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The Wellesley News (03-01-1915)

Wellesley College

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COLLEGE CALENDAR

Friday, March 5, Art Lecture Room. 4:05 P.M., lecture by Dr. Gertrude A. Walker of Woman's Medical College, Philadelphia, on "The Med in Sint Geneva," illustrated by moving pictures.

Billings Hall, 7:45 P.M. Second recital arranged by Department of Speech and Reading. Mrs. Elizabeth P. Rice will read Kestner's "Terian, Hamburger."
The Barn, 7:45 P.M. First performance of Sophomore Play.

Saturday, March 6, The Barn, 7:45 P.M. Second performance of Sophomore Play.

Sunday, March 7, Huntington Memorial Chapel. 11:00 A.M., preacher Rev. Charles G. Sewall of Allston.

7:00 P.M., Vespers. Address by Rev. Brewer Edson.

Monday, March 8, Billings Hall, 4:30 P.M., recital by Miss Montgomery and Miss Brooks-Bank of the Department of Music.

Tuesday, March 9, The Barn, 7:30 P.M. The Barn, 7:30 P.M. Special Hygiene Lecture - Senior Class.

Friday, March 12, The Barn, 7:30 P.M. First lecture of All-star Lecture Course: Julia Lathrop on "Child Labor."

COMPETITION.

Poster and Program Design.

As in former years, the Senior Play Poster will be chosen by competition, with a prize of $500 for the winner. This year the prize winning poster will be reproduced and used for advertising purposes in the adjoining towns, therefore it should be exceptionally good.

A smaller prize of $200 is offered for the best program design. All Seniors are urged to interest themselves, if possible, and help to make a successful collection for the final choice.

The following conditions should be noted:

Poster size, 16 5/8 x 24 5/8 (final reproduction to be 17" x 14").

Program size, 6 1/2 x 10" (final reproduction to be about 4 1/2 x 8").

Color, restricted to two (black and gray suggested).

Time of judgment, April 15.

Judgment will be based on the following points:

1. Composition; 2. Firm line to carry in reproduction; 3. Consistent lettering indicated but not completed.

Title should include Wellesley College, Senior Play 1915.

Name of town, the Piper.

Place, Tuscola.

Dates, June 8 (alternative), June 11.

Price of tickets, 75 cents.

NOTICE

The next open Vocational Guidance meeting will be on Tuesday, March 10. The subject will be "Secular Work," and one of the speakers will be Miss Margarette Kinsch, secretary to Bishop Lawrence. Tentative dates for further meetings are April 13 and May 4. Watch the News for further notices of subjects and speakers.

Florence M. Clarke, Chairman Vocational Guidance Committee.
AN OLD STORY.

The society question always presents itself more forcibly at this season of upheaval than at the corresponding period in the fall. At this time we are more conscious of the defects of even our carefully contrived system (when the brevity of the lists makes omissions and inclusions more conspicuous). And annually some of us go over again the same ground: We see societies wish the laws we make over them, the time and labor of hand-working committees, the unhappiness of the disappointed, the general exaggerated importance with which members regard a few weeks invested in it.

In spite of the absurdity of adding to the already disempowerable dependence the system is receiving, it seems not amiss to have out occasionally for a moment some of our old arguments, to see if they need to be thrown away, or if any new combinations occur to us. We are not safe yet, some people tell us, in assuming that we are acting more wisely than those sister colleges which have eliminated the whole system by the simple device of abolishing it.

Why has Wellesley held fast to its societies? Because the Wellesley societies were so different in character and intention from those of, for instance, Mount Holyoke, we might be heard saying. But the existence of the house societies made our societies facts too stubborn to be easily swept away. Certainly they were traditions and associations in the case of the Wellesley societies which made them hopeful ground for an attempt to work out a society system on that paradoxical basis, democratic choice. At any rate, it has been an interesting experiment, and has also justified it. We might be heard saying, because anyone acquainted with conditions past and present who would choose to go back to the old plan rather than follow the present system, with all its drawbacks.

Undoubtedly the present system is fairer than the old one. But are societies fair at all? What defense of them can we honestly make? Few to-day would believe, and no one would dare to contend that "to give pleasure to the members" is a satisfactory or comfortable answer. We feel bound to present some argument consistent with the common good. Of course, it is the familiar "Better responsible cliques than irresponsible clubs." But does society under the present system, or under any system, prevent the existence of the conceitedness, selfish, snobbish clique, more or less closely banded together? Is it not possible to be hurt, to be humiliated, to be humiliated because of the society to which one is attached? Neither this ease of transition between the various Wellesley generations has anything to do with the question of the system itself, but with the necessity of the system itself, but with the necessity of the system itself, but with the necessity of the system itself.

To my mind, the whole Wilder system of societies is a great success. Few, if any, could do anything to support a scheme that is so far as no one would dare to contend: It has none of the difficulties of a society system; it has all the advantages of a society system. It enables those who wish to have it, to have it; it enables those who do not wish to have it, not to have it. It is a splendid system, and I hope that the college will continue to use it.

THE WELLESLEY COLLEGE NEWS.

Board of Editors

Graduate Department

Elizabeth W. Manwaring, Editor

Weaver Hall, Wellesley, Mass.

M. S. WELLESLEY'S.

Mr. Hubert, Deputy Commissioner of the Prisons of Massachusetts, spoke on his work last Friday night. He strongly brought out the new function of the prison, that of reformatory for society. The primary object of the old system was to teach the prisoner how to make his way in the world, and in this he was successful. But the new system was to teach the prisoner how to live with society, and in this he was successful. The new system was to teach the prisoner how to live with society, and in this he was successful.

WELLESLEY'S AMBULANCE.

What is the matter with Wellesley? Are we to conclude that society must be more necessary to men than women, and that men's colleges are our inferior superiors in their response to a world-wide appeal of suffering? Women have had a reputation for fricken in these respects.

The Red Cross movement itself, was started by a woman. Women have led in nearly all the philanthropic movements of the decade. Is Wellesley going to make a black mark on that fine record?

No. We need not add to our list of things to do to support two Red Cross ambulances, three of which have gone to England, France, Austria and Germany, respectively. Harvard has raised money for these, and for France, Austria, Germany, and Belgium. Wellesley has not yet raised money for the fund, and the funds have a. There will be a further extension of time, during which we hope the deficit will be made up. The college, I am told, has been fully represented by the Red Cross in each house. The efficiency of the ambulance corps is so high that we are privileged to be able to help them and those who have not already given will probably be glad of the further opportunity.

ALL STAR LECTURE COURSE.

What has happened that only seventy-eight persons have bought tickets to the splendid course of lectures arranged by the committee? We can scarcely invite famous speakers to address an audience consisting only six per cent. of a supposedly intelligent college. There are few subjects on which we need more enlightenment than Child Labor, the Tariff, and the War. Buy your tickets immediately, from either Lacy T. S. or B. H. in the office.

CHAPEL OPEN DURING LENT.

Because of the success of the past practice last year, the chapel will be open for devotion and prayer each afternoon of the present Lenten season, until six o'clock. Daily prayers, similar to those used before, will be found at the entrance.

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FREE DELIVERY TO WELLESLEY
In reply to what Miss Martin P. Conant, Associate Professor of English Literature, states in the last College News issue apropos of Dr. von Mühle's letter on February 14th, I should like to refer all who are interested in the points raised by Mr. Sperry, to (1) Prof. Kuno Francke's article on "The Duty of German Americans," in the "Fatherland" of March 31 (on library war-shelf); (2) Prof. George S. Fullerton's Short Sketch of German Millenarianism in New York Sun of February 28; (3) Houston Chamberlain's "Kingsdown," (war-shelf).

M. MÜHLE.

THE INTERCOLLEGIATE CONFERENCE.

An Intercollegiate Conference was held at Vassar College from February nineteenth to twenty-first, at which several delegates were present, representing the Christian Associations of Mt. Holyoke, Smith, Bryn Mawr and Wellesley. Several closed meetings and one open one were held, at which likeness and differences of the associations were brought out. Wellesley was looked up to as one of the most efficient organizations. Our General Secretary and our affiliation with the National Young Women's Christian Associations were of especial interest.

Many questions were discussed, one of which was Chapel Attendance. At Vassar, Chapel is compulsory, and I was much impressed by seeing every one filled at the service, which comes at seven o'clock each evening. At Mt. Holyoke, the Student Government Association voted to have compulsory Chapel. What can we do to increase our chapel attendance? Perhaps we are not in the habit of going; perhaps we don't get enough out of the service. Whatever the reason is, something ought to be done, so that at least two-thirds of our chapel seats are filled. Won't everyone make an effort to go at least twice a week? Is it asking too much? (Signed) ARLAND WESTWOOD.

CHRISTIAN ASSOCIATION MEETING.

CAMPUS MEETING.

Rev. Charles F. Dole of Jamaica Plain spoke at the Wednesday meeting in Billings Hall, February 24, on the "Religious Motive in Business." Every business worth doing is a form of service in that it helps others in many ways as possible and is, therefore, serving a great ideal. The element of good-will is essential to the successful transaction of business, and so business can be brought nearer to religion in a practical way.

VILLAGE MEETING.

The subject of the meeting at St. Andrew's, February 24, was "Give to the world the best you have and the best will come back to you." Mark Heine, 1918, spoke on the subject in its practical application to us in our daily intercourse with each other.

Helen Mitchell, 1918, spoke of the way in which the life of Mrs. Freeman Palmer illustrates this principle of giving and by the very act of giving, gaining true happiness.

WEEK OF PRAYER.

During the week, February 22nd to 26th, inclusive, there have been held the brief afternoon services which characterize our annual Week of Prayer. The quiet half-hour in the Chapel in the late afternoon has been of great value to those who made use of their opportunities.

MONDAY.

The first afternoon meeting was conducted by the Rev. Mr. Sperry, who spoke on "The Mind of Christ." We cannot, he said, guess "what would Jesus do?" in the various situations of life. Jesus left us no set of regulations, but a point of view, which, if we adopt it, will settle those matters for us. Perhaps the chief characteristic of this mind, or point of view, of Christ, is its universality. The spirit of Christ takes no account of artificial, vertical carriers, such as race or patriotism. Christianity is internationalism. All differences are gone when we achieve the Mind of Christ.

TUESDAY.

Miss Gamble spoke at the service in the Chapel at five o'clock, Tuesday, on the subject, "Tunes of Prayer." We are accustomed, said Miss Gamble, to think of asking as the only kind of prayer. Adoration, however, is more fundamental. It is more than simply asking, it is a realization of our own weakness and need, and it is a serial, not an individual act, whereby we shift our perspective in approach to God. The value of prayers of confession lies in the realization they give of our sins, through our particularizing of them. In regard to prayer of petition, although Christ said, "Your Father knows of what ye have need," He also told us to pray, and St. Paul said, "In everything let your requests be made known." There are reasons for the setting of definite times for prayer, said Miss Gamble. In the first place, if we do not set a time, we will not pray. Secondly, if we do not set a time in the week, or year, we will not take time enough for prayer, for it takes time and quiet to pray thoughtfully. Finally, there are associations connected with certain times and days which make them, for many, especially valuable as times of prayer.

WEDNESDAY.

The gathering in the Chapel Wednesday afternoon took the form of a "meeting for worship after the manner of Friends." The hour was one of quiet meditation and prayer.

THURSDAY.

Rev. Ernest G. Guthrie spoke Thursday afternoon on "Questions concerning the efficacy of Prayer." He answered definite questions which had been handed to him, such as, "Should I pray to God if He is not a personality to me?" "Why should I pray, since God is an all-good God?" Consciousness of one's own needs should call forth prayer, and through the practice of prayer will come more personal knowledge of God.

FRIDAY.

Dr. Raymond Callins spoke on Friday, February 29, at the Week of Prayer service, on the subject of "Simplicity as a practical calling." Dr. Callins said he wished to change our popular idea of a saint as a person set apart for excessive pietie, to the conception of a person who has so dedicated his life to God that his life and action is able to make God real to others. In this sense, naivethood is possible to everyone.

SATURDAY.

Dean Waite spoke on Saturday on "The Inward Life," emphasizing the need of solitude for its development.

SUNDAY.

Sunday afternoon there was a quiet half-hour of music, meditation and prayer, under the leadership of Miss Pendleton, with Professor Hamilton at the organ.

MUSICAL VESPERS.

Sunday evening, February 28, 1918.
Service Anthem: "I will lift up mine eyes." Gilbert
Berceuse. Grieg
Organ: Prelude. Vodorinski
At evening. Kinder
Choir: "Seek ye the Lord." Roberts

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PARLIAMENT OF FOOLS.

BELGIAN BLUE.

(With Apologies to N. Y. Lindsay:)

I saw a new, spring model hat.
Its streamers long—its brim was flat.
Blue—blue—blue—blue.

Since Belgium we would help to raise,
Since Belgium we would help to raise,
The Belgian blue we wear these days.
Blue—blue—blue—blue.

I saw a girl—she was a dream,
I saw a girl—she was a dream,
Who seemed the clerk who made it seem.
Blue—blue—blue—blue.

Unless the clerk were dressed in blue,
Unless the clerk were dressed in blue,
And wore the shade of blue that’s new.
Blue—blue—blue—blue.

Did you ever hear of a girl like that?
Did you ever hear of a girl like that?
Did you ever hear of a girl like that?
Oh, what a warlike, mousey hat,
Oh, what a warlike, mousey hat,
What a warlike, mousey hat,
Blue—blue—blue—blue.

THE FIRE DRILL IN LITERATURE

PARADISE LOST.

"Angel forms who lie entombed,
Thick as autumnal leaves—proctors, pataequatees,
Faculty, watchman of night! Have ye chosen this place
After the toil of study to repose
Your weary virtue, for the case you find,
’Til might the flames ascending seize on thee, unwarmed
And hurl thee, costless, to the bottomless pit,—
Awaive, arise, or be forever dimed!"

MUCH ADO.

"Me thought I heard a voice cry ‘Sleep no more!’
A bell doth martial sleep—the innocent sleep,
Sleep that knits up the ravelled sleeve of care,
O lovely sleep!—that hark! a bell and sleep
Must drop a stitch among—"

IDLE—THEN TENG-A-LING.

Then up rose Capitaine and softly stole
All thin rob’d, as-downd the darling half,
No sound came to her ears save velvet tread
Of her own shuffling step on the stair.
And her young heart a-hammering in her ears.
At bottom, look’d she o’er in fear about,
Then, from her silken gloves, drew a key—
That key, so small, so innocent,
And in that house of hundred sleeping souls
No sound there was save onward tick of clock.
She looked, then with a nightly sigh like wind—

(Shakes a lonesome giggle too within)
Fell on the roughened surface of the wall
Till slipped the key into its rightful hole.
And there changed throughout that sleeping hall
Five mighty strokes—yea, five—five.
And soon there came the rush of many feet—
A roar like hammer strokes and distant moans.
The fall of many feet within the stair.
And lights and voices burst out everywhere—
All this the maiden with her key had wrought.
All this yet smiled not once—but softly said—
Yet run ye be more swift—Return to bell—"

THE FIRE DRILL’S CALL.

Bangarang, bangarang.
Bang, bang, bangarang.
Bang, whang, whang, whangarang.
Bang, whang, whang, whangarang.
Whangarang, whangarang, whang.
Whang, whang, whang.

Listen—listen—listen—

Of the fire drill’s call—
Clear the stairs,
Clear the stairs,
Clear the stairs, safety first,
In the evening gloom,
In the evening gloom,
Give the maidens room,
Give the maidens room.

Hear, hear,
Says the crowd,
Come, come,
Calls the crowd,
Hang it!—
Yelps the crowd—
Then I saw a maiden creeping down the stair.
Pulling on a bonfire cap o’er her hanging hair—
Faster, faster,
Might the household come,
Humph," says the captain,

Humph, jump, jump,

"Razz, buzz!"

Says the crowd,
"Present!"

Says the crowd,
Night.

Of doom—
Says the ring-tang-tang bell,
Clangarang, clangarang.
Clang,clang, clang.
Hang, hang, hangarang.
Hang, hang, hangarang.
Hangarang, hangarang.
Hang-a-ranga.
Hang.
Hang.

Listen—to—the—music—
Of the fire drill’s call.

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IV.
The Pike Mountain School.

This school in the Kentucky mountains, to which the Christian Association is giving two hundred dollars this year, was started less than two years ago by Miss Ethel de Long and Miss Pettitt, who left their very successful work at Hinmania, Kentucky, in response to a Marcinian cry. The people in this region pledged labor, money and labor, and “Mr. William Creeth, whose whole life has been lived for truth in these mountains where he has labored, has an idea of education,” tells us in the following letter why he gave one hundred thirty-six acres of land for this school.

“I want to tell my reasons why I want a school here at Pike Mountain. There is so many of our young folk growing up here not even taught as to morality. It grieved me to think that parents would raise their children under such rulings. I see no chance to better it without we teach the young generation that they can’t ever prosper while they follow the old ones’ Example. I have been thinking about this some thirty years or more.

“There being lots of whiskey and wickedness in the community where my Grandchildren must be raised was a very serious thing for me to study about. I heard two of my neighbors say there was neither Heaven or Hell. One of them said that when a man was dead he was just as same as a dumb beast. I heard another one say who had a large Family that he was afraid he could not raise his children as much as he wanted them to be and it looked to me as if our country was going back into Heathenism, which worried me a great deal. My idea was that if we could get a school here and get the children interested it would help Moralize this country. If we can bring our children to see the error of the liquor we can squash it.

“Some places herabouts are so Lost from Knowledge that the young uns have never been taught the knowledge of reading and writing and don’t know the country they were Borned in or what State or County they were borned. We need a whole lot of teaching how to work on the farm and how to make their own food and as far as they can.”

I have put almost all I have into the building of the new school and other Friends are coming to our assistance to help us. I feel it a great work and would be glad if all who can help would, as life is short and death certain and I think it would be much better to help with the new school than to lay up treasures here on earth.”

Our next missionary column will give an account of the successful growth of the school as told by Miss de Long in her letters.

A MIDSUMMER NIGHT’S DREAM.

The Henry Jewett players are presenting “A Midsummer Night’s Dream” this week at the Opera House. Special attention is being paid to the scenery, costumes and lighting effects for this comedy. For the week beginning March 8, the play will be “Twelfth Night.”—Adv.

THEATER NOTES.

Boston Theatre: Anna Pavlova, with complete ballet and symphony orchestra.

Majestic: The Andrews Dripple Company in “The Ice Dominion.”

Hubbard: Last week of Pauline Frederick in “Innocent.” Next week: “Hunting Around A.Johnson.”


Wurlitzer: “A Fair of Sixes.”

Plymouth: “The Third Party.”


Keight’s: Henrietta Crosman in Maurice Campbell’s Peace Play, “Thou Shalt Not Kill.”


CASTLE SQUARE: “Common Clay.”

Symphony Hall: Sunday afternoon, March 7, Pension Fund Concert of the Boston Symphony Orchestra. Tschaikovsky and Wagner program.

HOLLI STREET THEATER.


The author of Miss Murdock’s new play is Porter Emerson Browne, who wrote “A Fool There Was” and “The Speedbump.” The interest in the girl becomes cumulative, for the plot is absolutely plausible and the play well written. Its love interest is sweet without being mawkishly so. “A Girl of Today” is a work that through cleverness of its story reaches straight for the heart strings and takes a strong hold on them.—Adv.

PLYMOUTH THEATER.

“The Third Party,” a new farcical comedy in three acts which was produced last season by Mr. F. Ray Comstock and which had long runs at both Chicago and New York, is shown at the Plymouth Theatre this week. The original cast is included. The farce is from a foreign source and has been bought up to date and Americanized by Mark Swan. It is an interesting comedy and well worth a further season’s enjoyment.—Adv.

STUDENT RECITAL.

Friday, February 26, 1915, at 4:30 P.M., in Biltmore Hall. Programme:

Piano: First movement from Sonata, Op. 31, No. 2

Ellen M. Turner, 1918

Voice: “The rose in the garden,” Nedderinger

Gladys Tryhart, 1915

Violin and Piano: Sonata, Op. 137, No. 4

Schubert

Allegro, Andante, Allegro vivace

Helen Lo, Lyon, 1918

Piano: Scherzo in E Minor, Mendelssohn

Caroline E. Bergheim, 1918

Polonaise,

Polonaise, Rachmaninoff

Sarah M. Mez器, 1916

Two Piano: First movement from Sonata in F, Mozart

(Second piano part by Grieg.)

Sara Metzner and Mr. Hamilton.

NEUTRALITY IN GERMAN.

A Junior in the Latin Course, who, in preparation for a quiz has read the “Natural History of the Devil” dreams the night before the written lesson that the instructor gives out the following topic: “The development of the devil on an entire neutral basis.”

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CHANGES OF ADDRESS.

ALUMNÆ DEPARTMENT.

10. Eleanor M. Young to 506 West 121st St., New York City. (For the present.)

11. Katherine Loomis to 365, Cleveland, Ohio.

12. Mrs. Roland C. Thompson (Mrs. H. H. Young) to 47 Cushman Ave., Rockville Centre, L.I.

NEWS NOTES.

100. Miss Hazeltine is teaching English at Lake Erie College, Emmyville, Ohio, this summer. Her sister, Elizabeth Hazeltine, M.A., Wellesley, has been for several years at the head of the French Department at Lake Erie.

101. Blanche L. True has prepared a butternut wall map of the British Isles which has just been put on the market by Rand, McNally & Company.

102. Friends of Dr. Minniford Pitkin will be interested in learning that her brother has just left for Siam, where his services are to be made use of by the king.

103. Grace A. Hollbrook has taken a position in the High School at Maynard, Mass., for the remainder of the year.

104. At the wedding of Hester Young to Roland C. Thompson on February 24, Miss Alice, 1912, and Louise Thierry, 1909, were among the bridesmaids.

WERE THEY WITNESSES?

DEAR ALUMNAE EDITOR—Miss Converse speaks of "the Wellesley squirrels" as witnesses to the laying of the cornerstone of College Hall in 1874. Were they?

Some other "early girl" may be able to convict us of "the missing eye" recently discussed in your columns when I say that I do not remember seeing squirrels at Wellesley in the years 1875-1880.

I have a very vivid recollection of the Wellesley violets and anemones and my joy in them, the bird'sfoot violet having been particularly unknown to me. Though I had not then been led to observe and identify birds, I treasure the memory of a solitary walk to Point Tupper when a downy woodpecker, skittering along on a tree close to me, and I still see the flaring of a scarlet and tiger's wing among the trees above, as I sat in the rustic pavilion by the lake. I even remember the gliding of a flat black striped snake through the underbrush near the then unnamed LongWalls Fountain. But no squirrel can I recall.

In the spring of 1900, when making a little visit to Professor Hallowell, I observed and remarked on the presence of the squirrels. Her reply was that "when the cats and chipmunks were driven out, the gray and red squirrels came in." Cats and chipmunks seemed to me as singular affinities as England and Russia, but the conversation took another turn before I could ask for dates and further explanation. It can never tell when the gray squirrel matriculated and whether he entered on a certificate or passed a satisfactory examination.

But if I have forgotten the squirrels, I have not forgotten "Elizabeth." I well remember the quiet dignity with which she presided at class meetings and her frequent references to Cushing (an author to me unknown) in her desire that all should be done decently and in order. It was characteristic of her to be chagrined at anything like a theological discussion at table and in the presence of young preparatory department girls. With responsibilities of missionary society, fire brigade, student government (in embryo), organization of literary societies and all, it is no wonder that her strength proved unequal to completing the course. I re-
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"He found it best to adopt the Indian village rather than the church as his unit, and to allow the Christian community to govern itself on the lines of their village customs rather than according to the rules of the American Baptist Association. At the close of his career he wrote: 'I have been asked what I would do if I were once more at the beginning of my missionary career; would I bend all my energies to efforts of church organization, or would I make my chief aim to preach the gospel of Jesus? I unhesitatingly say: I would let all the rest go, and just preach Jesus as the Saviour of men. I am glad I did all in my power to give educational opportunities to the people. I would again raise up large native agency. I would again organize groups of believers, serving God in the simple ways of their village life. I would again do all I could for their social betterment. I can well bear the criticism that I failed in organizing churches on a self-supporting basis. The day will come when Western people will cease to expect the people of the East to adopt their customs and forms of thought along with their faith in Jesus.'"

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