WELLESLEY, January 22, 1914.

WELLESLEY COLLEGE NEWS

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VOL. XXII.

Wellesley College News

COLEGE CALENDAR.
Saturday, January 24, The Barn. 7:30 P.M., Barrewwalls.
Monday, January 26, College Hall Chapel, lecture by Mr. Stanton Cott of London.

MARY ANTIN'S LECTURE.

On Monday evening, January 29, 1914, the All Star Lecture Course was auspiciously opened by Miss Antin, who spoke on "The College Hall Choral in the Pale of Russia." The committee which has secured this course of lectures is composed of Esther Berkowitz, Elizabeth Hirsch and Jean Corwin. The committee has been methodically working to make the news of the Jewish ambitions in Russia known to its people. Within the framework of the beautiful story of the Pale, the memories of the Jews are not lost.

Mary Antin told us the story of Jewish life in Russia as she was able to grasp it in its wholeness when she visited her native town after living in the United States for seventeen years. With her ideas of personal liberty, find it hard to realize conditions under which a twenty-fourth part of the population of a country is confined to a two-thousand-square-mile territory, a condition which makes a man the right to choose his own residence in his own country, or even to travel outside a narrow limit is almost incomprehensible.

Yet, with the exception of the very few who make their way into the privileged classes, nearly six million Jews in Russia live in crowded poverty within the Pale. Even harder to bear than the geographical restrictions is the political one, which makes a Jew's fortune insecure from one day to the next, which impose unfair burdens upon Jewish communities, and make it almost impossible for a Jew to secure domiciliary rights outside the Pale.

Merchants who pay heavily for guild membership are allowed to travel for a specified number of days each year. Soldiers who have seen service in the army are permitted to live outside the Pale, but the life of a Jewish soldier is made so hateful that young men will risk life-long deformity in order to render themselves unfit for service. The artisan who can pass a difficult examination in his trade may register for residence in a city and live there as long as he practices his trade steadily, does not travel outside the city limits and is not guilty of harboring Jews other than his wife and minor children. A widow may sometimes receive her husband's domiciliary rights if she continues his trade, but a woman cannot share his rights with her husband. So strictly are these laws enforced and so arbitrary is the authority of police that there is on record case after case of barbarously cruel expulsion to the Pale, separation of mothers and little children and transportation of sick men and women.

The remaining privileged class is made up of the holders of university degrees, but educational privileges of women are limited and girls and Jews are hungry for learning and will endure extreme hardship for the sake of an education; but they are not allowed to endure. Here, where every desire for learning is encouraged, we can hardly realize the intellectual starvation which Russia forces upon the Jew. Russia has no educational system as we know it. Here and there are schools, but there is no enforced attendance. Nine-tenths of all the pupils in the lower schools must be Gen-tiles, six million people are willing to forego all things to establish schools at their own expense this provision must be kept so that sometimes wealthy Jews have paid Gentile children to go to school in order to increase the supply of educated men who may go. Moreover, the standard of scholarship is unfairly high for Jews. In the universities only three per cent. of the membership may be Jews and the ad- mission is so difficult and expensive that many of the pupils are unable to continue.

Yet, in the fulness of our wonder at the hardships of this life is seen an "incredible truth" that the Jews in the Pale are not engaged in "one perpetual mourning."

To guard the "freedom of the Jews," the Law which was given Moses to light the world, the Law which has made the Jew's advance possible, to have their children endure all things. The Law is the guide of life, and interpretation of the Law is the crown of life. For the sake of the great spiritual values, the Jew is willing to endure all things and to have their children endure all things.

The Kansas City Convention.

The delegation sent by Wellesley to the Seventh International Student Volunteer Convention at Kansas City, took the opening service of the Sunday school work at the College an index of the power and significance of the convention. Mary Torrence, '16, gave the general impression of the convention, Miss Nichols gave a summary of the work of the Convention, Fung Hiu Liu, '14, told of the oriental view of the con- vention, Charlotte M. Conover, '14, explained what the convention can do for the college.

Miss Torrence rapidly sketched the skilful man- ner in which the convention was managed under the direction of Mr. John R. Moto. She then outlined a typical Kansas City day: the long trip to Con- vention Hall, the two-hour evening session at- tended by all members of the convention, the subsequent half-hour delegation meeting in which the members discussed the message of the morning session, the lunch hour, during which the hospitality of Kansas City evinced itself, the two-hour sectional meetings in the afternoon held in the city churches, and finally the evening session of the whole convention during which a number of speakers dealt with various phases of some one great question. Overflow meetings were held every evening in neighboring churches for the citizens who could not attend the Convention Hall.

Throughout the length of the corridors encircling the main hall and in the rear hall of the build- ing, the delegates found the Exhibit, part of which was devoted to the development of the work to methods of Bible and mission study, part to detailed studies of all of the great religions of the world. Miss Torrence described vividly the last meeting of the convention, the hall crowded to its full capacity, the platform half filled with retreat leaders and half filled with volunteers about to go to the foreign field, above and behind them the largest mission map of the world in the world, hanging from the gallery the flags of every nation in the world. The demonstration comprised a large group of students from seven hundred and fifty-five colleges of the United States and Canada. At this meeting those who were going to the field within the year were commended to the audience and stood in perfect silence, and then remained standing in silent prayer. It was in these moments of prayer—and in others like them—that the power of the convention came to the fore and was the most poignant and the most effective part of the day. For Mr. Moto called the greatest weapon for good which God has entrusted to man.

In giving the world view as seen in the convention Mr. Nichols said:

"The immense missionary map of the two world hemispheres, marked to show the path of the almost six thousand delegates who have made out to the convention seemed to represent graphically the two great themes of the convention—the oneness and wholeness of the world task confronting the forces of Christianity and the ambivalent strategic position of Western America in relation to that task.

"The oneness of the world in a purely physical sense has been accentuated in the way in which the whole map of the world is drawn, and the control of the forces of nature as never before. 'Nation now react upon nation with virulence and only pure Christianity can make the world a safe place.'

"Through the constant impact of Western upon Eastern civilization, old modes of thought and action have been everywhere overturned, new forces of nationalism arising, religious groups have lost their hold. The old ideals are yielding place to new. Shall it be a Christian order?"

"The arresting phrase, 'unprecedented opportunity' was continually on the lips of the speakers at the convention, both missionaries and conserva- tive observers of the field at home. 'Cities there have been before in the history of the nations,' said Mr. Moto, 'but never such unprecedented crises.' The Orient is turning to the West for leadership," said Professor Burton of Chicago University. "The crisis is absolutely unparalleled in the history of Christianity."

"On Mr. Moto's recent tour around the world he found everywhere immense audiences of students, who flocked to hear his message of a simple, vital Christianity. Since his visit there has been a great awakening among the Russian students, agnostic though they have been in sympathies, the Rus- sian Student Christian Movement, an almost in- credible step forward. In Japan's university centre of Tokio, with its three thousand agnostic stu- dents, seven hundred student inquirers signed cards promising to study the Gospel, to pray daily for the truth, and to accept Jesus Christ as Lord wherever they went and conscience would permit that step. Korea is already so well on its way toward Christianization, that was Christianity to die out in England, Germany and Amer- ica, it would almost certainly spread again from Korea as a center."

"In a world thus contracted and an age so re- sponsible to the leadership of the West America has a responsible opportunity to make a significant contribution to the spiritual life of that world, and to her strategic position geo- (Continued on page 2)"
EDITORIALS.

World Spirit.

Two events of this week—the visit of Mary Antin, and the report from the Kansas City convention—suggested the title of this editorial. Our loyalties in life increase in widening circles—from family to school and college, community, profession, state, nation, mankind, and eventually, the world. The idea of world-loyalty occurs to few of us, probably because our particular planet is all we know. We generate “spirit” by contrast and opposition. If Mars could be aroused to engage in football, common pool needs little world-wide excitement, one in an instant. But it is not necessary to disturb the laws of nature. There is one factor which will destroy the mutual exclusiveness which exists among ourselves and fix us inseparably together. That factor is common interest.

Mary Antin represents the type of such fusion which is peculiar to our country. The United States called the “melting pot,” into which go diverse races, to come out one people. Certain it is, that “the nations of the world are at our doorways” and in our midst. We meet them at school and college, in society and business. By looking through their eyes, we lose our mighty sense of importance. The United States shrinks to its allotted place on our mental maps, instead of dominating both hemispheres. Mary Antin pays generous tribute to the blessings which our country has bestowed upon her. She gives us, it is true, the opportunity to cultivate her powers, but we did not give her her powers. As we see what she is and what she has done, we gain, through her and with her, a new appreciation of the possibilities of the Russian Jews. So it is with a dozen other nationalities whose representatives we meet and learn to appreciate on our own soil.

We have spent an injury in interest of these fellow-citizens of our world; not of interest with them. That is the next great step—a step which the cynics summarily condemn as impracticable, “East is East and West is West, and never the twain shall meet.” We refer, in this connection, to the great convention at Kansas City, a report of which was given us last Sunday night. Reports of it, indeed, have filled the papers of the land. There is something startling to our exclusiveness in the spectacle of some eight thousand American students gathered together to consider their larger loyalties. The world’s Student Christian Federation is a fact, not a theory. The common interest which makes it one in spite of its diverse membership, is necessarily the most fundamental in life—religion, or relation to God.

We owe to ourselves and to our fellow-citizens, all the breadth of world interest. Women are particularly critical for their narrow and personal attitude toward great affairs. We need to train ourselves in this larger loyalty—to lift our mental hats out of their “safe and familiar boundaries” and set them down in a land whose horizon is unlimited. World spirit is no longer merely a theory. It has begun to be a fact.

THE CRITICAL FUNCTION OF A COLLEGE PAPER.

There appeared in last week’s News, a Free Press, protesting against what it termed the “adversely critical” spirit of this college paper. Since such protest strikes most directly at the News’ editorial and policy, we feel a very human desire to talk back and, if possible, justify our position.

We believe the principal functions of a college paper to be three-fold, a protest being the news of the week in the most accurate and interesting way possible to us, second, the publication, in the Free Press column, of public opinions (in agreement of disagreement with our own), and, thirdly, an editorial function, which, it is universally admitted, should be critical and shrewd, in current events.

But, our assailant reminds us, criticism need not always be adverse. To this we heartily agree. In fact, as our class debates so frequently say, we shall be inclined to agree with everything she has to say on this score. But in considering past numbers of the News, we have not spent all our time in the Knockers’ Club. We find ourselves praising warmly (even if inadvertently) many college institutions and practices. We also find ourselves criticizing, but not in just the spirit this Free Press implies. Rather in the spirit which realizes that institutions and customs must be bestowed upon one to a high standard or else grow stale and meaningless. We believe, therefore, in criticism and discussion, favorable and otherwise as a means of promoting among us some progress toward our ideals.

Our critic next says, “We learn that the ignorance of being a ‘doll’ possessed of ‘Wellesleyitis’ is exceeded only by being an ‘all around girl’.” May we earnestly remind that the articles here quoted were Free Presses, for whose sentiments we are no more responsible than we are for her. But she continues, “Who may, for example, dance the modern dances.” And here we acknowledge a home thrust. We assuredly did express our views on modern dancing, and we have not yet retracted them. They are not utterly condemnable views. However, as is implied, but are protests against the way some modern dances are danced. It is interesting to see, in our critic’s first paragraph, her desire to stand alone, her strong feeling that our “personal affairs which must be settled, each girl for herself,” and then to discover in the very next sentence the great reliance she places on the example set by others. However, she returns to her original position in concluding, and says each girl must think out for herself “her own ideas of what is worth while.” To this last statement we heartily subscribe. We hope, too, that everybody is thinking.

(Continued on page 6.)

THE KANSAS CITY CONVENTION.

No matter what you intend to do after leaving College, you will find a bank account of great usefulness, and the ability to keep one accurately an asset which will grow in value. We allow accounts if a minimum of $25.00 is kept on deposit during the whole College year.

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SOCIETY PROGRAM MEETINGS.

The following programs were presented on Saturday, January 17:

**Alpha Kappa Chi.**

A paper was read by Ruth Congdon on the "Chorus in Greek Tragedy." Two scenes were then presented from the Medea of Euripides. The characters were as follows:

Jason...Helen Joy Sleeper
Medea...Eleanor E. Boyer
Aegae...Mary P. Crocker
Medea...Muriel Schoebcker
Attendants...Elizabeth Rogers

At the last Program Meeting of Society Alpha Kappa Chi on November 22, Franklin Emma M. Scholl and Professor Clarence G. Hamilton were received into membership.

**The Shakespeare Society.**

At the meeting of the Shakespeare Society the following papers were read:

The Comic Element in "A Midsummer Night's Dream"...Mildred Smith
Shakespeare News...Margaret Lang
Miss Sherwood spoke on "The Cutting. Victorian Plays," and Mrs. Brainard on "The Costuming of the Play."

Two scenes were then given from "A Midsummer Night's Dream."

**Act III, Scene I.**

Quince...Helen Hill
Bottom...Rachel Davis
Flute...Beatrice Henley
Snout...Katherine Paul
Starveling...Frances Williams
Puck...Helen Haywood
Titania...Helen Hutchcroft
Peachblossom...Dorothy Jones
Colweb...Ruth Bradford
Mistress of the Cuckolds...Mary Gittings

**Scene II.**

Oberon...Hildegarde Jones
Puck...Helen Haywood
Lysander...Justine Adams
Demetrius...Helen Willard
Hermia...Margaret Jackson
Helena...Marjorie Kendall

**Society Zeta Alpha.**

"Morning Song from the Peer Gynt Suite."
Marion Mulford

Readings from "Peer Gynt."
Act I, Scene I
Act III, Scenes 3 and 4
Lydia Belle Kuehne
Act V, Scene 7, 8, 9, 10.
Harriet Blake

**Tau Zeta Epsilon.**

1. "The Lasie."
   By Willkie Head Crític...Thelma Burbeck Sub Critics...Helen Sayre and Helen Merton Model...Pauline Currum
   II. "The Dwarf."
   By Velazquez Head Crític...Miriam Grover Sub Critics...Elizabeth Pilling and Marion Lockie Model...Dorothy Stiles
   III. "The Parish Clerk."
   By Gainsborough Head Crític...Mary Ballantine Sub Critics, Elizabeth Mettenf, Arline Westwood Model...Elizabeth Limont
   IV. "A Young Lady."
   By Cello Head Crític...Helen Herrick Sub Critics, Blanche Davis, Katherine Rolfe Model...Marion Hammond
   V. "Mrs. William James."
   By Hogarth Head Crític...Helen Husted Sub Critics...Margaret Ellis Model...Marguerite Gomph

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Papers
Ruth Seely.....Willkie and Gainsborough Alma Marks...Coelho

On Saturday, January 17th, the Phi Sigma masque was repeated before a large number of Alumnae.

The members of the Agora Society gathered, in colonial costume, on Saturday evening, to dance the old square dances which never lose their charm.

**CHRISTIAN ASSOCIATION MEETING.**

Professor Edward S. Ames of Chicago University spoke at the Christian Association meeting in College Hall Chapel on the evening of Wednesday, January 14. Feeling that educated people are coming more and more to realize the oneness of life and the part of religion in life, Mr. Ames discussed for us the part of the individual life in one ideal society, the Kingdom of God.

The isolated man is as horrible as a human eye detached from the body to which it belongs—he is abnormal and valueless. Just as a geometrical figure can be described only by its relations, so man possesses individual value only when considered in his relation to the big body of all men. If we realize that self-realization can come only as we recognize our inalienable membership in the organization of humanity we will be less likely to rebel against what we are wont to call "the common lot" and seek a life apart.

Our share in the common lot is a responsibility that is given us by our intimate knowledge of the living personality of Christ to carry on the work of the living social body that began with His disciples.

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Contentment-on-the-Fence.
It is an open question whether contentment-on-the-fence is preferable to "enthusiastic disputes" based on unreasoned convictions. Many of us dreamed on the fence last term, and watched with joyful amusement the antics of our friends engaged in "ardent partisanship on particular questions."

I am convinced that these partisanship were not unaffected; that the criticism of the recent editorial on "Forming Judgments" was, in the main, unjustified. Most of the discussions were between members of 1914. It seems to me that by the time we are Seniors we ought to know our own minds, on college questions, if not larger ones. But it is very hard for our friends on the fence to believe in the reasonable nature of the partisan's convictions, in her intellectual sincerity. Partisanship inspires distrust. It is possible to see both sides of a question, to weigh and judge, then to maintain a consistent point of view with both eyes still open. Indeed, "intellectual justice" compels partisanship. For sincere facing of a question means thinking it through; means getting an answer, because it is impossible, because sincerity is the sworn enemy of contentment-on-the-fence: because moral honesty compels judgment. It is not only possible, but it is expedient, it is morally enjoined upon us that we do face the question on the other. Everything that gets done in college or elsewhere gets done because somebody believes in it.

The prayer of the partisan is "May I be preserved from this breadth-mindedness: which is so broad that it is unrecognizable." True breadth-mindedness means intelligent partisanship. Conversely, "unthinkable opinions" do not mean "fanatization"—necessarily. If you are on the fence, be fair enough to believe that; moreover, be sure you aren't there because you will not take the trouble to get down. A Partisan.

DR. STANTON COIT.

Dr. Stanton Coit of London, the second speaker of the All Star Lecture Course, addresses us Monday night, January 26, at 7:30, in College Hall Chapel on "The New Awakening of Democracy in England." Dr. Coit is a man of wide scholarly affiliation, prominent in social and political work. He is also the head of the Ethical Culture movement in England. A most forcible speaker, he holds his audiences by his magnetic mien and commanding delivery. His recent lecture in Boston on "Mr. Bernard Shaw as a Social Symbol," scintillated with pithy remarks and was richly suggestive of Mr. Shaw as a man, a journalist and a dramatist. His interpretation of Mr. Shaw's distinctive genius and his varied range of subjects as a result of his youthful life and environment was very illuminating. His deductions regarding Mr. Shaw's critical views and his comments on the place and use of satire and laughter showed intensive study and a real knowledge of the man and his place in the world as a second-rate, not a first-rate author.

A vivi style combined with a most pleasing voice renders his lectures, whatever the subject, most interesting. "The New Awakening of Democracy in England" given in such a manner must call for our hearty support. We are exceptionally fortunate to be able to secure Dr. Coit in his brief three weeks' visit to the United States.

CAMPUS NOTES.

Mrs. Ellor Carlisle Ripley, Associate Professor of Pedagogy, '98-'02, now Assistant Superintendent of Public Schools in Boston, has accepted the chairmanship of the State Federation Committee on Education.

M. C.

There is an interesting pamphlet entitled "Improvement in Standards of Southern Colleges Since 1900," reprinted from the proceedings of the tenth annual meeting of the Southern Association of College Women, Richmond, Virginia, April 15-18, 1913. The paper is by Miss Elizabeth Colton, secretary of the association, formerly (1905-08) instructor in English in Wellesley College and now professor of English in Meredith College, Raleigh, North Carolina. This association supplements the work which was begun by the Association of Colleges and Secondary Schools of the Southern States in 1905. The object is the standardization of the southern college and the development of its efficiency.

MEMORANDUM.

Mayor Mitchell's appointment of Dr. Katharine B. Davis, Ph.D., University of Chicago, LL.D., Mr. Holyoke, for some time superintendent of the Bedford Reformatory for Wayward Girls, to the office of Commissioner of Correction in New York is notable in the history of the advancement of women to important positions. An instance within our own state may also be cited. Mrs. Barbara golpa has been appointed by Mayor Burns of Somerville to membership in the City Planning Board, a new feature in the administration of that city.

THE EFFECTS OF RAGTIME.

Maid (to member of faculty): I should think this piano would be full of lint.
M. F.: Full of lint? Why?
Maid: Because they're forever playing ragtime on it.

Read This and Save Money

I beg to announce a Special Sale of Tailor Made Suits, from January 1st to February 15th, 1914. My regular $50 suits for $38.50.

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LATEST

English Tea Room
160 Tremont Street
Over Malaray's

AFTERNOON TEA 3:30 TO 5:30
Between West and Boylston Streets

Whitman's
LATEST

Read the list of contents on the lid, then see if you can resist it. There are caramels, mints, taffies, molasses candy, etc., the choice of the "Old-Time Favorites." Attractively packed in 20-oz. box.

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PARLIAMENT OF FOOLS.

ON A MONDAY AFTERNOON.

(As Mr. Noyes might experience it.)

Forth did I rally,
Borne by the wind,
Leaving the cove
And my comrades behind.
Out over the Beautiful,
Out o'er the Lake,
Out o'er the key,
My way did I take.

West was the wind
And my tendency East;
Not that I willed it thus,
Not in the least.
Out over the Beautiful,
Toward Tupelo.
Out o'er the key,
The Slippery, I go.

The West wind grew stronger,
My skates bore me on,
Ankle at variance,
One hairpin gone.
Out o'er the Beautiful,
Sailing afoot,
Taking my way toward Mrs. Duram.

Soon, like a windmill
I sank and I sat,
Sitting was good, and
Kind Fate! I'm not fat.
On o'er the Beautiful,
On o'er the Flat,
On o'er the key,
Sailing, I sat.

Horror transfixed me,
Sudden and cruel,
Lying before me
A dark, liquid pool.
On o'er the Beautiful,
On toward the Cool
On toward the silent
And threatening pool.

An effort, a struggle,
Convulsions—once, twice.
I light on my knees
Dig my shoes in the ice
Into the Beautiful,
Into the Clear,
Into the F R O Z E N
I shudder with fear.

They scrape and they slide,
But they bite with the edge,
And I rise to my feet
Two small feet from the ledge.
Feet from the Beautiful,
Feet from the Cool,
Feet from the pool.
Boding misery untold.

But I'm not up for long,
I feel safer when low;
So I lay me to rest
With my head in the snow.
Head in the Beautiful,
Head in the White.
Say, Mars, shall I rise again
Ere it be night?

Now spread I my wings,
Sailing, back to the blast.
Woo! I linger behind
While my pedals gain fast.
Linger all beautiful,
Linger and fall,
Draggling down with me.
Hope, false pride and all.

As I slide on my stomach,
Borne on by the Blow,
I stretch forth my hands
To the sunbeams bright glow.
Forth to the Beautiful,
Forth to the Gold-
Den West, while the radiance
Fills all my soul.


FACULTOXY.

[With apologies to the "Harvard Lampoon."]

"Twas Kendrick and the Katharine Bates
Did Cook and Gamble in the Smaille.
All Bennett was the Batchelder,
And the Stevenson turned pale.

Beware the Wippinger, my son!
The jaws that bite, the claws that catch.
Beware the Johnstons bard, and shun
The Vivian banditwister.

He took his Tuell sword in hand,
Long time the Chadwick foe he sought.
So rested he by the Conant tree,
And stood awhile in thought.

And as in Chipin thought he stood,
The Wippinger, with eyes of flame,
Came Goldring through the Sheffield Wood,
And Raymond as it came.

One two, one two, and through and through
His Tuell blade went snicker snack!
He left it dead, and with its head
He Vida Scandalized back.

And hast thou slain the Wippinger?
Come to my arms, my Collins boy!
Oh Sheppard day! Magee! Carret!
He Wiegand in his joy.

Twas Kendrick and the Katharine Bates
Did Cook and Gamble in the Smaille.
All Bennett was the Batchelder,
And the Stevenson turned pale.

"There is no personal allusion. This is the only name that fits the meter.

PROBLEMS FOR REVIEWING.

1. If \( X \) is the polite thing, then if \( A \) invites \( B \) to Glee Club and can get seats only directly behind each other, shall \( A \) sit behind \( B \) and stare at \( B \), or sit in front and be stared at? Solve for \( X \), and illustrate before February 8.

Note: This problem has been given before.

II. Given a morning of frigid temperature, a girl-an armful of books, and a brick wall, find the combination that will give the warmest results.

III. Explain the exception to law of gravity which keeps about two people out of ten from

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"Prose fallings" in front of the library on icy days.

IV. State, illustrate and prove for desirability the theory of posting Senior examinations on the afternoon of February 6.

V. Show how the idea of a vacation can be said to occur in conjunction with Midyears.

(Continued from page 1.)

OF THE KANSAS CITY CONVENTION.

portunity to see the truth. Can you not, while we are here among you, endeavor to give us the truth we are seeking?"

"Miss Conover, in pointing out what the Convention can do for the College said:

"The Kansas City Convention has a commanding message for Wellesley College; it is that message which the delegation is trying to bring to back to you.

"Can you imagine what it meant to us to be taken from an environment whose boundaries are the boundaries of the Wellesley campus, and set down in an environment whose boundaries are set only by those of the known world? We were taken from a spiritual environment where our chief concern was our own souls and those of our near friends, and were set down in an environment where the chief concern was the spiritual needs of all the peoples of the earth. We went from a community where the first interest is its busy-ness, its work and play, and where prayer is incidental, if even that, and found ourselves among a body of people to whom work was made possible only by that first great reality—prayer.

"The vision we gained shattered for us every particle of self-satisfaction and complacency, and has sent us back to you more humble than we went out, but filled with a great desire to give you the vision. We saw that "social service" is empty unless it can give men a vital faith, that our College motto is meaningless unless it serves to give men God. It made us long to help you free yourselves from that meager satisfaction with the things which do not satisfy.

"The convention gave us, besides this vision, several means towards acquiring a vital faith. First, serious Bible Study. As citizens of a Christian country, it behooves us to find out what we think of the Christian religion. Wellesley gives us courses of Bible study which many of us "slide" through, ignoring the crucial significance of that study. It is our obligation to take that study with intense earnestness. In the second place, we should study missions. As citizens of the world, we must learn of the world being done in and for the world, and what greater work is there than that which aims to give men God. Finally, we must learn the necessity and power of prayer as we have never known it before. Not merely chapel-going, or a perfunctory prayer at night, but definite time set aside during which we shall give ourselves absolutely to God.

"If you have caught the spirit of the convention, if you have heard its call to answer the world need, if you have made up your mind to study the Bible and try to learn as you never have before, you will have begun to find the way toward freedom from your complacency and satisfaction, toward a vision which shall give you a power to serve such as you have never known before, and which you will never lose."

Miss Jackson of the Vocational Guidance Bureau has sent the following bibliography for girls interested in Domestic Science:


The following are among the restaurants in Boston managed by women:

- The Colonial Lunch Room . . . . 31 Pearl Street
- The Laboratory Kitchen . . . 69 Bedford Street
- The New England Kitchen . . . 50 Temple Place
- The Industrial Union Lunch Room . . . 64 Boylston Street
- The English Tea Room . . . .160 Tremont Street
- The Aeron Lunch Room . . . .144 Tremont Street

OPERA NOTES.

Friday evening, January 23, at 7:30 p.m., first performance of Die Meistersinger Von Nurnberg, in German, opera in three acts and four tableaux, by Wagner. Eva, Johanna Gadski, Magdelene, Lydia Rickenbauer; musical director, Andre-Caplet.

Saturday matinee, January 24, at 1:45 p.m., Louise, in French, opera in four acts and five tableaux by Charpentier. Louise, Louise Edgina; Georges, Louise Edgina; La Mere, Margarita D'Alvarez; Le Pere, Vanni Marcon; musical director, Andre-Caplet.

Saturday evening, January 24, at 8:00 p.m., Le Contes D'Hoffmann, in French, opera in four acts by Offenbach. Grand corps de ballet; musical director, Charles Strong.

Next week will open with a repetition of Gounod's "Faust" on Monday, January 26. Mr. Tournon will conduct.

Friday, January 30, will see the third repetition of "Louise." Mr. Andre-Caplet will conduct.

At the Saturday matinee, "The Barber of Seville" will be given its first subscription performance of the season, with a notable cast. Mr. Moranazioni will conduct the Rosini opera.

The Saturday evening offering will be "La Boheme," Mr. Schiavonio will direct.

THEATRE NOTICES.


STENOGRAPHY TYPEWRITING

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NEWS OF THE WELLESLEY CLUBS.

Washington.

The Washington (D. C.) Wellesley Club held a Christmas sale of Autographed Books by Wellesley Faculty and Alumnae at the school of Misses Timlow, 1600 Scott Circle, in the afternoon and evening of December 6. Christmas cards, bookletes, Wellesley views and seals were also sold. All of our Washington authors, as well as many others, contributed books and autographs to the sale.

Miss Timlow, in addition to giving some of her charming stories for children, enlisted the services of her teachers and pupils in making the day so richly a great success. Mrs. Margaretta Spalding Gerty, '91, who gave and autographed her books, poured tea throughout the afternoon.

The sale was well attended by Wellesley people and outsiders. All were interested in the great number of books and the range of subjects represented.

The expenses of such a sale are necessarily great, therefore there is no opportunity for large profits. But the club claims a great success in bringing to the notice of the general public the literary achievements of Wellesley.

Syracuse, N. Y.

At a business meeting held on December 13 the Syracuse Wellesley Club elected Miss Marjorie Wyant Graduate Councillor for the club, and discussed the subjects brought before the council at the last meeting and new questions which might arise. The club also selected its nominee for Alumnae President. The chairman of the Club Committee for the Endowment Fund and press agent made their reports. Plans for the entertainment of Miss Pendleton when she comes to Syracuse in the spring were informally discussed.

EMILY S. HANCOCK.

WANTED.

Wanted, and very badly—suggestions for raising money for Alumnae Building. Suggestions suitable for use by a small group in a far western state.

Address Mrs. C. T. Van Winkle, 1121 Second Avenue, Salt Lake City.

BIRTHS.


In Portland, Maine, a daughter, to Mrs. Gladys Doris Chapman, 1907.

At Evanston, Illinois, on August 13, 1913, a daughter, Mary Emeline, to Mrs. S. W. White (Helen A. Newell, 1907). (By mistake this notice was placed among the death notices.—Ed.)

At Columbus, South Carolina, a daughter, Elinor Markey, to Mrs. Thomas J. Fielding (Susan Markey, 1906).

In Watertown, Connecticut, on August 27, 1913, a daughter, Jean Moore McIntosh, to Mrs. Mary Keeley McIntosh, 1905.

At Hangchow, China, on November 27, 1913, a daughter, Elizabeth, to Martha Cecil Wilson, 1908.

In Ajaccio, Corsica, on October 28, 1913, a fourth daughter, Irene, to Mrs. A. A. Graham (Louise Hunter, 1904).

DEATHS.

On November 29, 1913, Alice Faunce Smith, '98.

IN MEMORIAM.

The Class of 1900 of Wellesley College learns with sadness of the death of one of its members, Florence Bailey Wilson, at her home in Pasadena, California, on May 11, 1913. We wish to express through the columns of the College News our sorrow for her death and our sincere admiration for her character, and we would extend to her husband and family our deep sympathy in their great loss.

We, therefore, resolve that a copy of this memorial be sent to her husband and family and that it be printed in the News and entered in the records of the class.

SIGNED:
ALICE T. ROWE, Secretary, CAROLYN RIGERS HALL, EDITH H. MOORE.

ENGAGEMENTS.

M. Evangeline Bachecher, 1909, to Ernest M. Loring, Massachusetts Institute of Technology, 1909, of Toronto, Ontario.

Helen Huntington, 1910, to Frank C. Robbins, University of Illinois, 1910, of Ames, Iowa.


Mary Roberts, 1907, to Lewis Ransom Guick, Cornell, 1904, of Buffalo, New York.

Marguerite P. Brick, 1911, to Lewis Firman Church of Schenectady, New York.

Dorothy Foss, 1911, to Ralph Owen Brewer, Bowdoin, 1909, Harvard Law School, 1913, of Portland, Maine.

Elizabeth Perot, 1908, to Dr. J. Howard Cloud of Ardmore, Pennsylvania.

Emilie M. Ward, 1910, to James L. Martin, Princeton, 1907.

Helene B. Williams, 1910, to Paul H. Carpenter.

MARRIAGES.


SCOTT—SCOTT. At Deshler, Ohio, on June 18, 1913, Carol Scott, 1911, to William C. Scott. At home, 734 Wayne Street, Sandusky, Ohio.

HUGHES—SPORE. On November 22, 1913, Edna Spore, 1913, to Edward Hughes, Perdue, 1908.

MCALPINE—SLAGLE. In Brookline, Massachusetts, on October 11, 1913, Helen Slagle, 1911, to Luther Graham McAlpine. At home after January first, 1914, 2530 Emerson Avenue, South, Minneapolis, Minnesota.

REYNOLDS—HICKER. In Allston, Massachusetts, on August 22, 1913, Alice E. Hekker, 1908, to Harry A. Reynolds, University of Virginia, 1909. At home after home January first, 1914, 256 Exeter Avenue, Cambridge, Cambridge, Massachusetts.

CAMPBELL—SAYWER. At Newtonville, Massachusetts, on November 12, 1913, Caroline Gillis Sawyer, 1908, to George Ashley Campbell, Massachusetts Institute of Technology, 1904. At home after January first at 30 Franklin Place, Montclair, New Jersey.

COLE—CHAMPNEY. At Cleveland, Ohio, on November 5, 1913, Rosiecoe Coo Champney, 1905, to Thomas James Cole. At home, Bellflower Road, Cleveland, Ohio.

KEEK—MCCAGUE. In Pittsburgh, Pennsylvania, on October 21, 1913, Eliza Jane McCague, 1903, to Allen Humphreys Kerr. At home 5737 Holden Street, Pittsburgh, Pennsylvania.

MACGREGOR—BROOKS. In Worcester, Massachusetts, on October 29, 1913, Ida Frances Brooks, 1912, to Joel Willard MacGregor.

BARTON—RANDALL. At Oak Park, Illinois, on October 24, 1913, Esther Maud Randall, 1910, to Bruce Barton.

HARRINGTON—GREEN. In Shreveport, Louisiana, on October 29, 1913, Clara Belle Green, 1905, to John Earight Harrington.

WILLIAMS—MCCRELLISH. At Trenton, New Jersey, on November 12, 1913, Elizabeth M. McCrelish, 1902, to Mr. Clarence Voorhees Williams. Mr. Williams has recently been appointed head of the Child Welfare Department of the Ohio State Charities Aid and they will live in Columbus, Ohio.


WILLIS—SCHERER-MORREN. At Omaha, Nebraska, on June 7, 1913, Mary Scherer-Morren, 1909, to Frank Miller Willis, Yale, 1911. At home 155 Pleasant Street, Worcester, Massachusetts.

SIMMONS—ALLEN. On October 1, 1913, Helen Allen, Wellesley, 1909, to William Jordan Simmons, University North Carolina, 1908. At home, 115 West Cheeves Street, Florence, South Carolina.

MOORE—GRIFFITH. At Wichita, Kansas, on October 29, 1913, Elizabeth Wilson Griffith, 1912, to Charles James Moore. At home after December the first, 1913, 322 South Chautauqua Avenue, Wichita, Kansas.

HUBBARD—FRANZON. At Manhattan, Kansas, on October 29, 1913, Estella May Fearon, Instructor in the Department of Hygiene and Physical Education, to Willard Hubbard. At home, Guildhall, Vermont.

ANDERSON—BUCKLEY. On June 25, 1913, Helen Buckley, 1910, to Owen Joseph Anderson.

NORTON—GOODRICH. In September, 1913, Margaret E. Goodrich, 1910, to John Bruce Norton at the Massachusetts Institute of Technology.


KEING—HAINES. On April 9, 1913, Geraldine Haines, 1910, to Clifton Pierson King.

HAMDON—JOHANNIST. On November 8, 1913, Martha M. Johannist, 1910, to Lyle Temple Hammond.

DISNEY—LARRIMORE. On September 20, 1913, Harriet T. Larrimore, 1910, to Francis W. Disney, Ohio State University, 1905, Harvard A. M., 1909, Instructor in Political Science in Western Reserve University.

SMITH—MOORE. On May 1, 1913, Cora D. Moore, 1913, to Roland Powis Smith.

SHAW—MOREY. On June 23, 1913, Helen A. Morey, 1910, to Warren Choute Shaw.


CHANGES OF ADDRESS.
Mabel T. Wellman, ’95, to 412 East Kirkland Avenue, Bloomington, Indiana.
Helen L. Ryan, 1913, after January 10, Via de Propaganda 16, Rome, Italy.

NEWS NOTES.
Helen L. Ryan, 1913, will sail early in January for Rome, Italy, where she will visit friends for the remainder of the winter and spring, and will take advantage of the unusual opportunity to study Italian and the Italians.

Before an audience that filled every seat in Unity Church of Pittsfield, Mass., and also some chairs which were brought in requisition for the occasion, Mrs. Helen Ring Robinson, ’80-81, a state senator of Colorado, gave a very interesting address under the auspices of the Pittsfield Equal Franchise League on “The Relations Existing between the Home and the Ballot Box.”

Miss Mary A. Carson, president of the League, who entertained Mrs. Robinson while she was in Pittsfield, presided and introduced the speaker. The latter’s address was followed with deep interest and at the close many questions were asked by persons in the audience and answered by Mrs. Robinson. Mrs. Robinson was on her way to Washington, D. C., to attend the forty-fifth National Equal Suffrage Convention held in that city November 29 to December 5 inclusive. Miss Carson left the next Wednesday to also attend the convention as a representative of the local league.

At the beginning of her talk on “The Home and the Ballot Box,” Helen Ring Robinson, widely heralded though she has been as “the only woman senator in America,” announced that she was not going to talk as a politician, but as an old-fashioned woman who had found it to her interest and to her family’s interest to attend to her job—the job of housewife—in the new-fashioned way. “And I do half my housekeeping at the ballot box,” she added saucily.

Senator Robinson then went on to tell the average length of time it takes a woman to vote and showed how, after she had deposited her yearly vote in the ballot box, she still had 364 days, 23 hours and 46 minutes for her home and other duties.

She then asked the question, “What is a home?” and answered that question by showing briefly the development of the house from the earliest times when “an instinct working obviously in the female of the species taught her to weave stones and clay and twigs together to make a better shelter than a tree for her young.” But if it was instinct that taught her how to form a dwelling, it was something higher than instinct which taught her how to transform a dwelling into a home.

“The one motive that has brought the woman movement to its present proportions is the determination of women to preserve the home—woman’s chief, perhaps her only contribution to culture—from the dangers that now threaten it.”

In discussing these dangers, the senator referred to the many changes that have taken place in the home since Colonial days, to the things once inside that have gone outside, to the things outside that come inside. Politics, for example, has come from the outside to the inside. Public sanitation is a question of politics; so is the question of clean streets. What, then, is the use of having a vacuum cleaner inside the house if there is not a vote without to settle the question of clean streets, since we cannot keep our houses clean unless our streets are clean. So with the question of the proper disposal of the garbage and of a pure milk and pure water supply.

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