionally through food, but most frequently by infection from person to person. In fighting them it is now recognized that drugs are of little value. General hygiene is of most avail, and practically all that is needed.

To conclude, Dr. Cabot said that success in the fight against tuberculosis means success against many other evils. It means tenement-house reform and factory reform; it means the lessening of alcoholism. And the layman, in contrast with the physician, has a large part in this work, for public opinion and public interest can accomplish much, which the doctor and the nurse, through lack of time and energy, are unable to do.

ALUMNÆ NOTES.

In addition to notes concerning graduates, the Alumnae column will contain items of interest about members of the Faculty, past and present, and former students.

In the recent prize contest of Collier’s Weekly for descriptions of summer vacations, Miss Gertrude Morrison, 1906, was successful, not in winning a prize, but in having her article one of those retained for publication.


Miss Elizabeth P. Vose, 1909, is assistant in the High School, Washington, Connecticut.

Miss Alice Nimmer, 1909, is teaching in the Plainfield (N. J.) High School.

Miss Marion Conway, 1905, M. A., 1908, is teaching mathematics in the Coatesville (Penn.) High School.

Miss Mary F. Hurlburt, 1887, M. A., 1892, is teaching science in Mary Baldwin Seminary, Staunton, Virginia.

ENGAGEMENT.

Miss Grace Herrick, 1907, to Mr. Philip Rockwood Webber, Harvard, 1907, of Pittsburg, Pennsylvania.

MARRIAGE.


BIRTH.

January 30, 1910, a son, Richard Young, to Mrs. Ralph B. Woodburn (Elsie S. Young 1908).

DEATHS.

February 24, 1910, at Babylon, New York, George Merrill, father of Helen A. Merrill, 1886, Associate Professor of Mathematics, and Emily D. Merrill, 1895-1897.

January 6, 1910, Reverend John B. Brandt, father of Lilian Brandt, 1895.

CHANGE OF ADDRESS.

Mrs. Walter S. Babson (Olive Lee Chapman, 1905), 700 Harvard Boulevard, Los Angeles, California.

THEATER NOTES.

Majestic: "Is Matrimony a Failure?"

Tremont: "The Man Who Owns Broadway."

Globe: "St. Elmo."

Colonial: "The Mollycuck."

Shubert: "The Midnight Sons."

Boston: "Ben-Hur."

Hollis Street: Henrietta Crosman in "Sham."

ART EXHIBITIONS.

Museum of Fine Arts: Etchings by Whistler.

Fogg Museum of Art: Early Italian Paintings.

Arts and Crafts: Exhibition of Metal Work.

Kimball’s Gallery: French and Dutch Paintings.

Normal Art Gallery: Exhibition of Paintings.

Gardiner’s Gallery: Mr. Hudson’s Paintings.

Copley Gallery: Miss Gill’s Paintings.

Copley Gallery: Mrs. Bradley’s Water-colors.

Copley Gallery: Miss Conant’s Water-colors.

Jordan Marsh Gallery: Etchings by Mr. Parrish.

Vose’s Gallery: Mr. Dougherty’s Paintings.

Cobb’s Gallery: Boston Water-colors.

Twenty-Third Century Club: Mr. Kaul’s Paintings.