

The Barnard Bulletin

VOL. XVII. No. 5

NEW YORK, WEDNESDAY, OCTOBER 23rd, 1912

PRICE 5 CENTS

Mysteries

Friday, October 18th

Hostilities between 1915 and 1916 ceased last Friday afternoon when the Sophomores admitted the Freshmen to the ranks of the undergraduates on an equal footing with their older and more experienced college mates. The war between the classes had lasted for two weeks, and many and desperate had been the struggles on the main staircase. The last hostile demonstration took place at noon on Friday, when the Juniors and Freshmen banded together and tried to drown the voices of the Seniors and Sophomores who flocked through the halls in all the dignity of caps and gowns. After this every one dispersed to wait for the fatal hour to arrive.

A few minutes before four the procession of Sophomores issued from the study and started down the hall. Each Sophomore seized a Freshman by the hand and proceeded in solemn silence to the theatre. There the trembling Freshmen were confronted by more of their tormentors, who sternly commanded them to recite the words of some of the Barnard songs. Those who passed this examination were admitted to the theatre; those who failed—and there were many—were banished to the tennis lockers to acquire the necessary knowledge.

Finally all the preliminaries were successfully completed and the real entertainment began.

Helen Jenkins, in one of her famous monologues, welcomed the Freshmen. The curtain was then drawn (please note, it was untied!), and there floated out upon the breeze—whistling—nothing more nor less. Then, in a manner that recalled Freshman Show to our minds, Estelle Krause, as a stately Soph. lured with her beautiful singing, seven Freshmen to "halls of mystery and knowledge." The Freshmen—E. Louisa, E. Kirby, H. Gilledean, Anne Jordan, A. Herzfeld, P. Hedly and E. Bechert—presented a most infantile appearance in short white skirts, middie blouses and green sashes and bows, as they tripped across the stage "on the light fantastic toe." But the "villain still pursued them," with a wild whoop six Indians—E. Markwell E. Berghouse, D. Farle, L. Morganthau, E. Astruck and H. Blumenthal—pounced down upon them, and scalped them most realistically. Helen Blumenthal, as *Soangetaha* sternly enjoined upon the Freshmen the utmost respect for the Sophomores. Then Edna Astruck and Lucy Morganthau delighted the audience with some new and original verses to "Baffin's Bay." Next Elizabeth Palmer treated the girls to some of her dancing, and then the curtain went down upon the whole cast singing, "Come, Let's Cheer For Barnard and Her B." Midge Hillas, chairman of the Mysteries Committee, then presented the "Mystery Book" to 1916, and it was accepted by Carol Lorenz. And then—eats, singing and dancing *ad infinitum*.

Sophomore Show Cast

Sir Montague Martin..... Ray Levi
Captain Charles Carew..... Edith Stiles
Captain Rivers..... Isabel Totten
Major Kildare..... Mary Gray
Bavestock..... Lucie Howe
Henry Carlton..... Grace Banker
Ethel Carlton..... Helen Blumenthal
Stella de Gex..... Helen Jenkins
Mrs. Wentworth Bolingbroke.. Cora Senner
Sentry..... Edna Astruck
Native Servant..... Fanny Markwell
Butler..... Virginia Pulleyn

The October Bear

A Review

The first thing one notices about the *October Bear* is that it is very much alive. From the start it claims attention, not only for its frank invasion of fields of college discussion hitherto monopolized by the BULLETIN, but also for the good quality of most of the contributions to the "Prose and Verse" department. The poetry is decidedly above the average, Miss Harris' *The Summer Dawn* giving us an original fable couched in very musical verse, and Miss Erskine's *Sonnet* containing lines of very high quality, though greater clearness in thought would have welded them more closely together. Probably the best thing in this number is Miss Henry's *The Magic Swing*, a very charming and very well-told legend of Hawaii. It would have been easy to overdo this story, especially at the end, and Miss Henry is to be congratulated on the delicacy of her touch. Miss Adams' essay on Leigh Hunt is entertaining and contains some good criticism, though it has very evidently suffered from cutting. Miss Adams would have done better to confine the discussion to some phase of Leigh Hunt's work. As it is, she hurries over all aspects of his career. Miss Straiton's *Tryphosa* is rather amusing, but its humor consists entirely in applying an exaggerated, journalistic style to an ordinary subject, and a little of this goes a very long way. After all, "infuriated canine" means nothing more than "angry dog" and is not much funnier. Miss Halfpenny's *Eavesdroppers* needs more space if it is to be developed convincingly or to be more than the suggestion of a plot.

But probably it is upon the *Observations and Discussions* department that the editors wish most comment. What Miss Kirchwey has to say about the advisability of discussing a question of such public interest as fraternities is obviously true. Fraternities should be talked about as frankly as other college institutions. Only it is not necessary to be unduly solemn about the matter. An examination of girls' colleges—both of those where fraternities exist and of those where they are forbidden—would lead one to say that Barnard without fraternities would not be a very different place from Barnard as it is now. It is a little silly to talk about the "inestimable value" of fraternities just as it is a little silly to point to their "terrible dangers." By the abolition of fraternities Barnard would undoubtedly do away with certain evils now existing, notably the petty and absurd rushing regulations which place obstacles in the way of natural friendship between upper and under classmen; but it is a question whether she would not—like other colleges without fraternities—be full of groups formed on the basis of social congeniality, just as rigidly defined, just as hard to enter, causing just as many heart-burnings to those excluded, a good deal more insidious and more difficult to handle, without any of the honest willingness of fraternities to submit themselves to regulation.

However, all the questions Miss Kirchwey asks should be frankly answered by any one interested, especially since many of her arguments are rather superficial generalizations, and other questions should be added to them: whether a college like Barnard, where the students are scattered in a big city, not grouped together in dormitories, does or does not need something to bring members of different classes together and to keep the interest and influence of the graduates strong, or whether these things would exist without the fraternity organizations; and whether it is or is not sound reasoning to say that what the many cannot

(Continued on Page 8 Column 8)

Chapel

Monday

The Chapel speaker on Monday, Oct. 14, was Dean Grosvenor of the Cathedral of St. John the Divine. He spoke on the necessity for religion being of the heart as well as of the mind. We must feel the potency of our religion and be moved by it. The great men of the Bible, most of whom were men of action, gained their astonishing power through always having before them a vision of "Him who is invisible."

In our generation the increasing love for art, and especially music, shows the insatiable longing for the mysterious. We can satisfy this longing by religious faith and by having constantly with us the invisible presence of God, which is the ground and the vitality of all morality.

Thursday

Dr. McCastline, newly appointed head of the Columbia Department of Health, spoke in Chapel on Thursday, Oct. 17, on "Efficiency." He said that the cardinal prerequisites of an efficient life are bodily health, a well-poised mind and individualism.

Without bodily health we cannot hope to attain our greatest efficiency. The few great men who have not had health are simply the exceptions to this rule.

Dr. McCastline barely touched upon the second prerequisite, but laid chief emphasis on the third, individualism. This quality, he said, is essential to true effectiveness. By individualism he meant not eccentricity, but a characteristic like that of a piece of a picture puzzle which, while it is unlike the other pieces, yet fits in perfectly with its fellows.

We must not try to model ourselves after some person whom we admire. We must know ourselves, then decide upon an ideal of what we wish to be and then keep this ideal in mind and discard all that is out of keeping with it while we add all that we can to attain it. Thus we will be moulding ourselves as a sculptor moulds his statue—with a preconceived image of what is being aimed at, and it is only by having such an ideal distinctly and continually in mind that we can become in any sense great.

Scholarships

The list of students who hold competitive scholarships in Barnard College for 1912-13 is announced as follows:

Jessie Kaufmann Scholarship—Ruth E. Guernsey, 1914. Brooklyn Scholarships—Alice M. Bailey, 1916; Constance I. Barnett, 1915; Caroline Cohn, 1914; Edith Halfpenny, 1913; Mary E. Kenny, 1914; Edna Lonigan, 1916; Sallie E. Pero, 1913; Gertrude Raff, 1914; Margaret C. Richey, 1913; Lillian Soskin, 1915; Mabel Weil, 1916; Katherine Williams, 1915. Lucille Pulitzer Residence Scholarships—Eleanor H. Hubbard, 1916; Louise Talbot, 1916. Lucille Pulitzer Non-Residence Scholarships—Dorothy M. Blondel, 1916; Sophie I. Bulow, 1915; Sidney L. Miner, 1914. Martha T. Fiske Scholarship—Lucy R. Powell, 1913. Eleanora Kinnicutt Scholarship—Margaret Monroe, 1915. Emma A. Tillotson Scholarship—Ruth Osterberg, 1913. William Moir Scholarships—Louise E. Adams, 1914; Harriet W. Poore, 1914.

Non-competitive scholarships have been awarded to the following students:

Ella Weed Scholarship—Catherine E. Craddock, 1913. Veltin School Scholarship—Bessie N. MacDonald, 1913. Jennie B. Clarkson Scholarship—Dorothy Kinch, 1913. Emily James Smith Scholarship—Estelle De Young, 1914. Anna E. Barnard Scholarship—(Concluded on Page 8 Column 8)

BARNARD BULLETIN

Published Weekly throughout the College Year, except the last two weeks in January, by the Students of Barnard College

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Business Manager

RITA HILBORN, 1914

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Entered as second-class matter October 21st, 1908, at the Post Office, New York, N. Y., under the Act of March 3rd, 1897.

Address all communications to
BARNARD BULLETIN
Barnard College, Columbia University,
N. Y., Broadway and 119th Street

NEW YORK, WEDNESDAY, OCT. 23rd, 1912

The discussion of fraternities as an institution is fairly started. Both orally and in writing opinions on the subject have been discussed and exchanged more freely than they have ever been before. No one can doubt that such frank discussion is on the whole a good thing, but it is a subject on which it may be difficult to talk with the proper degree of judicial coolness. The question has already resolved itself in the minds of the impartial and more thoughtful critics into, "Are fraternities a good or a bad thing for the college as a whole." It is not what the fraternity girls want, as might appear at first thought; it is not even what the non-fraternity girls want, although they are in the majority; it is what all these girls taken together really think is the best kind of social organization for a college like Barnard. The subject of fraternities has never before been the object of public discussion, so far as we know, it has, of course, monopolized the conversation of every Sophomore class for years, and played a large part in that of intimate groups, but as a college issue it has been ignored. We are glad that this is no longer the case, it is a question which affects the whole college, and must now be decided by every member of the college. Two letters have come to us this week on the subject, they are both published in this issue, and happen to present the same side of the question, but from very different view points. The list of questions bearing on this subject invites and suggest further discussion; Miss Kirchwey cannot have exhausted the arguments

for her position, neither have the present letters done so for theirs. For the benefit of the college at large, for faculty and alumnae, we welcome any honest opinions on this interesting subject

An Answer

The article, "Fraternities versus Democracy," in the October *Bea* is extremely interesting and starts a discussion which perhaps is needed at this time of general socialistic tendencies. The arguments, however, do not seem to be based on a thorough knowledge of the facts.

In the paragraphs on public discussion we are not sure whether the author is alluding to discussion of particular fraternities or of the general fraternity question. If she means individual fraternities, she must realize that such a discussion would be nothing but petty gossip. But if, as we think, she means the general fraternity question, there is no reason why the subject should not be discussed as freely and openly as people please. If it is not so discussed, it is because of a mistaken idea of secrecy, which exists merely in so far as the individual affairs of the individual fraternities are concerned, and has nothing to do with the right or wrong of fraternities as a whole. How could fraternities exercise a "silencing force" upon this question over people not in fraternities? As for fraternity members, they are certainly not prevented from discussing the subject by "imposed secrecy," nor yet by a "mistaken idea of loyalty." Girls are given more than a year in which to consider the fraternity system. If after this opportunity they join a fraternity, it should be self-evident that they approve of the institution they support, and are perfectly willing to discuss the question with anyone who wishes to.

Fraternity loyalty is not a "ready-made virtue." If that loyalty were not sincere and wholesome, fraternities never would have existed so long. Moreover, fraternity loyalty does not detract from, but augments a girl's college loyalty. Sometimes an undergraduate's first interest in college and class comes as a result of joining a fraternity. The fraternity makes a new and strong tie binding her more closely to the college both as undergraduate and alumna. An example of this is given by the large proportion of alumnae fraternity members who keep up their interest in Barnard and their work for it. Again, many of the important offices in college are filled by fraternity members. By their work they show their desire to serve Barnard with their best time and strength. Since they are elected by non-fraternity undergraduates who form a large majority of that body, it must be that the fraternity members are efficient as well as eager workers for their Alma Mater.

The article next questions the need for fraternities in our college life, and argues that they are artificial and useless. In any college community there will be groups of personal friends; no girl can be equally intimate with all the members of her class or college. Fraternities do more than organize these groups superficially; they supply them with higher ideals, bigger purposes, stronger ambitions, and wider interests than a small temporary clique can possibly do. They do not narrow the circle of a girl's friends, they widen it by enabling her to choose not only from her own class, but from the other classes in college with her, from the alumnae who have preceded her and from the younger girls who will come to college when she herself is an alumna. They foster general college loyalty by breaking through the class lines which often tend to be proportionally too strong. In a non-resident college like Barnard there is, without fraternities, less opportunity than elsewhere for inter-class friendships. The influence of the older upper classmen and alumnae on the younger girls gives them an incentive to make good and helps them to do so; it is often a stimulus to better

(Concluded on Page 4 Column 3)

ANNOUNCEMENTS

Calendar of Events

- Thur-day, October 24—Chapel at 12. Professor Woodbridge, Dean of the Faculties of Political Science, Pure Science, Philosophy and Fine Arts.
Sunday, October 27—St. Paul's Chapel at 4 P. M. Rev. Henry Van Dyke, D.D., of Princeton University.
Monday, October 28—Lecture on Journalism and Public Life at 4 o'clock in Earl Hall.
Wednesday, October 30—A lecture in English on the Independence of Latin America and Its Evolution in the 19th Century by M. Oliueira Lima, Brazilian Minister to Belgium, at 4 o'clock, in Room 305, Schermerhorn.

Craigie Club

A special business meeting of the Craigie Club was held on Tuesday, October 15th. Mrs. Haskell was elected as the faculty member and Julia Bolger, '15, as a club member to serve on the committee concerned with the religious and philanthropic work of the College. The question of a dance was also discussed and approved. On Wednesday, October 23rd the Craigie Club will give a party to 1916 in the Theatre at 4 o'clock.

P. O. Notice

Statement of Ownership, Management, Circulation of THE BARNARD BULLETIN, published weekly at Post Office T, required by Act of August 24th, 1912:

Editor, Priscilla Lockwood, 550 Park Avenue, N. Y. C.

Business Manager—Rita Hilborn, 415 Riverside Drive, N. Y. C.

Publisher—Students of Barnard College, Col. University.

Owners—Students of Barnard College, Col. University.

RITA HILBORN,

Business Manager.

October 23d, 1912.

Senior Tea

The first Senior Tea given by 1913 was held on Thursday afternoon. The Seniors gave the tea for themselves this week, but hereafter they will invite the other classes and the faculty in rotation. We hope that all the succeeding teas will be as pleasant and sociable as the first one!

* * *

To the Editor of the BULLETIN:

After glancing through the pages of the BULLETIN, one realizes the season of plays has begun. The Sophomores are able, by giving a less elaborate production, to invite the Faculty and Undergraduates to their first performance. We do not expect the Juniors to do this—No, we fully realize the Juniors need to charge admission in order to earn sufficient to help their Mortarboard, if necessary. Nor do we expect the Undergraduate Association to invite all. But, do you remember the posters of the Undergraduate shows? They read something like this: "Undergraduates, 50c. Alumnae, 75c; Subscription, \$1.00."

Have the Undergraduates ever stopped to think that they have classified the Faculty among the outsiders? We may consider our families and friends very closely connected with college, but after all are they as much so as our professors and other officers of instruction?

Please don't mistake me—I do not wish to insinuate that any instructor would stay away from our Undergraduate play because his ticket cost twice that of his students! I do wish, however, to ask if the Undergraduates would consider the courtesy of arranging their scale of prices to include Faculty under the same group as the college.

AN UPPER CLASSMAN.

For Light on the Matter of Fraternities

The door has been opened a little way, and now it is up to us as thinking beings to look into this matter which touches all of us, no matter how indirectly, at every step in our college life. *All of us?* It sounds startling, and really, the writer of this would have laughed at such a statement only six months ago—not till the end of her junior year did she know, indeed, that fraternities even existed, but she has been convinced, by experience.

Girls, don't sit back and shut your eyes because you feel that you have been born not to belong to a fraternity; don't decide from pride and real snobbishness to be silent and wash your hands of those who don't conform to your principles; above all, don't stand back because of that college boogaboo, the "judicial attitude of mind." It is this very judicial attitude of mind which now calls to you all to examine this matter and find out the truth. No one asks you to take sides yet, but—if you have been hurt by the system, tell the college, and if you have been benefited, let us know how, that we may also seek such benefits. If the fraternities are good, tell the uninitiated where-in! Let down the bars of secrecy! If there is nothing to be ashamed of, open wide the doors that all may see and enjoy.

Now is the time for the fraternity girls to clear themselves of accusations against them. Before we judge them we want to know clearly what they are. We ask merely for light—for information. Let the fraternity girls speak and answer, for they know.

1. Which colleges have abolished fraternities?—for we hear that several of the most important have. What reasons were given? What effect did it have? What was substituted, if anything?

2. Is there no other way for college girls to make friends but by rigid organization? Do the members all really become friends, or do they split up within their number, as human nature will?

3. Have these girls any means of getting rid of one of their number who proves a mistake.

4. How do such inflexible groupings make room for growth and change, development or retrogression in a girl's character? Doesn't this necessary change often break up the close friendship, and don't the girls seek friends outside the fraternity to meet their new needs?

5. What benefits are there beyond the wearing of the little pin?—beyond the medieval pleasure in knowing something which is hidden to your fellows?

6. Why deny these benefits, if any, to your own friends who do not happen to wear the pin?

7. Doesn't a girl very often have the power to keep another out of a fraternity and its benefits from a personal grudge?

8. More important than these—what particular privileges have fraternities at Barnard? Can any group, for instance, engage our Brinkerhoff Theatre for a dance? Have the fraternities special rooms for themselves in the college, etc., etc.

9. The fraternities have been accused of electioneering and trying to control college politics. In how far is the fraternity a politic machine? Is there any rule that members shall vote in a body? What is the meaning of such expressions as "We have thirty votes for Fanny." etc., etc.

10. Do the fraternities ever attempt to "corner the market" in the *Bear* and BULLETIN, or the class presidencies or other offices?

11. Don't they ever enlist the service of influential girls without letting them share their benefits? If they are willing to use these girls why don't they give them the little gold emblem? If it means nothing, why have it? Can't we get beyond that in the twentieth-century?

(Continued on Page 4 Column 1)

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Democracy-Idealism

To the Editor of the BULLETIN.

The article on fraternities in the October issue of the *Bear* calls forth a timely discussion of this great college question. It may be true that fraternities are not democratic institutions and yet they are more practical than at first sight they seem to be. If we were all truly democratic we should fail to consider social caste—association with the newsboy, the cook or the factory employee, would be considered perfectly proper in the society of our day. The friendship of all foreigners would be sought with the same zeal as that of our American neighbors and, in fact, no man would be socially judged according to the people with whom he associated. It is not necessary to assert that this condition does not exist. A society that totally eliminates class distinction must belong to a higher plane of civilization than that now existing. Is not Democracy, then, more theoretical than practical and fraternities more in accordance with real conditions of society than we care to admit?

Furthermore, it is better to place a higher value on friendship than we do. Without fraternities, there would be a tendency at college to have a passing acquaintance with everybody and real friendship with none. But the fraternity fosters that real sincerity of feeling among congenial people that places the value on friendship, because it means lasting and more intimate association. Let us rather have a few to whom we may turn in perplexities than many, none of whom inspire us with confidence.

However, we cannot truthfully say that fraternities are all that can be desired. Their attention to petty trivialities and the false spirit of absolutely shunning all who are not fraternity members usually stamp them as useless in the eyes of the majority, notwithstanding that their merits warrant, not abolition, but reform.

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October Bear

(Continued from page 1, column 2)

enjoy, the few *should* not. One welcomes a discussion of all these things and one believes at the same time that there will be little animosity in the discussion; for any one who has been in contact with fraternity girls at Barnard knows one thing—that they are very much in earnest, very conscientious and very honest in their anxiety to put Barnard first and personal interests second. And if they do not agree with all the strictures on fraternities it is only because they are a bit doubtful whether, when the name and organization of fraternities are abolished, Barnard will have erased the lines of social cleavage and will enter on its Birthright of Democracy.

HARRIET R. FOX.

Scholarships

(Continued from Page 1 Column 8)

ship—Helen Crosby, 1913. Brearley School Scholarship—Margaret P. Peck, 1914. Eliza Taylor Chisholm Scholarship—Caroline Allison, 1914. Graham School Scholarship—Ruth W. Talmage, 1914. Mrs. Donald McLean Scholarship—Isabella P. Douglas, 1913. Emma Hertzog Scholarship—Dorothy Reaser, 1916. Mrs. Henry Clarke Coe Scholarship—Katherine Fox, 1915.

An Explanation

"'Twas Brellig and the Siegel Coop
Did Saks and Gimbel in the Hearn
All Kesners were the Campbell Soups
And the Kuhn Loeb did out Stern."

The above is an example of how one may "Jabberwock" on department stores. Read your "Alic through the looking glass" and see the real Jabberwock rhyme, then you can know better how to adjust one as an ad. for the College Drug Store. As is stated in this week's advertisement, the College Drug Store is going to give ten dollars in prizes for the Jabberwock rhymes which can be used as an advertisement for them in the BULLETIN. It is really a good game and the Jabberwock quoted here shows how clever and amusing a parody may be. If any one wants to know more particulars we can tell you in the BULLETIN office.



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To Barnard College and Teachers College

(Continued from Page 3 Column 1)

12 If it does not mean much, why not open it to all? Why not have fifty fraternities and let every girl who is not absolutely objectionable be asked into one of them? We have heard that such was the situation in American colleges when fraternities were first started. Wasn't it so?

13. Who controls the forming of new fraternities? The faculty, or the Undergraduate Association, or both? Why wasn't the Hebrew fraternity officially recognized, or was it? etc., etc., etc.

We want information, knowledge of facts, that we may decide fairly and impartially. Let the fraternities answer these questions candidly and truthfully, and prove them by showing us their "books." Tell us what there is behind the pin? If it is all a perfectly natural outcome of the tendency to form cliques, "why organize?" There would be cliques anyhow. There are barriers even in college to true democracy—race, religion, personal appearance, dress, money—why the little gold label too? If it benefits the wearer, why not have fraternities for all? It seems absurd?—Just fancy how much more absurd for a faculty of a college to allow these benefits to any class of its charges rather than another—so inconsistent with what they are attempting to teach!

Speak out, you that have been hurt—and defend yourselves, you that have been benefited! A. S.

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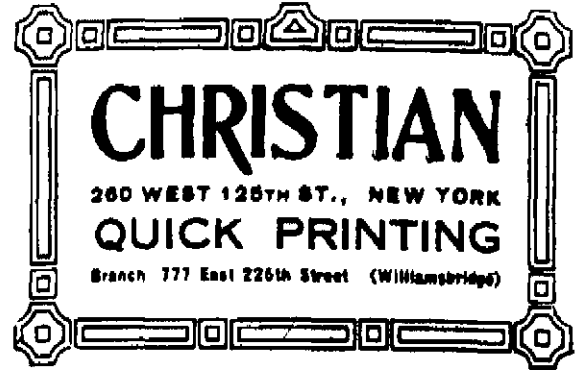
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scholarship; very often girls who have done extremely poor work, improve it greatly upon entering a fraternity, because they are spurred on by a desire to be of credit to their chapters.

As for the girls who are left out, their situation is the same as that of those who are left out of any organization or of a clique. Bryn-Mawr, Smith, Vassar—all non-fraternity colleges—have their strongly-marked cliques and their girls who are disappointed at being left out of them. That disappointment is just what a girl feels who tries for a part in a play and loses, or is nominated for an office when she fails to win. But if she does not take it in a sportsman-like way, how is she going to stand the experiences of college or of life afterwards?

We are at a loss to know what the author refers to in her phrase, "artificial restrictions," on membership. There are no definite restrictions but that of scholarship, which is an acknowledged benefit to college. Membership in a fraternity is founded absolutely on congeniality as the name implies.

Electioneering and disagreeable feeling exist wherever elections take place, and are not increased by the presence of fraternities, as proved by the state of affairs in freshman year and in colleges where there are no fraternities. Belonging to a clique has just as much influence on a girl's election to office as belonging to a fraternity.

It is true, as Miss Kirchwey says, that Hebrews are not at this present moment undergraduate members of fraternities at Barnard. But they have been in the past, and in other colleges are now undergraduate members. The present condition at Barnard is not inherent in the fraternity system, and may be only temporary.

We have endeavored to show that the facts quoted by Miss Kirchwey are not facts, but mistaken and confused ideas arising from ignorance of the real situation. The basis of her article is wrong. If democracy means that each girl is equally intimate with every other girl in the college, there never can be complete democracy. On the other hand, by bringing together alumnae of different classes, and alumnae and undergraduates, and by increasing the loyalty and devotion to the college of a large number of the students they help immeasurably the college as a whole.

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