

Library

# The Barnard Bulletin

VOL. XX. No. 25

NEW YORK, MONDAY, APR. 17th, 1916

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## CALENDAR OF EVENTS

- Tuesday, April 18—**  
College Singing in Theatre at 12:30.  
Glee Club in Theater from 4-6.
- Wednesday, April 19—**  
College Singing in Theatre at 12:30.  
Wigs and Cues in Theatre from 4-6.  
Pageant Meeting (Costume Cutting) in Lunch Room at 4.
- Thursday, April 20—Monday, April 24—**  
Easter vacation.
- Tuesday, April 25—**  
College Singing, 12:30, Theatre.  
Classical Club, Undergraduate Study, at 4.
- Wednesday, April 26—**  
College Singing, 12:30, Theatre.  
Senior Tea, 4.  
Rehearsal, Wigs and Cues, Theatre, 4-6.
- Thursday, April 27—**  
Pageant Day Chapel  
Mock Trial, Debating Club, Theatre, 4.  
Social Science League, Housewarming, Electrical Lab., 5.  
Musical Club, Lunch Room, 4.
- Friday, April 28—**  
Brooks Hall Dance.  
Socialist Club Tea, Elec. Lab., 4.  
Noah's Flood Rehearsal, Lunch Room, 4.
- Saturday, April 29—**  
T. C. Play.  
1917 Theatre Party.  
Wigs and Cues Rehearsal, Lunch Room, 1:30-5:30.
- Monday, May 1—**  
Chapel Speaker, Rabbi Wise  
Musical Clubs, Lunch Room, 4.  
Noah's Flood Rehearsal, Theatre, at 4

## DR. MONTAGUE ON THE FAMILY

Friday noon the group on the family had to move its meeting to the Electrical Laboratory to accommodate the crowd which came to hear Dr. Montague.

This is an age when even the so-called sacred institutions are open to criticism, he began, and "the family" must take its share. The family group has suffered an immeasurable change in the removal of industry from the home. The result has been twofold. Many unmarried women have followed industry out of the home, and the great majority of married women remain without a definite occupation. Feminism stands for fair play all round, but its special sphere is economic. Feminists believe that it is possible to combine a definite career with marriage and motherhood. Whether we are Feminists or not, we have to recognize the evil consequences of the present regime (where the best women are pursuing celibate careers) on the future.

Several remedies are suggested. We might put back the industries in the home. The advocates of this theory do not seem to have considered the enormous power of present methods of economic production. Others suggest that the woman occupy herself with the careful administration of the family budget as her contribution to production. It is hard to conceive that active-minded women would be satisfied with such a program. For those who think the family is doomed anyhow, no arguments are

(Continued on Page 4, Column 1)

## UNDERGRADUATE MEETING

Attention turned toward the still unsolved problem of fraternities in the last Undergraduate meeting. Since then at the conference of the Faculty and Student Council it was decided that this matter should be left to the Undergraduate body with the regular proviso clause of Faculty interference if it is deemed advisable. Until the date set for vote on this question, the Undergraduates are asked to make all discussions and conferences on the subject open to the public, so that any feeling of secrecy or mystery may be done away with.

The suggestion was made that the present Executive Committee be done away with and in particular the office of chairman of Executive Committee. This follows as a result of the new financial system which has rendered the committee's duties merely nominal. The president of Brooks Hall might occupy the vacated seat in Student Council.

Nominations were then made for Undergraduate president. Dorothy Curnow, Cornelia Geer, Dorothy Leet, Beatrice Lowndes, Elsie Oakley and Aline Pollitzer were nominated. Dorothy Leet and Aline Pollitzer withdrew their names.

## UNDERGRADUATE PRESIDENT

The election for Undergraduate president was run off with gratifying speed, on Wednesday, due to the success of the new preferential system of voting. Beatrice Lowndes was elected by the overwhelming majority of 258 first choice votes and 31 second choice. The nearest candidate received 24 first choices, 161 second. Our new Undergraduate president may feel gratified upon being the practically unanimous selection of the whole college. The "Bulletin" extends its best wishes for a happy and successful year to the new president.

## BROOKS HALL ENTERTAINMENT

Friday night Brooks Hall gave one of its most successful entertainments. Miss N. Norris, chairman of the committee, arranged the program. This began with the usual Brooks Hall "star cast"—Miss P. Weaver, Miss E. Mallon and Miss G. Crump—in Shaw's farce, "How She Lied to Her Husband." Next came the Pathe Weekly and a number of skits and hits on local celebrities. The Fashion Show and the lobster salad dance two of the biggest hits of the St. Patrick's party, were quite as successful in their second appearance. The Columbia Glee Club was next represented by Brooks' best and blackest minstrels. The finale was a rainbow chorus, which sang of the glories of the next Brooks Hall dance to come on the 28th. After the show there were several hours of dancing for the girls and their guests.

The executive committee decided to charge 25 cents admission to the entertainment. All the inmates of the hall were asked to buy at least one ticket, and altogether some 200 tickets were sold. The proceeds will, of course, go first to paying for the party, and whatever is left over is to be used to purchase new books for the hall library.

## MR. WINSTON CHURCHILL AT CHAPEL

Mr. Winston Churchill, the distinguished author, spoke at Chapel on Thursday.

The greatest need of mankind is the need of a God, and the greatest need of the modern age is the interpretation of God which will not conflict with our science. There is only one real relationship of man with God and that is in the realm of the emotions. Experience with God comes wholly through personality or through the work that personality has done. This experience, called love in the New Testament, gives us motive force. It is futile unless we use our intelligence as a guide. And we must use our intelligence to describe and decide what is right or wrong, or rather what is useful or destructive. Our intelligence cannot endorse one course of life and our feeling another. In an age of evolution we cannot have a God who doesn't agree with evolution. But we must have Him to fall back upon.

Christianity and democracy have very many similarities. Christianity is the religion of personality, the very incarnation of God. Democracy expresses itself through personality, in art, in science, etc. All progress is made through personality. Both Christianity and democracy are supremely individualistic. Democracy and Christianity involve that paradoxical transformation of the human will by which individualism becomes collectivism.

It is a new God to whom we return, whom we recognize in the expression of personality and love, who fights against ignorance and superstition. Democracy seeks a perfection in progress itself, but it feels that all growth is in the care of God.

## BULLETIN ANNOUNCEMENT

As there are only three days of college next week, and no college on Monday, April 24th, the next issue of the "Bulletin" will not appear until May 1.

## THE TALCOTT FOUNDATION

The establishment of the Talcott Foundation, through the gift by Mr. James Talcott of a fund of \$100,000 for religious instruction, will make possible the development next year of additional work in religion at Barnard. Dr. John Douglas Adam and Mr. Stuart L. Tyson have been appointed associates in religion for 1916-1917. Dr. Adam is Professor of Practical Theology in the Hartford Theological Seminary. He will give a course in "Some Fundamentals of Religion," dealing chiefly with the social applications of religion, two hours a week during the first semester. Mr. Tyson, who studied for a number of years at Oxford and has been Professor of the New Testament in the University of the South, will give a second semester course in the "Life and Times of Paul." The plan is to invite in future years other distinguished scholars to come and give courses of this sort.

Chaplain Knox will continue his course in the "Introduction to the Study of the Bible." Voluntary religious and philanthropic work will also be carried on as at present under the direction of Miss Mary A. Patchin.

## BARNARD BULLETIN

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## FRATERNITIES

The question of fraternities is to be submitted to a referendum vote of the college sometime in May. It therefore seemed desirable to focus attention on the main arguments for and against fraternities. To accomplish this the "Bulletin" is reprinting the conclusions of the Fraternity Investigation Committee which were published in brief form in the Dean's Report for the academic year ending 1913. That the Investigating Committee's decision was against fraternities does not alter the arguments pro and con that they presented, however differently the individual may weigh the respective arguments.

**Evila of Fraternities.**

"These organizations often cause snobishness by over-emphasizing lines of social cleavage, especially race lines; that they frequently erect artificial barriers against natural intercourse; that they cause pain to some people who are left out; that 'rushing' and 'pledge day' often produce confusion, distractions and bad manners; and that the element of secrecy is especially harmful, in that it inspires suspicion in outsiders and gives the organizations a morbid importance in the eyes of young students. During

the course of the investigation evidence was presented, moreover, which, though incomplete, tended to show that the scholarship of members of fraternity chapters during the past year has been somewhat inferior to that of non-fraternity students."

**Benefits of Fraternities.**

"They aid their members to form congenial, intimate friendships with other Barnard students and to enjoy regular opportunities for wholesome, social enjoyment centering in Barnard. They cut across class lines, make possible friendships between older and younger students, Alumnae and Undergraduates, and often enable the older women to advise and help the younger ones. In many cases they tend to produce Alumnae more enthusiastic and interested in college than is the average non-fraternity graduate. Through their various chapters throughout the country they give to their members some broadening knowledge of other women's colleges, and aid them to form pleasant associations in many large cities or universities."

To the Editor of the "Bulletin":

We, of 1917, have noted with surprise the letter to the "Bulletin" telling of a new social club in Barnard. The surprise was caused not by the revelation of the existence of the club, but rather by the fact that the members thought it necessary to publish the fact of its existence. Of course, every class in college is divided into "social" groups, whose members find enjoyment in each other's society in various ways. But never before has any of these seen fit to publish a 'list of members.' As for asking a charter from Student Council, this may be practicable for so large a group, but there are smaller and less democratic groups which confine their membership to six or eight or perhaps even two. It would seem, then, that the entire time of Student Council would be taken up in granting charters to girls who wish to week-end at each other's houses. By all means, let us have "good times" and enduring friendships, but don't let us ask permission from an already overworked Student Council for these activities.

REPRESENTATIVES OF SOME  
OF '17'S UNORGANIZED SO-  
CIAL GROUPS.

## FRESHMAN FRIENDSHIPS

The Freshman class can't really appreciate the freedom they enjoy in forming their friendships, because they probably can imagine no other state of affairs. They are able to make intimate friends of any of their own class, or of the upper classes, without artificial restraint or any consideration other than personal. Many of the Freshmen I know count among their friends, Juniors and Seniors.

Now, Freshmen, suppose when you came into college there were definite written laws against your associating with certain undergraduates. Suppose you wanted to call on the Senior who played basket-ball with you—and maybe lived in the next block—you couldn't. You may have thought it queer that she seemed willing to play with you around college—in discreet moderation—and yet never asked you in to have a cup of tea. If you were sensitive, you probably thought she was ashamed of you.

There was always a barrier between you that you couldn't understand until some day it is brought to your notice

in a startling way. She can't tell you that she is forbidden to ask a Freshman to her home, or to walk down the street and have a glass of water with her, because then she would have to explain that this was a rule of mysterious Pan-Hellenic, of whose existence Freshmen are supposed to be in ignorance. So you continue to wonder why your friendship doesn't progress. Then some day a more sophisticated classmate will congratulate you on having attached yourself so cleverly to an Alpha Beta, and thus made sure your chances of a bid. Can you imagine yourself again approaching your friend in an unself-conscious fashion? The barrier is disclosed, and rather than put yourself in a position of toadying for favors you may not want, you withdraw.

Again, an upper classman is very nice to you when you first come in to college. She makes your pathway radiant. She shows you all the little things about college that are usually learned by sad experience, and are so learned by your classmate whose appearance is not so attractive, or whose previous social experience has not been so fortunate. Your heart warms to the girl who has helped you, and you are happy in the possession of a friend—you think. After a while you find out in any of a number of ways that there was nothing personal in her seeking you out. It was not to make a friend of you, or even simple kindness, but to annex you as an asset to her fraternity. Moreover, if you continue to accept her kindnesses, all of which are of the variety approved by Pan-Hellenic, you are unconsciously aligning yourself with that fraternity and limiting your upper class friendships.

There are two opposite sides of a fraternity evil as presented to an entering Freshman. The Pan-Hellenic rule first mentioned is to limit the evils suggested by the second instance, which in its extreme is "rushing." To remedy one evil another is imposed. Are you willing to deprive next years' entering class of the freedom you enjoy? 1916 has always voted against the resuming of the conditions we suffered under as Freshmen. And this is one of the minor phases of those conditions.

LOUISE TALBOT.

Dear Editor:

When the "formless, unorganized, inchoate aggregation of Juniors" put before the college a serious confession concerning certain social aspirations that they had, they mentioned in a way which we consider damaging to its reputation "an ephemeral organization which has existed for a few *unchartered weeks* in the Freshman class" (the italics are our own). We did not feel that it was either necessary or appropriate to submit to our august Student Council the following charter, which expresses our purposes and aims in so far as they were formulated:

**Name.**—The Leap Year Club.

**Object.**—To get a man regardless of consequences.

**Membership.**—All single gentlewomen in pursuit of a better half.

**Motto.**—The end justifies the means.

Unless Student Council sees fit to take expressive action with reference to our "unchartered" existence, we may perhaps give another dance some time.

Respectfully,

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#### THE JOURNALISM CLUB

The Journalism Club, consisting of the Freshmen and Sophomore students entered for the School of Journalism, held their first regular meeting Thursday. Miss Grant, the president, had arranged a program of four speakers, but owing to lack of time only two were able to speak—Miss Fineman on Tagore's Chitra, and Miss Senior on Scottish Ballads. Several plans for an open meeting with a vaudeville show for the college were discussed, but nothing definite was decided. The object of the club is to create a spirit of comradeship among the journalists, and its activities, therefore, will be largely social.

#### WIGS AND CUES TEA

On Wednesday, April 26, the first Wednesday after the Easter holidays, Wigs and Cues will give a tea for the members, both Undergraduate and Alumnae.

#### THE PAGEANT

On Thursday, April 27th, there will be a Pageant Day Chapel. Miss Latham will speak on some topic that has to do with the pageant, and the time in which it is set. Instead of the regular hymns, pageant songs will be sung. Don't fail to come.

#### CHAPLAIN KNOX IN CHAPEL

On Monday, Chaplain Knox spoke on the possibility of a unified Christian Church. How may all those who are striving to find God come together on one foundation? Christ's ideal was to have His followers a unified body, but the history of the church presents a sad spectacle of division into groups arrayed against each other. To-day in this country alone there are one hundred and forty-three religious groups, all claiming their hold on the truth.

It is sometimes said that "we have entered an era of toleration," and it is true that we no longer insist that others hold the same opinion that we do. But we should seek more than mere toleration; we want co-operation. Working together subordinates minor differences. There is arising a social conception of truth, of truth approachable by many and various ways. We want to enter into the experiences of others and extract what is valuable. God has created no two things exactly alike, no two drops of water, no two stars, certainly no two human beings. Each one has some particular and individual contribution to offer toward the larger unity. From this point of view, then, churches should not seek uniformity; no church should surrender any one of the vital things it has fought for but each should contribute its share to the kingdom of truth.

#### TRY-OUTS FOR SENIOR SHOW

For the first time in years, and as far as we know, in Barnard's history, Senior Show will be an original production. It is a musical play, entitled "Dust-Mad," the libretto written by Katharine McGiffert and the music by Ruth Salom. The scene is laid in Arcadia, "during one of the wars of Ancient Greece." There are six main speaking parts besides the chorus, dancers, shepherds and shepherdesses. Miss Gerrish will coach the play.

Try-outs were held Friday afternoon in the Undergrad. Study. The cast, so far as it has been decided, is as follows:

Hermes . . . . . Selma Cohn

Kalliste . . . . . Carol Lorenz

Senior Show Committee: Marie Kallner (chairman), Ruth Salom, Katharine McGiffert, Esther Wallach, Jeanne Jacoby, and ex-officio, Mary Powell and Gertrude Schuyler.

#### DR. FOSDICK

On Wednesday afternoon, Dr. Fosdick spoke on "Science and Religion." He said that at first, in primitive times, religion included such scientific knowledge as there was. However, as science has developed it has come to occupy an entirely separate realm. There can no longer be one ideal for these two worlds. Neither is there an antagonism. Religion owes much to science, and science to religion.

VOCATIONS

Despite the vast fund of information which the Vocational Committee has collected through its experience in holding office hours this year, it somehow does not feel admirably qualified to make recommendations to the faculty. So it would very much appreciate general discussion on some of the questions that have occurred to it. Will all undergraduates who have ideas on these questions either write them to the "Bulletin" or speak to one of the members of the Vocational Committee?—

1. Would you consult with a vocational counselor if there was one here?

2. Do you think that a vocational committee composed of undergraduates who have the advantage of knowing you personally and the disadvantage of no experience, or a trained vocational counselor would be of more help to you?

3. Do you think that the value of such a committee or such counselor would be of greater practical use if the committee or counselor had the actual positions to offer?

DR. MONTAGUE ON THE FAMILY

Continued from Page 1, Column 1

necessary. The Feminist holds that women need a systematic and creative occupation, and that this may be obtained only through a change in sentiment of both men and women. Of course the objection is always urged that proper care of the children would be impossible under such a regime. As education increases the intelligent regulation of birth increases. The care may be assured by the extension of the school—in hours, as in the present Gary system, and in field, so as to include those of underkindergarten age. As it is to-day, while the child is little it has but one parent, its mother; as it develops it again is limited to one parent, its father. Feminism wishes to extend the influence of both parents by giving the mother an opportunity to continue to develop and the father a little more leisure to become acquainted with his children. To-day the married woman after forty-five is almost without an occupation. Her children are grown, and younger women have taken her place in society. If she has had no definite occupation, she has nothing on which to rely. As Professor Montague says:

"If the first of your life has been nothing but piffle,  
The last of your life will be nothing but snifle."

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