

# The Barnard Bulletin

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NEW YORK, MONDAY, NOVEMBER 17th, 1913

PRICE 5 CENTS

## Sophomore Show

If you only knew, kind readers, the difficulties that lie before us in this article, your heart would be melted with sympathy, and you would remember the well-known rhyme:

"If I should chance to fall below  
Demosthenes or Cicero,  
You'll view me with a kindly eye  
And pass my imperfections by."

That is what you must do to us, and we, in turn, will do it to the Sophomores, in spite of a command from a superior, truly journalistic in its brevity, to cut out the gush.

To judge from the joyous shrieks of the audience, the show was a great success. We, ourselves are somewhat biased in our judgment owing to the fact that we were peremptorily ousted from the faculty seats where we had settled down comfortably, but even this cannot give us to deny the inherent excellences of the "Surpassing Show of 1916."

In the first place, it was "screamingly funny" from beginning to end. Whether the humor was of that subtle type which we hear so much praised, we leave it to the separate members of the audience to decide. Personally we abhor "subtle humor" and much prefer the flagrant kind that leaves one weak with laughter. We are still weak as the result of Soph. Show.

Frankly, we preferred the monologues and the Greek games take-off to the other events, with the exception of the "emotion pictures," which were truly masterful, both in conception and execution. As for Eva Pareis, we gladly welcome her to the ranks of our first-rate college performers. As "a little girl, aged about five," she is particularly good, and we did so sympathize with the husband who had to eat the whole of the fatal "brown pudding." In fact, we sympathized so heartily that we wept bitterly on the shoulders of both our neighbors (yes, we had been removed from the faculty seats before this outburst of emotion took place).

We cannot undertake to summarize each event, and give due notice to the star performers; we are so tired of reading play writeups like that, aren't you? And then, to tell the truth, we were a little late, owing to the exciting hockey game; besides, if you didn't go to the Soph. Show we don't think you deserve to hear about it!

Alas! we fully realize that this article is facetious and so will meet with stern disapproval on the part of "unwilling censor" and her supporters, but we appeal to Mrs. Annie Nathan Meyer and others among us who have a sense of humor for protection. Our only regret is that we have no opportunity of describing the "eats"—because, you see, there weren't any. Besides, you wouldn't have us write a serious account of a funny show, now, would you?

For the benefit of those who were absent we append the programme. (Somehow, we have a suspicion that we have violated the rules of good usage, both here and elsewhere in this article.) But even as we write the printer waits, so we must close. We hope you will forgive our levity, and, 1916, be assured that we liked your show tremendously. Other Sophomore classes will have difficulty in giving one as good as yours.

## Dr. Caughey in Chapel

In Chapel last Monday, Dr. T. Lyon Caughey, of the Harlem Presbyterian Church, spoke, choosing as his text a few verses from the Epistle of Jude, especially "Keep Yourselves in the Love of God." There is need for constant care on the part of the faithful to-day to bring back the many who have drifted away from religious life, either through heresies or through indifference. In New York City alone there are one million professed Christians who take no part in church work. In the Jewish population this drifting away is even more apparent; eighty per cent are not identified with any religious organization. In connection with this fact, Dr. Caughey noted that more than half of the criminal cases and more than half of the women in the criminal courts of New York are Jewish. It is indeed needful to "keep ourselves in the love of God."

What is the value of a religious life? History shows us that religion has been the dominating power in human advancement and achievement; think of art for instance. And it is good for the individual as well as for society. It is surely good for our morals and our happiness, for the qualities of heart and soul, if not for material success in life. But how are we to keep ourselves in this love of God? First, by building up our faith. Faith depends upon ourselves; it is a faculty of the mind, like memory, and it is our own fault if we do not develop it. Then, as an artist must have communion with nature to reproduce nature, so communion and fellowship with God through prayer are necessary for us to know Him so as to reproduce His life in our own. Finally, let us look to the mercies of our Lord for eternal life. We keep our eyes down too much, making too much of earth, too little of heaven. By these three suggestions, Dr. Caughey tells us we may "keep ourselves in the love of God."

## Chapel Notice

Monday, November 17.—Dr. Carl Reiland, St. George's Church.

Thursday, November 20.—Mr. Lyman Beecher Stowe, George Junior Republic.

Monday, November 24.—Dr. Paul Van Dyke, Princeton University.

## Special Notice

After December 19, 1913, no Student organization which has not received a Charter from Student Council, will be permitted to hold any meeting, or give any entertainment, or carry on business of any sort in Barnard College, even if dates have already been assigned for its functions.

Applications for Charters should be handed in advance to the Secretary of Student Council, Miss Carol Lorenz, 1916.

DOROTHY M. FITCH,  
Undergraduate President.

November 14, 1913.

## The Firelight Club

The Firelight Club felt pretty complacent Monday evening as it gathered around the fire in Brooks Hall. They were secure in their new charter, and had the Dean there to address them. She talked about Edith Wharton, and recommended her books to our attention as interesting and exceedingly well written, though not attaining the highest rank. Miss Gildersleeve said, however, that Ethan Frome might be called truly great, portraying, as it does, a given bit from real life in a convincing way. This cannot be said of Mrs. Wharton's other works. It is to be doubted whether any society is as futile as that depicted in "The House of Mirth," or any girl as monstrous as Undine Spragg in "The Custom of the Country." However, Mrs. Wharton is a satirist and must be allowed some license.

The talk then became general and reverted to the Barnard students' old stamping ground, the question of Art for Art's sake. The Dean sighed as she said that all classes in literature demanded of every book a deep moral purpose. They never take fine craftsmanship and true beauty as sufficient excuse for a book's existence. The discussion then turned upon novels of this and other periods. Miss Gildersleeve commented on the present scarcity of truly great ones which is especially strange since the novel is this era's great form of literary expression.

## Thursday Chapel

The Chapel speaker on Thursday was Miss Mary Humphrey, of the Young Women's Christian Association, who was the Student President of Wellesley last year. Her subject was "Foreign Mission Work," in which she said all educated people must be interested, and which is to be her own life work.

There are in China at present 25,000 missionaries, but they are working in only 500 of the 2,000 cities of China. In Africa, there are a hundred and fifty million people, of whom nine million are Christians. The tremendous population of India, too, affords a vast field for missionary work. The work of ten missions means the work of education, of civilization, of social regeneration—above all of religion. Every one should know about this great work which is going on. Not every one feels the call to go as a missionary, but every one can, and ought to help, with money and with prayer.

No matter what we go out to do, the real purpose is to bring to these people Jesus Christ. We may go as teachers of science, art, gymnastics; we may go as physicians, but our ultimate purpose is to bring the light of Christianity. Some people might say that this is a narrow view, but it is not, for how can the whole be less than any of its parts? and Christianity is the one all inclusive, all embracing whole. It is the purpose and motive power that sanctifies and strengthens our lives and our daily work. All of us should help spread the belief in the fatherhood of God, for without this there can be no real brotherhood of man.

## BARNARD BULLETIN

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NEW YORK, MONDAY, NOV. 17th, 1913

## Editorial

One of the letters published in this week's "Bulletin" about the proposed Menorah Society, says that "a great deal of the prejudice which exists is due to ignorance." These words would make an excellent text for a sermon to any good Methodist, Catholic, Christian Science, Jewish, New Thought, Buddhist or Mohammedan congregation, or a speech before any political party. Cardinal Newman speaks a great deal of the "prejudiced man," who, in his ignorance, is ready to believe that the basement storerooms of a Catholic monastery are cells for the torture of human victims. In the present day, although that particular prejudice has died out, we still have the "prejudiced man"—in fact most of us are "it."

Did you ever know a suffragist or an "anti" who would hesitate to believe any story of the most appalling crime if told about her opponent? Did you ever know of an anti-vivisectionist who would hesitate to believe any story of the most inhuman and unreasonable brutality if told of a vivisectionist? etc., etc.

If we are prejudiced against a party or class we say at once when we hear evil of it "That must be true. It's just like 'em." Of course we never look up the evidence.

The moral of this is "don't believe everything you hear about those whose opinions differ from yours," and the moral of that is, why not have more co-operation between various factions in

college, for the purpose of mutual enlightenment? Would it not be a good idea if those opposed to Socialism and Woman Suffragists went to the lectures held by the Suffragist and Socialist clubs and learned to oppose in a rational way? Would it not be helpful if the Craigie Club were to hold lectures on Catholicism which non-Catholics would attend, and the Jewish girls (whether or not they are organized in a Menorah Society) would have similar talks on Judaism?

We believe that new vistas will be opened to all of us if we only have "suitable curiosity" about the beliefs and opinions of those who differ from us

## Why Have a Menorah?

Editor of the "Bulletin:"

Dear Madam:—It is about time to make a definite statement concerning the Menorah Society and to ask its "organizers" a few questions. It is necessary for matters to come to light now, to be discussed frankly and in the open, for they have been too long hidden in mystery.

1. Why was there not a truly representative gathering of Jewish girls at the Menorah meeting held in Earl Hall, November 12? Of the twenty girls invited to attend that meeting but six were upper classmen.

2. Why was it asserted that the sentiment at Barnard had been tested and then the admission made that neither Seniors, Juniors, nor Sophomores had expressed their opinions concerning such an organization?

3. How can Freshmen, now in their third month at college, form an adequate conception of the development of such a society at Barnard?

4. Had any inquiry been made whether such an organization is needed under present conditions?

We should like to make our position clear to both the upholders and opposers of this society. In the first place we are very much in favor of the idea of the organization, the promotion of Jewish culture, the dissemination of Jewish tradition and literature. It is a splendid idea and deserves serious consideration, but could far more easily be effected by a course of lectures, which would be both ideal and practical. A great deal of the prejudice which exists is due to ignorance, and such lectures would dispel this and make our race appear in its true light.

The organization of such a society as the Menorah, on the other hand, would be detrimental rather than helpful, for it would degenerate undoubtedly into a social club. Besides, Barnard needs and wants no more social organizations. A religious society such as this will eventually be, is the last thing that is needed here at college.

JEANNE H. JACOBY.

## Important Notice

### Failure in Prescribed Subjects

The attention of all students is called to the following resolution of the Faculty of Barnard College:

Resolved, That any student who fails twice in two or more prescribed subjects shall be permanently dismissed from the College. Any student who fails twice in one prescribed subject shall be permitted to continue in College only by special action of the Committee on Instruction.

ANNA E. H. MEYER,  
Registrar.

## Menorah, not Minorah\*

The member of the "Jewish Race" who discussed the question in the "Bulletin," has evidently as vague a notion of the purpose of a Menorah as she has of its spelling.

May I, who have taken great pains to study the problem in its relation to sect barriers, of which I am vitally opposed, state the result of my inquiry?

To begin with, it seems quite unfair to give Barnard students less credit for broad-mindedness than to members of other colleges. Why should we anticipate a race prejudice never aroused elsewhere by a Menorah Society? Moreover, the faculties have encouraged such affiliations as a means for strengthening school spirit, and creating a more friendly, social feeling towards all other college students. The society, being purely non-sectarian, can accomplish this. As a matter of fact, non-Jewish girls have been asked to join, and a few seemed quite interested and eager to enroll as members of such an organization. In many colleges the Menorah Forum meetings are attended by as many Christian students as Jewish.

Suppose we grant, though, that most Jewish girls will join. Does a society interested in a "Deutscher Verein," for instance, mean that the girls will separate themselves from the other girls of the college because as a group they have this common interest?

The "Menorah" is purely academic in character, and as such has a broad purpose for existence. Why should the study of the Prophets be considered as narrower in purpose than the study of any other classic? Also, an appreciation of the Psalms is surely not inferior to a like interest in other lyrical writings. A Bible class has been suggested. No matter how important a part of the literature of a people may be, it does not represent its whole culture. The history and culture of the Hebrews belongs to the present day, as well as the remote past.

There need not be any religious idea for a group of people to follow it in

(Continued on Page 8 Column 1)

## Calendar of Events

### Monday, November 17.

12 M.—Chapel. Dr. Carl Reiland, St. George's Church.

Meeting of the English Club at the home of R. M. Wise, "The Belvoir," 83rd street and West End avenue.

### Tuesday, November 18.

12 M.—Theatre. Meeting of the Undergraduate Association.

### Wednesday, November 19.

Theatre at 12. Y. W. C. A. Class Student Forum.

4 P. M.—Theatre. First open meeting of the Dramatic Association. Mr. Edwin Arden of the Lamb's Club will speak.

### Thursday, November 20.

12 M.—Theatre. Chapel.  
4-6 P. M.—Undergraduate study. Social meeting of Classical Club.

### Friday, November 21.

4-6 P. M.—Theatre. 1914 party to the Freshmen.

### Sunday, November 23.

11 A. M.—Union Theological Seminary, Services in chapel. Rev. President Albert Parker Fitch, D.D., will speak.

## '14-'15 Hockey Game

1915 Wins

The 1914-1915 hockey game was noteworthy not for any large score or for brilliant team-work, but rather for the alarming number of narrow escapes from death. Those to be especially congratulated upon their merciful-survival are "Marge" Brittain and "Buster" Walton, who escaped annihilation at the hands of G. Greenbaum. The first suffered from a poke of the hockey stick in her left eye, the other from a mighty blow on the chest. The sufferer claimed a foul on the grounds that her chest was above her shoulders, but her objection was overruled by the referee.

\* E. Macauley, insulted at the seeming slight, announced that she had effectually stopped the ball with her right ankle, much to the detriment of the efficiency of that joint.

The 1915 halfback line was remarkable for its agility in switching from hockey to tennis as the occasion demanded.

1914, although they had more on their team, were handicapped by lack of practice, it being the season's debut for several of their team. 1915 "men," on the other hand, have had a large amount of both class and varsity practice.

The one goal made in the last half was sensational and thrilling.

Line-up:

1915.		1914.
I. Totten.....	C. F.....	J. Ferguson
F. Kirchwey.....	L. F.....	E. Macauley
E. Louria.....	R. F.....	L. Ros
H. Gilleaudeau...L. W.....		M. Ross
F. Markwell.....	R. W.....	G. Stephens
E. Henry.....	C. H. B.....	L. Walton
R. Levi.....	L. H. B.....	V. Brittain
G. Greenbaum...R. H. B.....		M. Brittain
L. Kelly.....	G.....	M. Kenny
	R. F. B.....	M. Bevier
	I. F. B.....	M. Baum

First Half—0-0. Second Half—1-0.

Goal made by F. Markwell. Referee—M. Van Duyñ. Timekeeper—H. Zagat.

## Menorac, not Minorah

(Continued from Page 2, Column 8)

workings. All the Menorahs are doing excellent work and are proving by many years of existence that there is no danger of "culminating into exclusively Jewish teas, or Jewish dances."

Girls interested in the "Culture of the Hebrew People" should organize, because, in the first place, any academic aim is broad enough to suit the character of all colleges. Again, the organization is not religious and therefore cannot possibly cause sect barriers. Such organizations have proved, inevitably, broadening factors in college social life and should therefore be encouraged. Finally, why should one, on the principle of broad-mindedness, consider it impractical for a Christian girl to join a purely academic Hebrew society, and at the same time urge Jewish girls to become members of a society whose "object is the development of Christian character."

We want Barnard to continue to grow broader, not narrower, and the cultivation of all intellectual interests is important in effecting this.

"For the cause of enlightenment."

\*The "Bulletin" wishes to apologize for this mistake in the spelling of the word "Menorah." It was due to mis-  
Nov  
atre. T

## Pro Menorah

To the Editor of the "Bulletin:"

The "Member of the Jewish Race," who writes "against the Menorah Society" is undoubtedly a person of acute thought and fine perception. But that person is wasting energy in attacking a point which does not exist in the Menorah idea. She is opposed to the organization of a body which she takes it, is to be a religious unit, thus setting up a barrier between it and other religious units. This attack is far from the mark. The Menorah idea stands, not for religion but for culture. This thought is well framed in the opening paragraphs of the Inter-collegiate Menorah Society's Institution.

The Menorah stands for culture, for study. Just as the "Société Francaise" stands for the study of French literature and culture and other things French; just as the "Deutscher Kreis" stands for the study of German literature and relevant matters; just so does the "Menorah Society" stand for the study of Jewish literature, Jewish culture and Jewish history. If the "Société Francaise" and the "Deutscher Kreis" are detrimental to an educational institution, then the "Menorah" is, too. If they are not, then the "Menorah" is not, and should take its place side by side with these similar organizations.

There is yet another point which I wish to clear. It is the fear that the activity of the "Menorah" "will culminate in an exclusively Jewish tea or an exclusively Jewish dance." I can put this fear to rest by stating that the Inter-collegiate Menorah has definitely expressed itself against any social activity. This statement, too, will be found in "The Inter-collegiate Menorah Constitution."

"An Enthusiastic Menorah Advocate."

## Mr. Betz Speaks Before Deutscher Kreis

The Deutscher Kreis was entertained by Mr. Betz on Wednesday afternoon. He first spoke of folk-songs and told of the four kinds: patriotic songs, songs of fellowship, love songs, and the pure type of simple folk-song. He then spoke on poetry, and read selections from Schiller, Uhland and Eichendorff. The club then descended from poetry to the lunchroom, where tea was served, and all had a jolly time.

## Student Council

At a meeting of the Student Council on Friday, the following questions were decided:

1. An amendment to the constitution of the Council was passed. This amendment provides for one advisory member on the Council, besides the nine regular members. The advisory member is to be the House President of Brooks Hall, who shall be invited to attend any meeting at which any question affecting the special interest of Brooks Hall is to be considered, and shall be entitled to a vote on such questions only.

2. It was decided that the scholarship regulations for taking part in plays shall not be interpreted to apply to the Seniors taking part in the Senior-Freshman party on November 21st, 1913.

3. A charter was granted to the Botanical Club for a period of three years.

4. A charter was granted to the College Settlements' Association for a period of three years.

## Y. W. C. A. Pageant

Barnard took active part in the Y. W. C. A. Pageant held in the Seventy-first Regiment Armory on November 7th. A large number of our girls helped to swell ranks of the participants in this pageant to the imposing number of 1,500.

A procession headed by the "Association Spirit" (Miss Mary Humphrey), and her five attendants opened the pageant. The Barnard delegation brought up in the rear, their caps and gowns making a striking contrast with the gay folk costumes of those who preceded.

The pageant was divided into five parts, showing by various episodes different phases of the work of the Association.

Barnard's episode, thanks to Miss Beegle, stood out from the others because of its originality. The girls in cap and gown formed a background for the three dances, which represented friendship, social service, and religion. The Freshman (Isabel Randolph) sees the friendly spirit of the Association and is welcomed among the girls. Then the Association spirit shows her how to bring joy and order among the unruly children of the streets, and the little folk-dance of the city children follows. Finally the Spirit of Religion (Mary Gray) comes forward with her lighted torch, and, calling upon her attendants, binds all the girls together, and leads them off in a stately march.

## C. S. A. Meeting

At a meeting of the College Settlement Association on Friday, the regular reports of the Secretary and Chairman of the entertainment committee were read. The entertainment which the association gave a few weeks ago, was a great success as an entertainment. Financially, however, it was not so successful, as only four dollars were cleared. The President, Florence Schwarzwaelder, made several announcements. Miss Williams of the College Settlement will speak in Chapel on the last Thursday in December, and the Association will turn out in full force to hear her. Dolls will be provided for the girls to dress for the Christmas doll show. Miss Patchin urged more girls to volunteer to do settlement work. Such work is of real value, both to the workers and to the members of the Settlement classes.

## Lecture at Brooks

Dr. Herbert Richards, of the Botany department, gave a most interesting lecture on Arizona, at Brooks Hall, on Thursday evening. A number of other members of the Faculty were present, and after the lecture an informal reception was held, and refreshments served.

## To Help the Building Fund

Two successful entertainments in aid of the Quarter-Century Fund were given this week by alumnae territorial committees. The Jersey City alumnae held a card party on Wednesday at the Bergen School for Girls, and on Friday evening three plays were given at the Westchester Woman's Club under the auspices of the Mount Vernon alumnae.

## Columbia News

### Lecture on Ibsen's "Master Builder"

Under the auspices of the Institute of Arts and Sciences, Mr. Alfred H. Brown spoke in the Horace Mann Auditorium on Ibsen's "Master Builder." He gave a very interesting talk on Ibsen's "beautiful optimism which is the exquisite flower of philosophic pessimism." His splendid interpretation was however, slightly marred by the extreme length of his introduction and many unfortunate "bromidisms."

### Queen Wilhelmina Lecturer

Beginning the series of lectures on "The Literature of Holland," in 206 Journalism, Dr. Van Noppen was introduced to a New York and a Columbia audience last week.

Professor Leonard Charles Van Noppen in the first Queen Wilhelmina Lecturer at the University. He has a pleasing personality and speaks English perfectly, having already spent several years in this country pursuing graduate courses in literature.

His subject was "Dutch Origins: The Character of the Dutch and Their Influence on American Institutions." He showed how the Dutch influence had permeated our New York or, as it was then called, "New Amsterdam" customs and society. Calling attention to the many typically Dutch names of our Eastern families, Dr. Van Noppen explained how by their honest effort and sturdy courage, they have left a lasting effect on American institutions.

### The Use of History

"History, Its Nature and Its Uses," was discussed last week at the Institute of Arts and Science Forum by Professor James Harvey Robinson. First, the different stages of historical interpretation were explained: i. e., the pastoral story, the military interpretation, the religious interpretation, the natural interpretation and the economic interpretation. This last the speaker said, was the really important one.

The present cannot be understood without a knowledge of the past, but unfortunately the historians have not realized this fact. Every historian must eliminate many more facts than he uses and, unfortunately, he has as a rule given the very things which no one cares about. In conclusion the professor said that the past should be the best commentary of the present and that many historians were coming to realize this.

### D. A. Notice

Mr. Edwin Arden, of the Lambs' Club, will speak at an open meeting of the Dramatic Association on Wednesday, November 19th, at 4 o'clock, in the Theatre. The college is cordially invited.

### Butterfly Wail

To the Editor of the "Barnard Bulletin:" Did you ever start a serial story depending upon magazines in the Undergrad. Study for your reading? If you have, I'm sure you will concur in the following opinions:

You start gayly with a story and find the second or third succeeding numbers. Then there is a break, and search as you will the missing number cannot be found. One of two things must have happened to it. Either the person responsible for putting the magazine in the study has failed in her duty or some thoughtless student has carried it off. Assuming the first to be true, let me beg the responsible person to put those magazines where we can get at them. "The Butterfly" is awfully interesting; we "can't afford to miss a number." If a student has carried it off, she ought to be ashamed of her selfishness. For many of us a certain hour here at college is the only time we have to read the magazines, and if they are to be provided at all why not provide them properly or see to it that they "stay put?"

This, I realize, is just another wail, but wails are wonderful stimuli for thought and improvement.

B. SHARP.

### Buzzings of the B

#### Soph Show Number.

1. The goddess of the soap box certainly needed some kind of Force.

2. The prize for the talking Marathon should have been a box of Zymole Trocheys

3. Judging from the vigor of the stamping, those country dancers thought the floor was made of quiz books.

4. Didn't they raise the Dickens with that last playlet, though?

5. Too bad J. J. had to be a man. She could have hobbled so much better in a hobble skirt.

6. We enjoyed the singing. Following were the words:

Show-m-m-m our m m true  
Cereal, Oh Cereal,  
We-dum-de-dum-m-m must  
Cereal, Oh Cereal (strong)  
An-m-de-dum-de m de dum  
While dum-d-dum-m-m-we bring  
Dum-m-dum-de-de dum we sing  
Cereal, Oh Cereal.

7. Those are funny words? Well, we can't help it.

8. This extra amount of practice ought to make '16 sure victors in Greek games. On the other hand, is it fair to '17? We ask you in view of the honor system.

#### Extras.

1. Are all the Freshmen so popular that they can't choose a leader? We suggest anarchy.

2. By the way, have you received an invitation to the Provost's reception?

## 1915 Junior Ball

Waldorf, February 6, 1914

Alumnae \$5.00

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## Philosophy Club

The Philosophy Club held a meeting on Tuesday, November 11th, at noon, in the private lunch room. The business was to draw up a constitution to present to Student Council. All students or alumnae who are taking, or have taken some elective course in philosophy, are eligible. The dues are 50 cents a year, and are payable to the treasurer, Rose Marie Wise, '14. The regular meeting will be held on the second Tuesday of each month at noon in the private lunch room, next door to the Faculty lunch room. A program committee was appointed to represent the three advanced courses which will arrange for the program for each meeting.

The next meeting will be December 9th. The program will be announced later.

## Sophomore Class Meeting

At 1916's regular class meeting held Wednesday, November 12, Gladys Snagg was elected Undergrad. sub-treasurer. Evelyn Haring chairman of Sophomore dance, and Eleanor Hubbard a member of the Dramatic Association. The remainder of the meeting was given over to choosing the class ring.

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To Barnard College and Teachers College

## The Surpassing Show of 1916

Continued from Page 1 Column 1

Prologue ..... E. Pareis

### EVENT ONE

Goddess ..... E. Haring  
Chorus—S. Bloch, D. Blondel, M. King, Y. Katz, N. Norris, L. Lucey, M. Nathanson, M. Mirsky, G. Schuyler, E. Seipp, L. Shrive, M. Farrell, M. Fries, D. Hall, M. Divine, P. Felix, B. Albrecht, G. Ross, H. Rosenstein, E. Wallace.

Talking Marathon—L. Lucey, N. Norris, M. Nathanson.

Greek Dance—M. Mirsky, G. Schuyler, E. Seipp.

### EVENT TWO

E-Motion Pictures—D. Frazer, E. Hall, J. Steinthal, E. Solomon, S. Bloch, E. Klopfer.

### EVENT THREE

Man ..... G. Ross  
Maid ..... H. Rosenstein  
Other Maids—L. Shrive, Y. Katz, D. Hall, K. Trowbridge, M. King, H. Smith, I. Dean.  
Other Men—P. Felix, M. Farrel, M. Divine, E. Van Duyn, D. Blondel, E. Wallace, M. Fries.

### EVENT FOUR

#### "HOLLY TREE INN"

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Jabez Cobbs, landlord of the Holly Tree Inn ..... J. Jacoby  
Capt. Walmers, of Walmers' Court, E. Seipp  
Tim, the stable boy ..... M. Chancellor  
Harry, only child of Capt. Walmers, M. Moritz  
Betty, chambermaid ..... G. Pearson  
Mrs. Cobbs ..... E. Rowland  
Norah, Harry's sweetheart ..... B. Rittenberg

### LAST EVENT

Song ..... Ensemble  
Impersonations by E. Pareis Between Events I and II  
Angelina Johnson, and Pa's Soft Spot ..... Dunbar Between Events II and III  
I'm in Love with a Big Policeman, Questions ..... Curtis Burnley Between Events III and IV  
Italian Dialect ..... Daly  
Monologue ..... Fiske

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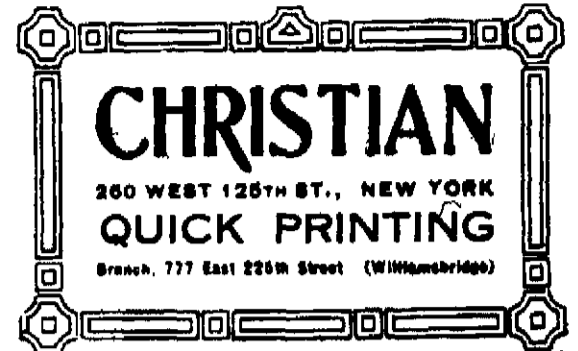
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