

The College News

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GEORGE RUSSELL THRILLS COLLEGE

Irish Poet Tells Delightful Stories of Moore, Yeats and Others.

EXPLAINS NEW IDEAS

A gentle, caressing voice, so undramatized that it was almost monotonous, held a large crowd in Taylor Hall absolutely spellbound for an hour and a half last Friday night. This voice was the voice of George William Russell, Irish poet and economist, whose gray-bearded, patriarchal figure aroused in his audience a sympathy which his words soon increased to enthusiasm. He would speak, he said, on some personalities in the Irish literary movement; but to him, who was their intimate friend, they were men and women, rather than literary figures; people who, like himself, desired passionately a harmony between their inner and outer worlds, and thereby caused a great commotion in Ireland.

Ireland Robbed of Native Culture.

In his boyhood, Mr. Russell went on, he and his friends lived in a kind of imaginative fever. Since the Act of Union in 1800, which made English the prescribed language for all of Ireland, the Gaelic culture, cycles of legends and poems going back to the time of the Gauls, locking up the memory and imagination of a people for hundreds of years, had been submerged. Ireland,

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What Are Orals?

Grading Based on General Knowledge—Too Many Preconceived Ideas.

"One of the most startling examples of preconceived ideas," said Miss Schenck in chapel on February 17, "is the Freshman conception of the Orals."

"The examinations are called 'orals' because they were formerly given orally. The students came up for the exam in the office of the President and were afterwards locked in the chapel until the passage was changed. This examination, heard before a fearsome committee consisting of the President, the head of the French department, and any other stray member of the faculty, proved to be more a test of nerve than a test of a knowledge of the language. For this reason a change in the form was thought advisable.

"The present three-part examination consists of one sight passage to test the basic knowledge of the student; a summary passage for those who have been taught the language entirely in French; and a dictionary passage, since a reading knowledge implies that the student is able to get the complete thought if a dictionary is at hand.

"Many curious suggestions have been bandied about as to how the Orals are graded. Passing, however, does not depend on the number of mistakes in the paper, but whether or not the student seems to be able to handle the language and convey what it is all about.

"There are two methods of preparing for the Oral. The college provides special courses of extra-curricular work for those going up for the examination; but as it is impossible to teach a language in so short a time, these courses are intended only to show the student how she may learn by herself.

"Those who are preparing themselves outside of the courses provided should keep in mind four important things: first, read what interests you, but vary your authors; second, stop every so often and go over one of the old examination papers; third, don't use word lists interminably; learn words by association, and last but not least, know the distinctions between the similar French verbs.

"Do not feel disheartened if you fail the first time, for there is always France as the last resort. A summer of consistent study in a country where the inhabitants do not habitually speak English cannot fail to get you through the fall trial."

New Hall Director

Miss Marion Mitchelson, who has been the Hall Manager for Pembroke for the past five years, has just been appointed to succeed Miss Faulkner as Director of Halls. This is a position which has never before been filled by anyone but a college graduate.

The students of Pembroke are extremely sorry to lose "Miss Mitch," but are rejoicing in her new opportunity.

NEW BASIS FOR AWARDS PLANNED

Scholarships, for Good Work, Are Distinguished From Grants in Aid.

BLANKS ARE READY

The policy of the Scholarship Committee in the awards to be made in the future was the subject of Dean Manning's talk in chapel Monday morning, February 20. It has for many years been the policy of both Committees to give the named scholarships awarded in each year to the best applicants basing their judgment largely upon the academic record. To applicants whose work was satisfactory and whose record on the whole was not so good Grants in Aid have been given to assist them to return to college.

"We now wish to make a more definite distinction between the Scholarships and the Grants, and have, therefore, prepared two forms of application blanks. The application blanks for Grants will still contain the detailed questions with regard to the exact amount of money needed in order to enable the student to return to college. Such grants will be given in connection with loans from the college and it is probable that the total amount in grants and loans to be given to any one student will not exceed five hundred dollars. The Scholarships which are annually awarded, as stated in the catalogue, will as far as

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President Speaks on Use of Source Material

"A warning to the Freshmen" was the subject of Miss Park's talk in chapel on Wednesday, February 15. Several Freshmen made rather bad mistakes and it may have been because the question of academic work was not clear to all of them.

The college expects honest and individual work from all students. There is a general understanding of this fact as included in the word integrity when applied to examinations, from early school and family training. In spite of general knowledge, however, there are misapprehensions. Any method by which the student can get ahead of the instructor, or vice versa, seems fair. But when the instructor asks a question, he is not seeking for the correct answer—he knows that already; he wants to see what the student has gotten from the course, to get a picture of the student's misapprehensions or understanding. Marks simply designate whether this picture is excellent, good or poor. If the picture is individual work, the mark is fair, but in case of dishonesty it has no meaning.

The same thing applies to all written work—reports and papers as well as quizzes. To use another's work is like making a speech that is furnished by an agency. There is no meaning to it. There are advantageous ways in which you can use the material of another; a wide variety of sources adds a richness to your work, but these must be covered by the flavor of your own personality and viewpoint.

Two other points must be mentioned. It is essential that papers be in on time; the instructor has no responsibility for giving credit to a late paper. Second, in case of illness it is your responsibility, not that of your instructor, to see that your work is satisfactorily made up.

FREEDOM IN A LAW ABIDING WORLD

Man Must Cultivate Heart and Spiritual Power as Well as Brain.

MATHER'S SECOND TALK

"Freedom in a law-abiding world" was the subject of Dr. Kirtley Mather's lecture on Friday evening, February 17. This was the second lecture given here by Dr. Mather, who is professor of Geology at Harvard.

A Scientific God of Law.

"We have learned recently that men of religion and scientists can get along together, that there is a reasonable bond between them. Therefore it is only fair that we should adopt the same attitude toward them. As it is, the man in the street applauds the announcements of scientific discoveries, but regards new theories in religion as sure signs of decay. This is obviously unfair. In theology as in any other natural science you must be destructive in order to be constructive, and the same freedom should be given to every scientist, whatever his field. The discovery that our world is law-abiding has of necessity set aside many of the old deistic views and disturbed a great number of people. But the discovery that the administration is acting in and through material things has given us the assurance that God is consistent and trustworthy. His method of operation is uniform. A God of law is congenial to scientific minds.

"But new knowledge has a habit of bringing problems with it, and this one is apparent to all. If He is a God of Law, how can He be a God of Love? Our minds react favorably to a law-

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Industrial Meeting

Report on Conditions of Striking Coal Miners Read.

Once a month, under the auspices of the Social Service Committee of C. A., a group of Bryn Mawr students have been meeting with industrial working girls from the Germantown Y. W. C. A. to discuss industrial problems. These groups, which take up such topics as Trade-Union, Social Insurance and working conditions, meet alternately here and in Germantown. Last Saturday one of these meetings took place at Bryn Mawr. Miss Mary Kelsey, who was connected with the Friends' Reconstruction Committee after the war and who conducts a sort of International school of discussion in France during the summer, presented a report on conditions in the coal fields in western Pennsylvania, which is startling enough to justify its full quotation here, though space does not permit more than a few excerpts. Miss Kelsey has studied mining conditions in England and Wales, and has just finished this survey of the Pennsylvania mines.

Known of in Europe.

"It is a curious fact," the report begins, "that the coal strike now in progress in the bituminous fields of western Pennsylvania, Ohio and Illinois, and involving some 65,000 men, is today probably more widely known and discussed in Europe than it is in America. The present struggle actually began in 1925 when the Pittsburgh Coal Co. abrogated the Jacksonville Agreement, signed in 1924 with the United Mine Workers. This action was followed by the refusal of other companies in the area to renew their contracts, on the ground of losses due to a falling market."

"Over-development had resulted in large losses to the mine owners, who sought to overcome their difficulties in various ways. As labor charges comprise over two-thirds of the expense involved in mining any saving derived from the lowering of the wage becomes a signifi-

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Lists Wanted

The Office of the Director of Publications wishes to remind all students to have their May Day lists in by the end of this week. These lists are to help the college in circularizing people for May Day and should contain the names of anyone who you think would be interested.

The lists should be as long as possible but should not contain the names of any alumnae, who will receive notices anyway. Names submitted for patronesses should be those of people willing to buy a good many tickets or to help in some other way.

Students are expected to volunteer to address these notices, each Hall helping one day of the week. Tea will be served in order to make the occupation as attractive as possible.

VARSITY OUTSHINES GERMANTOWN TEAM

Fast Game With Best Playing Done in First Half. Good Passing.

B. M. CENTERS STAR

Occasionally the weather is appropriate. It was on Saturday. A young blizzard raged outside the gym while inside Varsity snowed Germantown Collegiate under by a score of 52-8, in the first game of the season. It was a fast game with some bright spots in it, but the overwhelming victory cannot be entirely credited to the brilliance of our team.

One of the most conspicuous highlights was the work of the centers. Poe and Baer made the best pair that the team has had in quite a while. They used their heads as well as their feet, which is too much of a novelty to be passed over lightly. Loines was good at forward, she always is, but she was rather hampered by the inexperience of Barlow Humphreys, who was playing with her. The last-named is fast, but she plays too much of a lone hand, and

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Seniors Show Highest Average Gain in Tests

The Intelligence Examination which was held on December 3 and 7 of 1927 for Sophomores, Juniors and Seniors, has been scored, tabulated and recorded. The number of Seniors who took the examination was fifty-six. There were thirty-five Juniors and fifty-five Sophomores who participated, making a grand total of one hundred and forty-six.

The average gain of the three classes was:

Sophomore Class	2.6
Junior Class	3.8
Senior Class	5.3

The change in score for the two applications of the examination ranges from plus twenty-five to minus fifteen. The order of merit for increase in score in the second examination over the first examination is as follows:

Name	Increase
Esther Dikeman	25 points
Elvira de La Vega	21 "
Pamela Burr	20 "
Helen Guiterman	19 "
Rebecca Bryant	19 "
Helen Hook	18 "
Ruth Gardner	17 "
Jean Huddleston	17 "
Edith Baxter	17 "
Elizabeth Wilson	16 "
Mary L. Williams	16 "
Margaret Morgan	16 "

The order of merit where gain is the same is based on the score in the first examination.

It is not as yet known in which mental capacities the gains were made, but the individual tests in the examination are now being analyzed and as soon as this is completed interviews for those students who desire to have them will be scheduled.

RELIGION ROBBED OF ITS RADIANCE

Canadian Minister Says We Have Lost Spiritual Adventure.

DIG CLOSE AT HAND

"The Kingdom of Heaven is like unto a treasure hidden in the field," was the text of the sermon by the Rev. Russell Roberts, Sherbourne Church, Toronto, who spoke in chapel on Sunday, February 19.

"The tragedy of religion lies in the fact that its divine wings may eventually become a burden. After the first great careless rapture, the lustre is dimmed, and the end ceases to call us. It is idle to deny that when religion reaches that point, it becomes dull and inadequate. It no longer appeals to us as a pearl of great price, moving mountains and building cities.

System Dims Religion.

"How does it happen that religion can become so dimmed for us?"

"In the first place, it is a tendency of the human intellect to construct religion into a system; to integrate it into a watertight scheme, and then to call in the undertaker. But in so doing we defeat our purpose. For we have unconsciously put ourselves away from the apocalypse and adventure, and have destroyed all the romance and poetry which religion can bring to us.

"The dimness may be due in the second place to the incompetency of the present-day minister. He is apt to be too formal and professional.

"But it is highly probable that our attitude toward religion is due to inertia. In our mad desire to settle into vegetative respectability, we have robbed religion of its radiance and left it an

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Parts Assigned

Plays Have Been Tentatively Cast, "Green" Still Open.

The green, as always, will play an important part in the May Day entertainment. This year tryouts for the various types of dances to be done are being held now. These dances are to include the dance of the Sweepers with their Jacks, three sets of Morris dancers with their fools, hobby horses, and Toms, or with their Kings and Queens, and three sets of sword dancers, dressed as Elizabethan sailors. There will also be various country dances, some performed by the village folk, and some by the gentry, in court costume. There is no dancing included in the plays which have been chosen for presentation this year, and there is to be no masque. On the other hand, the people who would otherwise have taken part in the masque will do gypsy and shepherd dancing on the green.

Anyone, whether she cares to take part in the dancing or not, may attend the rehearsals; it is the very best kind of exercise to prepare for any May Day part. Only one pageant rehearsal a week is being made compulsory for everyone. The committee feels that if the other work is required the results will show no recognition of ability or of a desire to take part. After all, May Day is being given because the undergraduates voted to have it; only those who are interested should take part.

Tryouts for Idiots, Etc.

Tryouts for character parts on the green are also being held now; for the first time, Mr. King is having understudies for the plays; these people are

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Academy Under Fire

Dr. Ernst Diez, of the History of Art Department, will speak in chapel on Friday morning, February 24, about the Exhibition at the Academy of Fine Arts in Philadelphia.

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APOLOGIA PRO ER- RATA NOSTRA

The COLLEGE NEWS hereby offers a blanket though none the less sincere apology for the many mistakes in the last issue which have not been brought to the attention.

Specifically, for those which have, it offers its humblest apology to Mrs. Collins and the classes of 1925, 1926, 1927, and 1928 who contributed \$53,000 instead of the \$5000 reported in last week's News; also to Mr. Alwyne and Mr. Meigs for misspelling their names.

IRELAND TO THE FORE

The past week, with the Irish Players giving their last performances in Philadelphia and George Russell speaking in Bryn Mawr, was a kind of Irishman in Art week to many of us. We were reminded vividly of the dramatic role played by Irishmen in our past imaginings; we have thought of them as lovers of beauty, profound believers at once in magic and in religion, fantastic, dreamy, with a touch of swagger. In January the visit to this country of Mr. Cosgrave, President of the Irish Free State, reminded us of another attribute of the Irishman, his spirit of independence. Hither we have been accustomed to think of this spirit as primarily destructive, of the romance and the fantasy as inherently impractical. Yet this is perhaps not necessarily the case. The very position of Mr. Cosgrave, the constructive reforms accomplished by a mystic like Mr. Russell, and even the tragedy of Juno and the Peacock give hope for a still better role for the Irishman of the future. In a country where poets are leaders, and leaders are poets, anything is possible. Mr. Stephen Gwynn, in the conclusion to his book on Ireland in the "Modern World" series, expresses the hope that the nation which has lain like a barrier between the two great branches of the English speaking world may in time become a link. If Ireland does even more, and instills into both branches of that somewhat hard-headed world some of her poetry and faith, as far as possible without her combativeness, she will indeed have made a great contribution.

MAKE THE PUNISHMENT FIT THE CRIME

Every so often one enters the Reserve Book Room at the Library to notice a poor harassed creature sitting in a chair in the corner and trying desperately to take notes or read. Book and pencils slide from her knees, other students rush in and out and exchange bits of gossip; one wonders why the girl has chosen such a place to study when the comfortable reading room is next door and she is so obviously unhappy.

Alas! She is not sitting there by preference, or even in voluntary penance, nor is she demented. She is undergoing punishment for a dastardly crime. For a fortnight she must do all her studying (she is taking only reading courses) in this stuffy, noisy hole, unable to concentrate or absorb what she is reading, because she brought a book back to the Library at half-past eight instead of at eight one morn-

ing. Of course such an offense deserves some punishment; but need it be so severe and unjust? The girl who is taking all reading courses is not allowed to take books out of the Reserve Room, and must either read them on the spot, which is practically impossible, or not read them at all, which is hard when quizzes are coming, or reports are due; while the lucky person who takes a few reading courses does not so miss her privileges. Likewise there seems to be no discrimination between bringing back half an hour late a book that is neither signed out nor in demand; and eloping for several hours with some important volume just before a quiz. Could not some fairer method of punishment be devised to fit the importance as well as the illegality of the crime?

COMMUNISTIC CANINES

A strange, varied and migratory race are the campus dogs. None knows whence they come or whither they go. From the tall slim white borzoi who is like a ghost dog, elusive and uncompanionable, to the compact and amiable terrier, there is not one of them who seems to have a settled abode. True, there is it promises to do, assume the position of the grizzled Scotch beauty whose collar proclaims that she lives on Panama street, but it must be long since the wiles of a decrepit black and tan lured her from the Panamanians.

One and all, apparently, these dogs are affected by the virus of higher education; they are disciples of the intellectual revolt, owning no master, and asserting the right to be nonpartisan. It is of the Bryn Mawr dogs, not the Bryn Mawr girls that people must be thinking when they call this college a hot-bed of communism. Family and the rights of property mean nothing to these homeless ones. They answer to any name; they take meals in any hall, walks with any pedestrian, and insults from everyone. They haunt the library by day, and the steps of Pembroke by night. They have even been known to attend classes. By some system of canine communication they attract other paths of learning. Their numbers are swelling visibly. Soon they will be barking for a place on the self-government board. It is high time for the college to decide whether these dogs are an inferior race, to be kept in ignorance and subjection, or whether they are a free people, entitled to the benefits of education, representation and the vote.

EDUCATIONAL GUINEA PIG

Mr. Duffus has finished his series of articles on the college of today; his last word on the subject contained something of a hint of what he expected and hoped to find in the college of tomorrow. The first actually working example of the future higher education is today being applied at the University of Wisconsin. "It does not really teach anything. What it does is to try to expose the student through discussions and reading, to the impact of an entire civilization." This marks a very definite step away from the college which seeks to prepare its graduates for a definite niche in the places of life; Meiklejohn's Experimental College "no longer tacitly assumes that what its student desires is not an education, but some social or economic advantage that may be derived from spending four years attending college." The hundred and twenty members of this college have adopted the guinea pig as their mascot, since it, like themselves, is the "innocent martyr" to the progress of human education!

In some way, by means fair or foul, by way of taxation or by way of tremendous gifts, the college must first become completely endowed (happy thought). Only then may they, education progressing as it is in a community which it is their right and duty to obtain. The alumni, the undergraduates and the public must all be educated, and only then will the "college be a mode of life, a stimulus to tolerance, to freedom of thought and expression, to public spiritedness, which will make its mark not only upon a handful of graduates, but upon an entire community."

In Philadelphia

The Theatre.

Walnut: *Kidnapper*, a new melodrama.
Broad: *Tommy* is said to be a "hilarious domestic comedy," and we understand that it will be well suited to our friend, the old lady from Dubuque.

Adelphi: Irene Bordoni in *Paris*, a rather weak farce with a great deal of personality thrown in; very amusing.

Garrick: Frank Craven's *Nineteenth Hole* is typically one of his own writings: entertaining, quiet, and not particularly important.

Lyric: *The Spider* on its last legs.
Shubert: *The Greenwich Village Follies* are elaborate, but not at all funny, which, after all, is what one is entitled to expect.

Chestnut: *The Love Call*, the latest Romberg score, backed up by a melodramatic plot of the Indian uprisings of the early days in Arizona.

Erlanger: Look under movies.

Coming.

Erlanger: *She Swoops to Conquer*; opens March 5.

Garrick: *Abie's Irish Rose*; opens February 27.

Lyric: *My Maryland*; opens February 27.

Walnut: *The Racket*; opens March 5.
Shubert: *Harry; Delmar's Revels*; opens March 5.

Broad: *Four Walls*; opens March 5.

The Movies.

Stanley: Sophie Tucker on the stage, and Beery and Hatton's latest, *Wife Savers*, on the screen.

Stanton: *The Student Prince* in the movies is just about as charming as far as the story goes as it ever was on the stage. Ramon Navarro and Norma Shearer take the leading roles exceedingly well.

Fox-Locust: *Sunrise* is to run for only two more weeks; don't miss it.

Karlton: Gilbert and Garbo in *Love*; this does not seem as good as did *Flesh and the Devil*, but it is certainly entertaining.

Arcadia: Marion Davies in the screen version of *Quality Street*, Barrie's play.

Erlanger: Richard Barthelmess in *The Patent Leather Kid*, the best of his recent pictures.

Palace: Charles Rogers and Mary Pickford in *My Best Girl*.

Aldine: Our old friend, *Wings*.

Coming.

Stanley: *Sadie Thompson*; opens February 27.

Karlton: Charlie Chaplin in *The Circus*; opens February 27.

Orchestra.

The Philadelphia Orchestra will give the following concert on Friday afternoon, February 24, and on Saturday and Monday evenings, February 25 and 27:
Debussy La Mer
Ravel La Valse
Mendelssohn Violin Concerto
Boccherini Symphony in C major
Pierre Monteux will conduct these concerts, and Celia Hansen will be soloist on the violin.

Dr. Paul Shorey Returns to Lecture About Plato

For the second time in two years Dr. Paul Shorey, now Head of the Department of Greek at the University of Chicago, but formerly professor of Greek at Bryn Mawr, will return to the campus where he began his teaching career. Last May he spoke here on "Realism and Idealism in Greek Literature." This Friday, at 8.15 P. M., in Taylor Hall, he will discuss "Plato in Jest and Earnest," a subject on which he is especially qualified to speak, having written at least three essays on various aspects of the great philosopher. His latest work, *The Assault on Humanism*, was published in 1917. Dr. Shorey, who has received as many as thirteen degrees from various colleges here and abroad, is one of the best known classical scholars in this country. Though he left Bryn Mawr in 1892 the tradition of his inspiration as a teacher is still preserved.

Come Ye, Come Ye!

All Freshmen and Sophomores who feel or feel that they may feel any urge to try out for the NEWS are cordially invited to see C. Rose in 28 Penn. West on Monday or Tuesday between 1.30 and 2 or 7 and 7.30.

The Pillar of Salt

Prizes! Contest! Prizes!

We are disturbed about the Literary Life of the Wardens. Do they have a Literary Life, and if so what is it like? Never yet to our knowledge has one of them contributed anything to us, yet we feel convinced that their humor is of a high order. Something must be done, we told ourselves. What better, we answered, than a Warden's Contest? Here with we announce the great Humorous Wardens' Contest. Only Wardens may compete. Prizes offered! Start now! Let us have your offerings by Monday, February 27!

Communication.

(The Editor of *The Pillar of Salt* is not responsible for the grammar and spelling used in this paragraph.)

Dear Mrs. Lot;

(For I cannot even now forego the well-beloved title.) Are all my illusions to be destroyed? Was my childhood to be blighted by the discovery that Doris Blake (author of *Advice to Young Girls and Help to the Love-lorn*) was a bearded and venerable bachelor, only to have my young womanhood withered by the news that Lot's Wife is no wife at all but a mere chit of a girl, bewailing her 22nd birthday. O ye sins of Sodom and Gomorra—! Is not your lot already cast or have you cast out your Lot? Or did Lot himself quite justly divorce you when you became a pillar of salt—quite too highly flavored a mate for an ancient Hebrew with a taste for peace and domesticity—and good wine, which in those days didn't seem to interfere with godliness? Think of Noah in his vineyard! However, to return to our muttons, remember that even the wife of a god-fearing drunken patriarch shouldn't complain. Marriage after all is a lottery and you ought to know that, even if you are nothing but a crumbling pillar of salt. As I said in the beginning, what I really want to know is what happened to your husband, and I would be much obliged to see some future column entitled "A Little about Lot."

Yours trustfully,

D. L. L.

In asking us to tell a little about Lot, D. L. L. has touched a very tender subject. It is painful to think of that far-off time, when between Sodom and Zoar he left us, brute that he was, to solitary saline immortality. It is only her ingenuous "trustfully" that softened our heart, and induced us to reveal the secret. What happened to Lot we do not know. We hate to confess it, but it is the truth! We were deserted; it is not in the nature of salt to be bitter, and not even able to feel bitter about it. And after all these centuries, who knows if we still have a husband or not? But D. L. L., does it matter very much?

Song of Triumph.

I am not good, I am not wise,
But, oh, I have such lovely eyes.

I am not kind, I am not sweet,
But, I have almost perfect feet.

I'm thirty-five pounds overweight,
But still my spine is really straight.

I am not even dignified,
But I can make a trombone slide.

I am not nice, I am not pretty,
But I can write things like this ditty.

"Last week's iambic pentameters on the subject of anapests," writes One Who Seems to Know, "ignored a number of exceptions to the general anapestic rule. We beg to submit some of these, suggested by Sophocles and other dramatists, with models by Poiret:
Solemn and a little poky
See them marching to a trochee;
Or when running fleet as fleet,
Still trochaic are their feet.

Now they are dancing to dactylic dimeter For Deianeira, who's really the limit; her Phrases from Sappho are scarce worth repeating here, But to make dactyls like these we are treating here.

Yet you'll find, taking care the above to except,

(My remarks I do hope you will not find inept)

That (as if in galoshes) in all of the rest, The poor chorus is laced in the strict anapest."

LOT'S WIFE.

Calendar

Thursday, February 23—Dedication of Goodhart Organ repeated for general public.

Friday, February 24—Dr. Paul Shorey will speak on "Plato in Jest and Earnest" in Taylor Hall at 8.15.

Sunday, February 26—Chapel in Taylor at 7.30.

Wednesday, February 29—Leap Year, an extra day unjustly inserted in the student's calendar. Illegal holiday.

Poem

The following poem, by Miss K. Garvin, instructor in English at Bryn Mawr, appeared recently in *The London Observer*:

Crystal Trees.

(To M. V., who loves beauty fading.)
Avenued lines of crystal trees

Are golden, molten, in winter sun,
They mutter and crackle in gentle breeze,
And drip their fingers one by one
Until the liquescent jewels flow
To nameless graves in an ocean of snow.

Jeweler, with your exquisite art,
Fashion and carve me a crystal tree
With an ivory base that my negligent heart

Starve not for lack of a memory,
Let it be noble in faultless design,
Set it where sun, where moon, will shine.

My tree stands safe on the window-sill,
Shining and shimmering in the sun,
But its boughs drip never, it stands too still.

And the task that I asked can never be done,
For where is the grace of a quivering breath,

And where the beauty of beauty death?

Bryn Mawr, U. S. A.,
St. Nicholas' Day, 1927.

Musical Service for C. A.

The Christian Association will hold the first of the musical services in the Goodhart Music Room at 5.30 on Sunday, February 26. These services will be an experiment to which we have been looking forward as an advance over the old system. Last year it was decided to have ministers for half the services and to have the others very simple with more music. As the music room was not ready in the fall, the plan had to be postponed until now. The service will be very short and simple. Mr. Willoughby will play the organ and M. Humphrey, '29, will lead.

New Duties

The Curriculum Committee which has been in abeyance for two years has just been appointed to work in co-operation with the Faculty in arranging the new Honors work which is planned for the History and English Departments. The Committee, according to the rules, also acts as a complaint bureau and may formulate opinions of its own.

The personnel of the Committee is as follows: V. Fain, '29, Chairman; A. Palache, '28, ex-officio, and B. Brown, '28; M. Perry, '28; N. Mitchel, '28; C. Rose, '28; H. Wright, '29; R. Cross, '29; M. L. Williams, '29; E. Fry, '29; G. Bancroft, '30; C. Howe, '30; E. Bigelow, '30; C. Thompson, '31, and M. De Vaux, '31.

Book Reviews

A-Tabloid History of Women.

(Specially contributed by Hornell Hart.)
"Worship of fertility, the right to work, and the acknowledgment that she is a rational being to precisely the same extent as a man is, are the three safeguards necessary to women's happiness. That is the key-sentence in *A Short History of Women* by John Langdon-Davies (New York: The Viking Press, 1927). As to feminism among the simpler peoples, he says:

"Undoubtedly the first redeeming feature for primitive woman is the fact that she had plenty of hard work.

A second is that she is always able to fulfill her biological functions; she is always a wife and mother, unless by some rare ill-fate she is physically abnormal."

Langdon-Davies Generalizes.

That leads the author to one of his fundamental generalizations:
"Such customs entirely do away with the ill-effects of enforced celibacy with which we have to reckon in all civilized communities. In leading European

countries, from forty-three to sixty-seven per cent. of women of marriageable age are unable to fulfill their biological functions in any way recognized by society. Since nature makes it a well-nigh universal law that when any part of our physical machinery is not used, it rusts and throws the rest of the machinery out of gear, it is obvious that such a state of affairs is responsible to a large extent for the enormous mass of hysteria, neurosis and insanity which, unlike savages, our civilized communities have to bear. We must indeed assert emphatically that the life of a savage woman is on a firmer basis of happiness because the sexual life is never neglected nor distorted into other and less satisfactory channels. To a 'civilized' man, a celibate is often a logical necessity; to a savage he or she is always a pervert."

The greatest defense of woman against the superstitious fear and abhorrence which she inspired was, according to Davies, the worship of fertility—the reverence for women as the only givers of life. Cybele, of Asia Minor, Greece and Rome, worshiped by orgiastic dances, fertility rites, wild self-mutilations, and human sacrifices; Ishtar of Babylon; Isis of Egypt—through such mother-gods as these, alike save only in name, the feminine principle triumphed over the ancient civilized world.

Into the paradise produced by fertility worship came a destroyer:

"Among all the enemies of women, none has waged more implacable war against them than the religion which grew up and was called Christianity. It brought a blast from the desert which made all nature sterile—the nomadic philosophy of pastoral peoples whose women were a nuisance to the group, rather than the fountain of their prosperity. When men gave up the worship of fertility, the one anchor against sex antagonism was gone; in the first thousand years of Christianity women drifted hopelessly in a storm of horror. Beyond all possible doubt the first centuries of Christianity degraded women, filled them with despair, made their life purposeless, to an extent which has rarely been equalled in the whole history of mankind."

As to the Middle Ages, developments are summarized thus:

"Chivalry produced the Lady, and her troubadour lovers; Christianity produced the nun, and her sublimated religious passion; the survival of old fertility cults produced the witch and her orgies with the Devil."

The supreme degradation of women was reached in "The Female Character," whose lineaments are thus sketched by Rousseau:

"The education of women should be always relative to the men. To please us, to make us love and esteem them, to educate us when young, and care for us when grown up, to advise, to console us, to render our lives easy and agreeable: these are the duties of women at all times, and what they should be taught in their infancy."

Progress, from Isis to Rousseau, the author summarizes thus:

"The seventeen centuries of Christianity, of Roman law, of Greek culture, of Roman practical civilization, of accumulating and expanding knowledge, left women far poorer in social value, social work, social virtue, than they were before all the complicated process called civilization had begun."

"The dawn came when people began to suggest that women were quite as reasonable by nature as men, and that

wrong education was responsible for any difference between them in this respect. After that came political emancipation and economic emancipation, until today we can say that the first is complete and the second almost as far advanced as it is for individuals of the male sex. Very recently woman has come to be more of a companion to her menfolk than ever before in history.

"But there still remained another sort of emancipation, the emotional, which had not until quite recently been so much as begun. By decreeing that the result of a free emotional life should be negligible and momentary for a man, but permanent and devastating for a woman, nature made all talk of equality between the sexes laughable. The opposition to the making public of that knowledge is the last and bitterest battle waged by man to keep woman in subjection."

As to the future:

"The very nature of modern industry and of town life are such that the family relationship is bound to be destroyed as far as its essentials are concerned."

The above excerpts present skeletonically the major contentions of the "History." The author is a thirty-year-old newspaper man and popular lecturer, who once did post-graduate work in anthropology. As publicity the book could scarcely be bettered; as science every statement in it must be scrutinized with caution.

Another reason for caution in accepting Langdon-Davies' conclusions is his passionate partizanship on certain issues—for example his violent antipathy to Christianity. When he describes the position of early Christian women as one of unparalleled horror and despair, he tells more about his own emotional complexes than about the history of women. Granted that the Hebrew myth of the fall of man through woman, relayed by St. Paul, formed the rationalization around which women's subordination was organized clear down through the Victorian age; granted that the glorification of celibacy perverted often the very springs of life; granted that church opposition to dissemination of birth-control information is a major obstacle to the development of intelligence in sex matters—still, why let these facts blind us to the basic services which Christianity has rendered?

Davies asserts that education was the crucial factor in her liberation; why not admit, in the interests of scientific honesty, that medieval education of women was initiated by the church, and that the colleges in the United States—like Oberlin and Mt. Holyoke—which pioneered in opening higher education to women, were founded by Christian sects for religious purposes? Why not examine the relative position of women in Africa, Turkey, India and China as compared with that in modern Christendom?

Langdon-Davies' proposition that "worship of fertility" is a "safeguard necessary to woman's happiness" will not stand critical examination. He argues that Christianity brought in the arid pastoral philosophy of the Hebrews, destroying the beneficent fertility worship of other religions. George A. Barton, former professor of Biblical Literature and Semitic Language in Bryn Mawr, and a recognized authority in the field, says of the god of the ancient Hebrews:

Their god, like most Semitic gods, was a god of fertility. The epithet Yahweh, by which he was called, probably meant "he who causes passionate love." To Yahweh's feasts new agricultural

feasts were added, and agricultural elements were introduced into the old ones. The sensual orgies of Semitic religion as they had been practiced by the Canaanites were taken over into Yahweh's religion."

"Religions of the World, 1919, p. 61, 64. Langdon-Davies would have difficulty in showing that the conception of womanhood developed in the religion of the later Hebrew prophets was degraded as compared with the conception developed in the religions of contemporary orgiastic cults in Greece. He does not attempt to defend as beautiful or as socially constructive the attitudes and practices associated with the revival of fertility worship in the witch cults of the late middle ages and early modern times. He fails to advance evidence that the modern liberation of women is related in any way to worship of her powers of fertility.

In spite of such defects the history presented by Langdon-Davies checks fairly closely in many of its major points with the impartial conclusions of more dispassionate historians. It is the invigorating and provocative shock produced by the book which constitutes its great service. Progress is fundamentally a problem in dynamics, and Davies is a dynamo, generating energy which may produce explosions, but which is certain to add power to those seeking saner, more creative, more lovely relations between men and women.

Yet his forecast of what will happen to the family in the future fails to take into account the most significant factors which he himself illustrates. He points out that certain superstitions—like the belief that women's fertility produced magically abundant yields of grain—tended to exalt the position of women; he points out also that certain other

superstitions—like the belief that man was cast out of the Garden of Eden because woman tempted him to his fall—tended to debase her status: the vital thing he fails to emphasize is that at long last man is escaping with accelerating speed from all his superstitions, and is substituting intelligent control of his own destiny. Davies' own discussion is founded on biological, ethnological, and historical data which science has for the first time made available during the past century, and particularly during the past few decades. Science has been busy revolutionizing industry, commerce and medicine; now, for the first time, it begins to be available for the revolutionizing of sex relations. Why weep over vanished fertility superstitions?

The motive of life is to function—such is the assumption of Langdon-Davies—including functioning industrially; functioning physiologically, functioning as parents, and functioning intellectually. Thus far in human history the opportunity for women to function in these ways has been the chance plaything of blind forces—the superior brute strength of the male, the uncritical acceptance of certain Hebrew myths, the persistence of the patriarchal family pattern, the industrial revolution, the American frontier. But now, at length, the development of science, and the spread of education, begin to make available the systematic intelligence which has enabled man increasingly to carry out his purposes with respect to steel, to electricity, to bacteria, and to labor unions. Why deny that this technique may enable men and women, with unprecedented joyful success, to carry out and to enrich their purposes with respect to one another?

A copy of Langdon-Davies' *A Short History of Women* is on the Applied Sociology reserve shelf.

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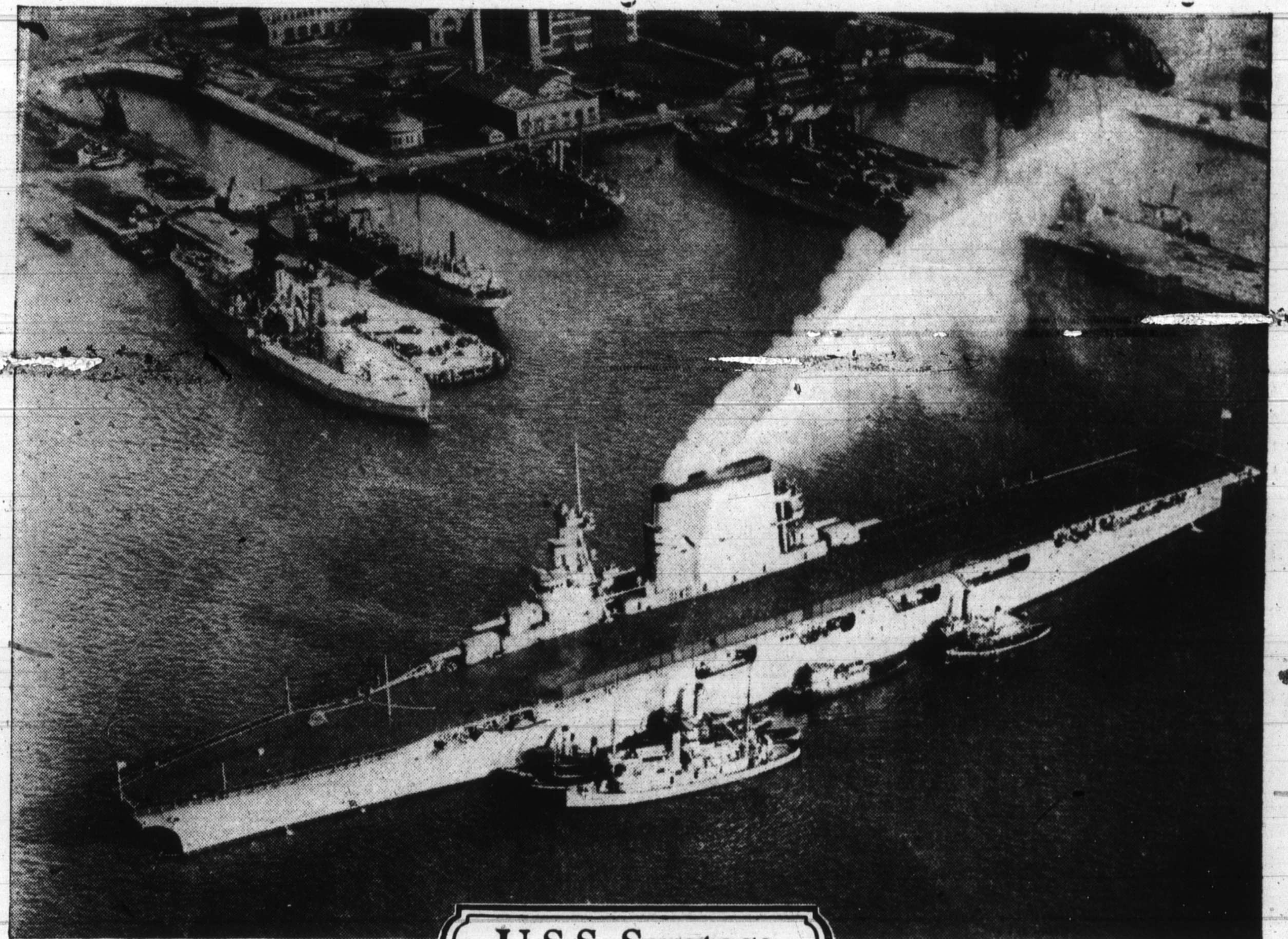
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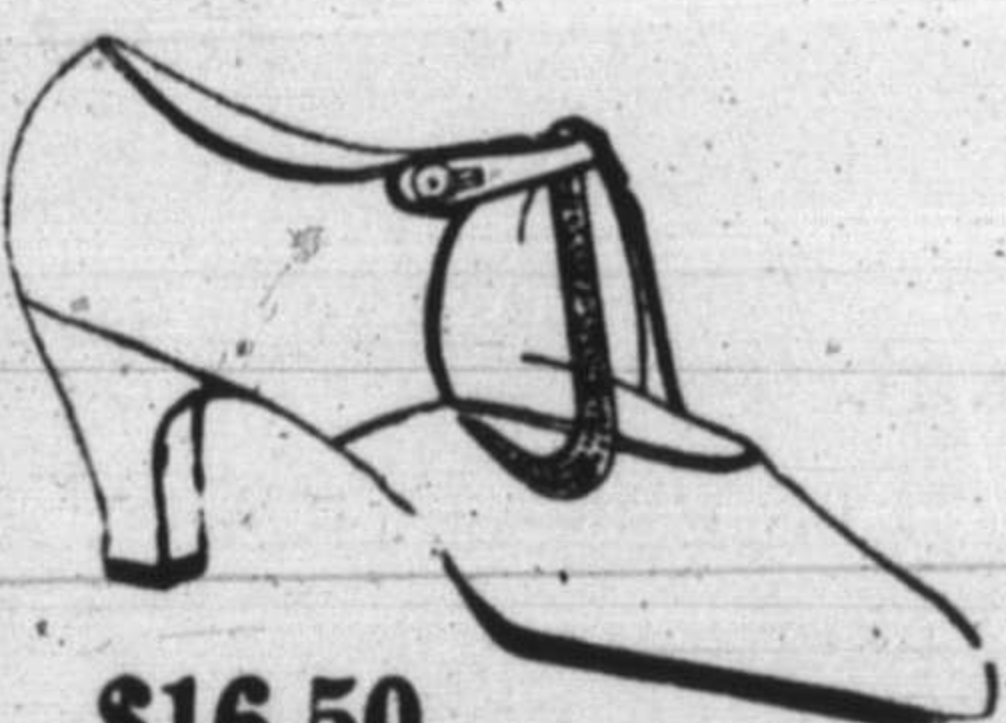
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George Russell

CONTINUED FROM PAGE 1

having lost its native culture, was without a world culture; a kind of hateful boyhood was imposed on the people. Whereas in the eighteenth century even the farmers sometimes wrote lovely verse, in the nineteenth nothing was left but a kind of animal vitality, such as appears in the novels and ballads of the time. But towards the end of the nineteenth century, with the publication of Standish O'Grady's "Bardic History of Ireland," a collection of the old Gaelic traditions and legends, the river of nationality emerged again. Ireland had been like a desert wanting a shower. Now it was watered with one lovely image after another of the old divinities of sun and rain and earth, of heroes compounded of fiery and gentleness, of beautiful legendary queens. The old ideas entered into the minds of Irish youth, and there took on a new life.

To illustrate the effect of these recovered traditions on himself, Mr. Russell quoted a passage about the mountains in the county where he was born, which he had first read in his boyhood. (Mr. Russell illustrated his whole lecture with quotations, impossible to repeat here, but spoken with great effect. He recited all but one from memory, intoning them in the Irish manner, a kind of soft sing-song.) Mr. O'Grady, he went on to say, hardly knew the effect his book had had till one day, at a fashionable seaside resort, he saw a young man preaching to the people about the ancient gods, and the golden age of Ireland. "That young man," said Mr. Russell, "was myself."

Wished to Conquer England.

O'Grady himself had his wild moments; he had a theory that the Irish should remain loyal to the crown, so that they could have a volunteer army which at the right moment might step over and conquer England. Besides an infallible instinct for the heroic and the beautiful, he had a sense of humor. He used to tell about a socialist meeting at the home of the poet William Morris. O'Grady, at Morris's request, asked a question. "Now I call that a very sensible question," said Morris. "And I call it a damn silly question," growled a voice from the back row. "Well, I think it was an extremely sensible question," repeated Morris—and two hours later they were still arguing the point. "But I never got any answer to the question," O'Grady used to say.

Yeats a Beautiful Boy.

When he was sixteen Mr. Russell met the poet William Butler Yeats. At that time Yeats was on fire with the two currents of Gaelic culture and oriental theosophism. He was a very beautiful boy with long black hair; he told all sorts of remarkable stories about the founders of the Theosophical Society, and practiced magic ardently. Just as the young English poet, Shelley, tried to raise the devil, remarked Mr. Russell, so the young Irishman sought to evoke the gods. But he treated them somewhat light-heartedly, breaking off a solemn ceremony of evocation in order to have his tea.

Yet, with all these external eccentricities of the boy growing up, within, Yeats's genius was already flowering. His "Indian upon God," written at nineteen, has a charming elfish humor and beauty. Now, when he is a famous and distinguished man, it is pleasant to recall the fantastic youth who tried to light every cigarette at the stars.

Little, a Most Passionate Poet.

At about the same time, Mr. Russell said, spiritual gravitation drew him to meet Philip Francis Little, the most passionate of all the young poets of the time in his effort to make the outer world harmonize with the inner. His pious family were quite taken aback by their son's literal acceptance of their teachings. Like a young St. Francis he gave his best clothes to a beggar. Believing that the young Russell was in sympathy with him, he proposed that they should live together in an overturned truck, near the docks, teaching the people and doing good. At Mr. Russell's faint smile he rebuked him: "You smile? You never saw me smile." Another time, on Mr. Russell's complaining of the mock humility of some mediaeval saint, Little cried out in the middle of a crowded street: "There shall be a great fire hereafter, and great rejoicing over your burning." For all this he was not crazy; he had a great splash of eloquence. Apropos of Hannibal's march on Rome, he said: "Rome shook as a palm tree, when a lion rubs himself against it." Had he lived

in an earlier day, when mighty men liked to listen to mighty mouthings, he might have been a great saint. But he was too huge for his contemporaries.

Joyce First Romanticist.

Simultaneously with this romantic old-world movement, the reaction was preparing itself in the person of James Joyce, the supreme realist. But in his boyhood, when Mr. Russell first met him, he was a romantic, trying to raise up a group of avatars on earth. With lofty arrogance, he admitted the excellence of a few of the lyrics by AE, but insisted that Yeats had gone over to the rabble. Later, when Yeats and Joyce met, Joyce said sadly: "We've met too late; you're too old for me to have any effect upon you."

At nineteen, James Joyce wrote lovely verse, but since then he has written none. Perceiving the apes and rats in the cellar of human consciousness, he felt perhaps that he must grapple first with them before he could turn to beauty. But he has said of his *Ulysses*: "You have only seen the Inferno. The Purgatorio and the Paradiso are still to come; so he may yet write the great master piece of modern literature."

Moore Joins Revival.

When George Moore, who was living in London, heard that there was a literary revival going on in Ireland, he came over to take part in it. There, for seven years, he kept his friends in a constant state of amusement, for he lived under the necessity of having his life a perpetual story, and was always doing things to carry on the plot. In two weeks he dismissed six cooks. In a patriotic mood he painted his hall door green, and when the neighbors, whose hall doors were a pure white, complained to the landlord, he wrote the latter a circular letter, which he sent around to all of them. "The young ladies my neighbors," he said, "ride bicycles past my hall door which they object to, and look in at my windows which I object to." He had himself received into the Protestant church to spite a critic who called him a Catholic novelist. All this was not admirable. But in his devotion to his art George Moore was admirable.

Woman Started Magazine.

Another poet, and a heroine of Irish Nationalism, was Alice Milligan, the rebellious member of a loyal Orange family. She first started a nationalistic magazine to awaken young Irishmen, and when this was taken over by Arthur Griffith she turned to reviving the old cults. She wrote plays based on the old legends, and got them acted in the country districts, dressing the peasants up to act the parts. So that it was said she carried antiquity around in a little black bag. Mr. Russell spoke one of her poems about her childhood.

Dunsany an Anomaly.

Lord Dunsany, whom Mr. Russell also knew, that anomaly, an Irishman unaware that he has a country. He seems to regard the universe as a mere exercise on his imagination. In his youth in his ancestral castle he lived in a remote world of his own, of which he used to draw marvelous maps. He had a great gift for drawing, and for mythological invention, which he combined in pictures of the Punishments of Hell, or of a man's sins finding him out.

AE and Shaw Meet.

In the National Gallery in Dublin one day Mr. Russell met a man whom he at first took to be a retired civil servant; he conversed with him intimately for two hours without knowing who he was. This man turned out to be George Bernard Shaw. Shaw, according to Mr. Russell, is one of the most real and genuine angels now incarnate; he beats a brass band around himself to hide a gentle and suffering soul. Mrs. Shaw, it appears, thinks so too.

Two poets who are better known as Irish patriots who gave their lives for their country were Thomas MacDonagh and Padriac Pearse. Mr. Russell thinks that men who are destined to be pivotal in their country's history have a kind of mystic prevision of their fate. MacDonagh used to have a vision of a star and a cup; the star, he said, was liberty, and the cup was death. His beautiful poem, "Renunciation," shows how hard it was for him to sacrifice his art and his personal fame to the service of his country. MacDonagh and Pearse were very militant in their talk; and Mr. Russell, who had heard much empty talk of fighting, was cynical. But in April, 1916, coming back to Dublin from a visit to the country, he saw a pillar of fire and smoke in the center of the city, and was told that Pearse and MacDonagh were both there fighting for their country's freedom. It

was largely as a result of their sacrifice that Ireland became a free state. Repentant at having doubted them, Mr. Russell wrote a poem in memory of them.

Movements Led by Poets.

In conclusion, the speaker said that he had tried to convey the mixed world of fantasy and idealism in which these men lived. Poets in Ireland have great influence. Every movement has its poet. The leading spirit of the Gaelic league which has brought about the teaching of Gaelic in the schools was Dr. Douglas Hyde, a scholar and a poet. The Irish dramatic movement, which includes Lady Gregory, Synge, St. John Ervine, and Padraic Colum, was lead by Yeats. Mr. Russell himself was chosen by Sir Horace Plunkett to become an organizer for the Irish Agricultural Organization society because he had just successfully published a book of poetry. All these poets were men of great charm and aristocratic manners, who endured every kind of hardship for the sake of their nationalistic ideal. Mr. Russell, in one of his poems, has defended them against other writers who complained that they had broken away from the old traditions. We quote a few lines:

"We are less children of this clime
Than of some nation yet unborn
Or empire in the womb of time.
We hold the Ireland in the heart
More than the land our eyes have seen
And love the goal for which we start
More than the tale of what has been."

Varsity Basketball

CONTINUED FROM PAGE 1

on Saturday her eagle eye was not continuously enough focused on the basket. Freeman and Blanchard both played well at guard, but here, as with the forwards, teamwork was rather left in the discard.

Varsity played a much better game in the first half than in the second. Their speed and their shooting degenerated and also the other team increased somewhat in pep and efficiency. The best thing in the whole game was a perfect goal: a long pass from Baer to Poe, then to Loines who passed to Humphreys, who was under the basket and neatly popped the ball in. Everybody was free and in the right place at the right moment. Towards the end Hilda Thomas went in for Blanchard. She seemed utterly lacking in guard-like qualities, but this may have been due to the terrors of a first appearance on a varsity team. The lineup was:

Bryn Mawr—B. Loines, '28; B. Humphreys, '29; E. Baer, '31; E. Poe, '29; B. Freeman, '29; E. Blanchard, '31; H. Thomas, '31.

Germantown—Lukens, Barkman, Gilpin, Sheble, Brown, Murphy, Fitzpatrick.

Sunday Chapel

CONTINUED FROM PAGE 1

anaemic, ceremonious, middling performance permeated with stereotyped morality. We have forgotten the Resurrection and the Transfiguration; we would look at religion from a psychological point of view and forget the true word of God.

We Must Dig.

"The Kingdom of Heaven is found not only by the proud, the rich, and the famous; it is equally accessible to the poor and obscure. But we must dig for it—not in a foreign land, but near at hand, among our daily activities.

"The key to the treasure is our work, and the spirit in which we go about our various duties. Religion has lost its radiance for us because we have failed to allow it to work in with the ordinary routine of our lives.

"If we combine our religion and our work, making one depend upon the other, the work will achieve a greater fineness and the religion will regain its divine luster."

"Sic Semper Tyrannis."

Student government at the University of Wisconsin is no more. The faculty has accepted the self-deposed student senate's recommendation that its charter be considered defunct, and thereby has seconded the opinion of student leaders that there is no reason for maintaining an unimportant and unnecessary institution. Since 1916 the men's student senate has been the highest council in student affairs. In October, the members voted to disband, after deciding that their actual powers were few and of little import. Self-government will be adminis-

tered by five administrative boards. Centralization will be had by the union of the chairmen of these five bodies in the supervision of student elections. Otherwise, there will be no central board of control.—*The New Student.*

Haverford and Yale Agree.

Haverford and Yale statistics agree on the percentage of students "working their way through college." A recent report from the New Haven college, published in *The Christian Science Monitor*, stated that one-third of their student body was either partially or wholly self-supporting. A survey of Haverford undergraduates made by the *News* last fall disclosed that 95 students, or 36 per cent. of the College, work at some gainful occupation during the winter season.

The Yale undergraduate income from this type of work was put at \$600,000 for the past year. A record of Haverford earnings used to be kept by the dean, but it was too difficult to keep in touch with the changing employments of the students, it was learned, and the practice was discontinued.—*Haverford News.*



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DR. MATHER SPEAKS

CONTINUED FROM PAGE 1

abiding administration, but our hearts yearn for a personal God, something that will touch us as individuals. To many this involves a miraculous contact. But in this age magic has been swept into the discard, there must always be an adequate cause.

Comprehension Enhances Miracles.

This brings us to the problem presented by miracles, first as to what the word actually means. From the New Testament use of "sign" and "wonder" in conjunction with the miracles, we gather that a miracle is significant as an indication of the way in which the universe is being run. In considering the question of whether or not a miracle actually happened we must remember the fallibility of all reporters, Biblical or modern, and also the tendency of the reporter to incorporate in his account his own explanation of the event.

When we have verified the incident, we must consider whether or not it is a wonder. Because of the advance of science, we can now understand things that were once miraculous. From one point of view this destroys the wonder, but from another it emphasizes it. A third need be no less wonderful because it is comprehensible.

"This problem decided, we come to the question of what significance the event has. In ancient times, natural events, being incomprehensible, had a divine significance. But this does not satisfy us; we have learned that physical phenomena are no respecters of persons. In the modern view of the world in which we are led to believe that God is involved in the hazards of His creation, the more we understand a thing, the more significance it has. To the modern scientist every event is wonderful and full of significance, the whole world is miraculous. Obviously many events have no moral meaning, but even these are challenges to man's ingenuity to discover their causes and effects. It is the business of science to describe and explain events, the business of religion to evaluate them.

"We Christians have another question. We believe that Jesus displayed accurately the real purpose of the world. We ask if the event promotes or creates the type of life He advocated for men. If so, it has religious significance; if not,

Man's Responsibility for Ideas.

"The second phase of our problem is that of the value of ideas. Will not natural events happen in spite of any such intangible things? or do our ideas really count? Huxley said the world was absolutely governed by ideas, but we have learned that it is governed by certain scientific laws. Do we ever make up our minds or are they made up for us? The problem of the responsibility of the mentally diseased criminal comes in here. The idea that men are not responsible for their actions has been pushed to ridiculous extremes. We have had to blame everything on our ancestors or early environment. There is a circle around each of our lives, put there by heredity and environment, but it is usually quite out of reach. There are few who have touched the circle in one place, none who have filled it. Our attainments do not reach our possibilities.

"There is much more variety in the organic world today than ages ago. With the increasing number of cells in a single body, there is increasing complexity, and possibility. We judge organisms by the variety of ways in which the individual can express itself. On that scale man is pretty high up, as he has many ways of self-expression, a choice of ways. It is said that this choice is determined by heredity and environment. But, in the final analysis, heredity is conditioned by environment. Man specializes in his adaptability to all environments while other creatures specialize in adaptation to their own. Man does a good deal to mould his environment to his heart's desire, to his ideal. The more he improves his adaptability to and control over his surroundings, the more he throws off the shackles and pushes back the limit of his circle. He is rapidly approaching a time of freedom, which will be also a time of responsibility. A world which is controlled by ideas is emerging, if freedom is not yet reached, strive for it!

Man Coadministrator With God.

"The question as to how God, confined by the law, can still be omnipotent may be answered by a definition of the word Omnipotence means the power to do any thing double. Anything which can be done, He can do. We must consider things in the large as well as in detail.

Knowledge is power; when man makes over his environment he is able to do so because he knows natural laws. The knowledge of transcendental laws gives man a great power. He becomes a co-administrator with God, his will is a part of God's. Unless he uses it in the best way, he hinders the accomplishment of the purpose of the universe. It is only through us that the Divine purpose can be made an actuality. There is plenty of freedom; it is we who are the obstructionists. Men are making the world, so they must cultivate not only brain but heart and spiritual power."

God in Science

Immeasurable Realities Must Be Considered With Scientific Law.

"Would that we might find God' is the age-old plea of mankind," said Dr. Mather on Thursday evening. "Modern college-trained youth phrase it differently; they say 'Is there a God?'"

Primitive people believe in animism and think that each inanimate object is animated by a spirit, usually evil. Before long people discover that they are in a world of law and order, and then they come to a different answer. At this stage one supreme God is believed in; a god who manufactured the earth and peopled it, then withdrew to some remote place and rested from his labor. When He wishes He can stoop down from this high plane and make an adjustment in the machinery. Thus, for believers in deism, "God wills it" was a sufficient explanation for anything.

Science and Philosophy Create Doubts.

Then modern science came along and reported that telescopic investigation showed no higher plane where God might dwell. This means no outside interference. The world was truly a place of law and order, where nothing occurred without a cause and that cause was always within the universe. Philosophy also leads to doubt concerning the correctness of the deism answer. Philosophers ask why the All-powerful, All-loving, All-wise God on high permits millions to be slain in warfare. Ninety per cent of modern atheism is not atheism at all but merely rebellion against deism, a new distrust of that ancient answer. Yet we still, as a whole, crave knowledge about the heart of the universe, we still seek for God. So we turn to science.

Science Cannot Explain Beauty.

We should realize the limitations of the scientific method. Scientific explanations cannot for instance explain the awe one feels at any beautiful thing in nature. A list of facts does not give any impression of what one feels. The whole gives infinitely more than analysis can reveal, is greater than the sum of its parts, mathematics to the contrary. Every thing science observes is related to precise measurement, yet there are realities that cannot be measured; they have to be experienced rather than observed. These immeasurable realities count greatly in life although science disregards them.

According to science, energy is administering the world, and this energy is apparently law-abiding. Our search for God thus becomes an inquiry into

the nature of energy. The way in which this energy expresses itself is continually developing. From the consciousness of animals emerged the self-consciousness of man, and now a world-consciousness is developing. These developments of consciousness must come in response to some external stimulus as eyes and ears came. When we start on a search for God we reveal more than the attributes of physical life alone. There are things which cannot be explained. Knowledge and mystery have a habit of going hand in hand. Man is different from the other animals. The evolutionary processes are continuous, but out of this continuity have come differences which can only be explained in terms of adequate causes. These differences make up the soul of man.

Today we do not make our appeal to words, even if spoken on a mountain top, but to facts and experiences. To the scientist everything that happens is significant of the nature of the administration. It is up to us to discover for ourselves the answer to man's oldest question.

SCHOLARSHIPS

CONTINUED FROM PAGE 1

possible be given to applicants whose college record indicates that they will graduate cum laude. The scholarship application blanks do not call for such detailed statements as to the exact financial needs of the applicants and there is no reason why any student who feels that she will be able to do better work, should a scholarship be awarded her, should not apply. The Committee would have to take into consideration, especially if the applicants are very numerous, the varying degrees of financial need, but every attempt will be made to award the scholarship to the best applicants. In many cases it will be necessary to supplement Scholarships with the further Grant in Aid. If a student, therefore, needs as much as four hundred dollars or five hundred dollars in order to return to college, she should fill out both forms of application blank."

The application blanks are to be filled out in duplicate and may be had from the Dean's Office. They should be handed in before March 1, but if for any reason it is impossible for a student to complete her blank, she should leave her name at the Office of the Dean's Secretary, in order that the information with regard to her record may be prepared along with that of other applicants for the consideration of the Scholarship Committee.



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MAY DAY PARTS

CONTINUED FROM PAGE 1

to have other parts in the plays, beside their work of substitution, or else they will play on the green. The character parts include the following: The village watchman, the town crier, an inn keeper, tinkers, peddlers, families, dairymen and maids, Sir Francis Drake bowling, the Queen's archers competing, flower girls in stalls, a village idiot, a water carrier, a school master and dame, and other village folk. The children of the village school will play "Here We Come Gathering Nuts in May." The development of this children's game is rather interesting to trace. The name used to be "Here We Come Gathering Knots of May (Hawthorne)," it has always been played in Wales as part of an ancient religious custom. One side carried the May, typifying spring, and the other carried bare branches, typifying winter. A tug-of-war followed to find whether winter or spring would win; to these primitive folk it was always a matter of wonder to note the rebirth of nature; to

them the end of the world might easily have arrived.

Mechanical Work Has Begun.

May Day is to be held on the 4th and 5th of May, since the committee has decided that the following week-end would be too near the time of the final examinations. The mechanical work of costume making has already begun. Volunteers are wanted for sewing (on a new electric machine!), designing, making head-dresses, belts, paper flowers, knife sheaths, gloves, quivers, pouches, leathern bottles and shoes. Many of the designs are cut from historical patterns brought over from England. Someone will be in the gym basement, daily (except Saturday and Sunday) from 9 until 1, from 2 until 6, and from 8 until 9.30. Volunteer work is earnestly solicited! The present plan is to show the development of the old English costume. Those of the Robin Hood play will be of the thirteenth century, *The Old Wives Tale* of the fifteenth, and the green of the sixteenth.

Casts Announced.

The casts as announced, subject to change, are as follows:

Robin Hood.

Robin Hood
Prince John
King Richard
Little John
Will Scarlet
Alan-a-Dale
Friar Tuck

Principals
J. Stetson
M. Hupfel
E. G. Brown
R. Kitchen
C. Thompson
A. C. Burrows
(Atmore, Hudleston, Zeben)
J. Young
C. Swan
E. Bigelow
E. Amram
E. B. Mitchell
C. Rose
M. O. Nuckols
H. D. Pitts
M. Houek

Understudies
(A Merry Man)
(A Merry Man)
M. Gregson
J. Paxson
H. M. Stevenson
E. Latane
A. Palache
H. Hook
H. Hook
A. Merrill
C. Rose
C. Field
V. Smith
M. Park, '29
M. Hook

Merry Men: V. Atmore, M. E. Bailey, J. C. Becket, H. Bell, D. Blumenthal, B. Channing, J. Dickerman, C. Field, M. Gaillard, M. R. Cessner, M. Gregson, H. M. Hook, R. Holloway, E. Latane, V. Loomis, A. K. Merrill, A. H. Palache, J. T. Paxson, P. Parker, C. R. Peckham, M. Pettit, E. T. Rhett, L. M. Richardson, S. Slingsuff, C. Smith, V. Smith, H. M. Stevenson, E. E. Thomas, R. Unangst, M. Webster, L. Wray, S. S. Zeben.

The Woman in the Moon.

Prologue
Saturn
Ganymede
Jupiter
Mars
Sol
Mercury
Cupid
Joculus
Stesias
Learchus
Melos
Iphicles
Ganophilus
Venus
Luna
Juno
Nature
Concord
Discord
Pandora

E. V. Fehrer
C. Asplund
M. D. Riely
C. Farquhar
H. Wickes
F. E. Fry, '29
A. F. Learned
H. Curdy
L. M. Haley
A. Bruere
V. Fain
L. C. Sears
A. B. George
M. Drake
L. V. Gendell
C. Crosby
G. Sampson or
M. R. Humphrey
M. M. McDermott
M. O. Adams
K. H. Hepburn

M. E. Okie
M. C. Saunders
B. H. Richards
Richards
B. Overton
N. Turk
N. Turk
A. F. Learned
R. McVitty
J. M. Morganstern
K. M. Bowler
L. M. Haley
H. Adams
E. E. Bateman
K. A. Lord
E. Bateman
B. Overton
M. R. Humphrey

A Midsummer Night's Dream.

Theseus
Lysander
Demetrius
Philstrate
Quince
Smug
Bottom
Flute
Snout
Starveling
Hippolyta
Hermia
Helena

J. F. Huddleston
R. Lawrence
M. H. McKee
O. Stokes
M. P. Fowler
M. D. Jenkins, '31
A. A. Howell
H. F. McKelvey
H. L. Taylor
E. C. Dyer
M. H. Hulse
E. S. Morgan
N. Perera

R. Cross
A. G. Parkhurst
E. Baer
E. R. Cohoe
E. W. Lewis
E. C. Dyer
E. Lewis
A. G. Parkhurst
J. Barth
A. J. Bonnewitz

Attendants on Theseus and Hippolyta:
Men: R. Cross, E. R. Cohoe, A. G. Parkhurst, E. Baer.
Women: I. R. Richards, A. J. Bonnewitz, M. F. Dana, J. Barth.

Old Wives Tale.

First Brother
Second Brother
Eumenides
Erestes
Lampriscus
Huanebango
Corebus
Wiggen
Churchwarden
Sexton
Ghost of Jack
Furies

M. C. Coss
R. Morisson
Marion Turner
M. M. Salingier
K. Shepherd
E. C. Stewart
C. Hamilton
H. J. Garrett
S. E. Sheble
G. P. Macatee
A. L. Glover
Gellhorn, McKelvey, '31,
Skidmore
G. I. De Reo
L. Gucker
C. Sullivan
E. G. Zalesky
Fesler
Yerkes
R. Kreutzberg
K. Hirschberg
F. L. Putnam
Ellen Douglas
Snyder, Coney, Williams

M. C. Lobb
M. C. Lobb
E. Doak
E. Doak
V. Hobart
C. Orr
Packard
E. K. Poe
Alling
M. Yung Kwai
H. Tuttle
K. Thurber
E. E. Stix
Sanborn
E. R. Jones
M. J. Bunn
D. Asher
E. M. Smith, '30
M. E. Frothingham

Harvesters:
Men: Buel, Sherley, Bryant, Lobb, Doak, De Vaux, Alling, Burdick.
Women: K. Thurber, Corbett, Asher, B. Kirk, L. Sanborn, M. G. Bunn, Hamman, Tuttle.

St. George and the Dragon

King Alfred
His Queen
St. George of England
King William
The Dragon
Giant Blunderbore
Little Jack
Captain Slasher
Turkish Champion
A Noble Doctor

B. Loines
B. Humphreys
M. Barker
M. Edwards
E. Chestnut
M. Lambert
E. Baker
P. Wiegand
M. L. Burgess
P. Burr

G. Bancroft
G. Hobson
E. S. Stock
Allis Brown
A. K. Lord
S. Markley
L. Thurston
E. Horton
S. Bradley

Honors Plan

Interim Plan Will Be Tried in Departments of English and History.

The English and History Departments are to be the first to benefit under a new plan for Honors work which will be put into effect next year.

The College has long wanted to do something along this line, but two things are necessary as Miss Park pointed out to the Alumnae in a recent speech: increased salaries and increased staff. "It is clear that if changes were to be made suddenly and completely in salaries or in hours of instruction, we could not pay the bills." Miss Park went on to explain that what in the individual case would be no increase at all, would, in the aggregate, mount up to a great deal. In the interim until a sufficient endowment is accumulated, some plan must be formulated which will allow Bryn Mawr to keep up her academic standard.

According to Miss Park the "Characteristics of this interim plan are set. It cannot be expensive. It must lead without readjustment into a final plan based—to put it hopefully—on a large increase of funds. And finally, its two parts must proceed together: adequate payment to the present faculty won't add more hours of instruction, and a hundred additional 'honors' courses will be but sounding brass and a tinkling cymbal if a less good faculty conducts them."

Miss Park's interim plan includes the increase of the salary of a group of professors; just how the Departments and individuals are to benefit have not been decided. This, with the addition of an instructor to these departments, will permit the experimentation with the work and its relation to the student's general course and the Bryn Mawr degree.

Its benefits have recently been received by the college which will make it possible to put this plan into effect at once in the English and History Departments.

INDUSTRIAL MEETING

CONTINUED FROM PAGE 1

cant factor in cutting costs. It is therefore the first and most obvious economy."
Non-Unions Have Advantages.

The report points out that the non-union mines of West Virginia, which enjoy the advantages of easily-mined coal, a low wage rate and favorable freight rates, now dominate the market. Before 1922 70 per cent. of the bituminous coal mined was the product of union mines. The percentage now, due to the intense competition, is only thirty. It was on account of this that the owners abrogated the Jacksonville agreement.

The strike was called on April 1, 1927, and has been waged with great bitterness on both sides, greatly intensified by two factors. "The operators regard the men as wilfully unreasonable in refusing reduction of wages," as the present scale means ruin for many operators. The men, however, feel that a concerted effort is being made to reduce them to the extremely low scale of living prevalent among the Southern mines.

Meanwhile conditions are intolerable. Strike breakers have been introduced, and the strikers in many cases evicted from their homes to make way for them. For those who have no place to go, the United Mine Workers have erected barracks of thin boards; the wind blows through the cracks.

No Picketing.

Injunctions, enforced by the Coal and Iron police, have been widely used. "The most sweeping was that handed down by Judge Laugham, of Indiana county, Pa., in favor of the Clearfield Bituminous Corporation. In this injunction, the unionists and their friends, which include the general public, are restrained from picketing, from approaching strike breakers, from giving strike relief in any form. "The injunctions cannot, of course, be generally enforced, but there is a constant harrying by the police, though there is much exaggeration of actual violence. "Relief is being furnished to the families of strikers by the union, but

is necessarily on a very inadequate scale. In areas covered by injunctions it is not possible to give even this. It is obvious that the relief now being given will not buy adequate food for the families, to say nothing of clothing and other necessities. Potatoes and beans are almost a standard diet." Some relief work, however, is being organized by Pittsburgh churchmen.

Attack on Union.

"There can be no doubt that the struggle has resolved itself into an attack upon the union, and its almost desperate defense. But so long as the Southern fields maintain their strategic position, putting the union operator of the North in a position of almost hopeless economic disadvantage there seems little likelihood of success among the strikers, or even of the preservation of the union. Underlying the problem of the union is the equally serious one of over-production, with the essential need of an adjustment of the bituminous industry to the requirements of the market.

"An attempt to end the controversy was made by Secretary of Labor Davis, December 8, 1927. It failed as a result of the refusal of the operators to attend the meeting called by him. It is significant that following this failure he has stated his advocacy of a six-year period of control for bituminous coal."

Second Varsity Game Tied, Playing a Poor Farce

The Second Varsity game with the Saturday Morning Club was a most terrific chaos, a burlesque of basketball, a—a—our imagination fails us. It ended with a tie score of 18-18 which was too perfect a climax to the affair to be quite real. In the first place only three members of the Saturday Morning Club ever showed up and three obliging members of the Germantown team had to double. This in itself was a bad start. And from the start on there was nothing to be taken seriously. The first half was moderately amusing. We were tired of laughing in the second half and became excessively bored. If we had been Robert Benchley we should have left after the first act, but not being that admirable gentleman with his admirable privileges we stuck it out to the end. We judge it kinder not to give any details of the performance. The long-suffering line-up was:
Second Varsity—B. Humphreys, '29; E. Boyd, '29; C. Thompson, '31; F. Bethel, '28; H. Thomas, '31; E. Totten, '31; sub., A. Bruere, '28.
S. M. C.—Lightcap, Gilpin, Brown, Myers, Farson, Newcomb.

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