

LINDEN BARK

Vol. 17—No. 8

Lindenwood College, St. Charles, Missouri, Tuesday, February 1, 1938.

\$1.00 A Year

From the Office of the Dean

Dr. Gipson and her assistants have been exceedingly busy completing arrangements for the second semester which starts at 8 o'clock Monday morning, January 31. Many students are changing courses, and wish to arrange their schedule in a more satisfactory manner. As soon as the second semester gets under way the Dean, her assistants, faculty members, and students will be relieved of the strain and confusion of the new semester preparations.

COLLEGE CALENDAR

- Wednesday, February 2:**
5 p.m., Athletic Association
6:45 p.m., Y.W.C.A.
- Thursday, February 3:**
11 a. m., Dr. Rollo W. Brown
- Saturday, February 5:**
8 p.m., Date Dance, Seniors, sponsors.
- Sunday, February 6:**
6:30 p.m., Recital, Miss Gieselman and Miss Englehart.
- Monday, February 7:**
5 p.m., Beta Pi Theta
7 p.m., Alpha Mu Mu
- Tuesday, February 8:**
5 p.m., German Club
- Wednesday, February 9:**
5 p.m., Commercial Club
6:45 p.m., Y.W.C.A.
- Thursday, February 10:**
11 a.m., Speech Recital.
5 p.m., Delta Phi Delta.
7:30 p.m., Mu Phi Epsilon.
- Friday, February 11:**
6:30 p.m., Collee Dinner-Dance (Valentine), Freshmen, sponsors.
- Monday, February 14:**
4:45 p.m., Valentine Tea-Music Sororities.
- Tuesday, February 15:**
5 p.m., Student Recital
- Wednesday, February 16:**
11 a.m., John Mason Brown
4:30 p.m., Little Theater Play
6:45 p.m., Y.W.C.A.
- Thursday, February 17:**
11 a.m., Musical Recital.
5 p.m., Triangle Club.
6:30 p.m., League of Women Voters.
- Monday, February 21:**
5 p.m., Pi Gamma Mu
6:30 p.m., Spanish Club.

The Ground Hog Comes Out of Hole Tomorrow

In parts of the United States the second of February is often popularly called "ground-hog or woodchuck day", alluding to the tradition that on that day the animal comes out of his hole, and if he casts a shadow runs back, in which case a return of wintry weather is to be expected.

Dr. Talbot has said of this: "I don't think he does come out, but it's a nice story."

Hopes that the little animal doesn't see his shadow are high. We're ready for spring, spring clothes, parties, but most of all with the spring come heart throbs and fraternity pins.

Naming The Children

Old-Fashioned Favorites for Boys;
Newer Names For Girls.

During the past few years the class of Child Development, under the direction of Miss Tucker, has given considerable attention to the topic of "Popular Names."

Each student has had her chance to vote for five girls' names and five boys' names which they like or dislike.

In 1935 the most popular boys' names appeared to be Jim, Jack and Conrad. The most popular girls' name chosen was Joanne. In 1936, David and Robert were among those selected for boys, while with the girls it was Caralyn, Mary, Mooneen, Anne and Carol. The name Sandra was also a very popular name during this year. In 1938, Bob, John and James were selected for the boys; for the girls the name Helen was outstanding.

In looking over various statistics, it was found that one fourth of all boys' names were either John, James, Charles or George. For girls; one in every four was found to be names of either Mary, Ann, Margaret, Elizabeth or Kathryn. Given names are older than surnames although now surnames are more important; having received their recognition about the middle of the fifteenth century.

During the close of the semester one of the assignments was to make an attractive full name for both a boy and a girl, using rules such as these; A name should be easy to pronounce, and pronounceable in only one way. It should clearly indicate its spelling by the sound, otherwise it may prove a lifelong nuisance. Following is the list of names the girls in the class of '38 selected as original names:

Robert Dale Miller and Barbara Ann Miller; Gordon Lane and Charlotte Ann Lane; John Paul Ford and Peggy Lou Ford; Carter Webb and Priscilla Jennings; Allan Norwood and Judy Norwood; Richard Gail Bouman and Sarah Bouman; Peter Warfield Devereaux and Dianne Brooke; Carl Davis, and Carol Davis; George R. Elliott, and Mari-lou Jackson; Robert Melvin Lang, and Margaret Lang; Jerry Love, and Sandra Lee Hart; Barbara La Belle Barget, and William Janny Brown; Willis Joel English, and Judith Anne English; Charles A. St. John and Harriet Boyd; David Rhodes and Carol Jean Rhodes.

Modern Art Exhibition

A second division of a series of some modern art masterpieces is now on display in the corridor of the third floor in Roemer Hall.

Each of the works is accompanied by a description in which the artist tells what he or she has tried to convey, or what the picture means to them; and the life of the artist. Included in the display are oil, watercolor, pastel, and charcoal studies.

The pictures now being shown are: "The Nosegay", oil, by Peggy

Thesis For Doctorate Published By Dr. Betz

Dr. Betz has recently had published under the direction of Professor Shafer of the University of Cincinnati, his Doctor of Philosophy thesis, "Francis Osborn's Advice to a Son". The thesis is concerning the writer, Francis Osborn, whose works were extremely popular in the seventeenth century but later sank into insignificance. Osborn's works are likened to those of Chesterfield and he is often called the seventeenth century Chesterfield.

Dr. Betz said of Osborn, "On the whole, I would say he is extremely interesting because of what he lets us know about the seventeenth century. We can see reflected the important ideas of this period." The thesis is a comparison of Osborn's works with the other books of advice written and published in the Elizabethan Period.

Annual In Progress

The Annual board met Wednesday evening, January 19, and reports of the various committees were given. Dean Gipson is advisor and gives much helpful advice. Everything seems to be shaping up in fine style.

Over 300 Annuals have been sold, but the staff would like to stress the suggestion that if you have not already bought an Annual and would like to have one, please order immediately. At the end of the year there are always many girls who would like to have one, but who did not order it. Very few extra copies are made. The cover of the Annual has been selected, but it is a secret and the editors are not telling what it will be like. Anyway girls, order your annuals if you have not already done so—you're sure to want one.

The Literary editor is at work getting information to be put under the pictures, and the organization editor is trying to get various organizations to hand in reports. Girls, please cooperate.

Many snap shots have been turned in, but there is always room for more. Look through your rooms, you are sure to have some good snap shots which would look good in the annual. Turn them in, there is still time.

Please look at the Bulletin board outside the Annual office to see whether or not your name is spelled correctly. We all think that this is going to be the best Annual that has been put out, but the Annual board needs the cooperation of the whole student body.

Bacon; "Flower Vendor", oil, by Raphael Soyer; "Paris Cafe, Morning", oil, by Guy Pene DuBois; "Stamford Harbor", oil, by Louis Bouche; "Beach At Annisquam", oil, by William J. Glackens; "The Senate", oil, by William Gropper; "Landscape Near Chicago", oil, by Aaron Bohrod; "High Yaller", oil, by Reginald Marsh; "Sunday, Women Drying Their Hair", oil, by John Sloan; "Japanese Toy Tiger

Mrs. Washburne Speaks

Interesting travels to Norway

The guest speaker at vespers, Sunday night, January 16, at 6:30 o'clock was Mrs. Heluiz Chandler Washburne. Mrs. Washburne is a well known writer of children's stories. The subject of her talk was, "Travels through Norway and other Scandinavian Countries."

Mrs. Washburne began her talk by telling about the boat on which she crossed the ocean. It was a Norwegian boat and all of the people on the boat were Norwegian. All of the dancing, music, and food were Norwegian. The first night out when Mrs. Washburne entered the dining salon, a very long table decked with a tempting array of all sorts of foods, caught her eye. There were turkeys, hams, chickens, ducks, pork, beef roasts, all sorts of sausages, many various salads of fruits, fish, meats, and vegetables. Many kinds of cheeses were also on the table. After the people had partaken of all of these so-called appetizers, the regular courses were brought in. These consisted of meat, beans, vegetables, salads, and desserts. After the dessert there was coffee and little cakes.

When the boat arrived about 7 o'clock, one evening at the port, Mrs. Washburne's two friends, Tera and Katrina, were waiting for her. They live in a small, attractive Norwegian house in a small village. She spent many delightful days and hours visiting schools, country fairs, old families, wild, beautiful country, and saw many beautiful sights. Mrs. Washburne took a trip into the country with her friends. They were 10 days in preparation for the trip. She described the beautiful valleys covered with many kinds of wild flowers. In some places one could stand in one spot and pick dozens of different kinds of wild flowers. The awe-inspiring snow-capped mountains surrounding, were almost over-powering. Each valley is like a different country in itself. Each has its own costumes, dances, artwork, food, and customs.

Mrs. Washburne was dressed in a lovely outfit which was the wedding dress of a little baker woman in Norway. The skirt was black and she wore a white blouse and apron. On the apron was a large piece of lace set in. The vest was of red and black with a beaded design. A silver pin was at the neckline of the dress. On her head was a tiny red beaded cap which tied under the chin.

and Odd Objects", oil, by Yasuo Kuniyoshi; "Central Park", water color, by George Grosz; and "Anna", charcoal, by Frederico Lebrum.

The purpose of the exhibit, which is brought here in the interest of the students by Dr. Gipson and Dr. Linneman, is to educate the minds in the sense of truly modern art, giving others a chance to know these paintings besides those who are in the art department. The collection is loaned by Living American Art, Inc.

Linden Bark

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by the Department of Journalism

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FEBRUARY 1, 1938.

The Linden Bark:

So, in a single night,
Fair February came,
Bidding my lips to sing
Or whisper their surprise,
With all the joys of spring
And morning in her eyes.

..... Francis Brett Young

Turn Over The Page; Make A New Start

We are about to begin a new day, a new start. A new semester, a new record. This is a new opportunity to make good, a renewed vigor and enthusiasm is needed to do good. As we start the last semester of this year, we look over the past one and we find every hour of it is full of experiences, some pleasant and some otherwise. But all the same things which have enriched our lives have made our college days much more interesting. As you look back, there are days and perhaps hours that you would like to re-live and improve. In the coming year, why not profit by experience and do a better job of that particular thing when it presents itself again? Perhaps there are moments of pleasure derived from reading, writing or talking that carried with them an undeniable thrill. In this coming term give yourself more time for such enlightening and self-improving moments. Resolve to know each of the girls on the campus just a little better. Stop, as you walk along, make the acquaintance of some girl whom you have met, but perhaps never spoken a word to as you passed her on the campus. Try, this semester to meet and know more about these strangers. As interesting as life on the campus is for you, by your own actions and reactions to people and things, you can make it that much more interesting. Life is what you make it.

The second semester can be just a replica of the first if you enter it with no more enthusiasm than you are finishing the semester now. But if you put your best foot forward and do the sort of thing that will make you not only more happy, but more content with your life and yourself, the entire perspective will be changed.

The person who goes from day today with a frown and a frown is more apt to meet with difficulties than the one who has a smile for everyone and forgets and sublimates his troubles when he is with others. Forgetfulness of self and thoughtfulness of others can help to make the day more pleasant.

Everyone has faults, yourself included. Try to overlook the faults of others and think more of your own and perhaps things will run a bit more smoothly. Be less critical of others and more critical of yourself, for you might be a very interesting person underneath. Don't be one of these people who are always making new resolutions and never keeping them. You are starting out a new semester with clean notebook and paper; in your mind turn over a page and make a new start.

AN INDEPENDENT ARTIST

By Frances Meister, '41

A most unique man in an altogether unique land, is Walt Disney in Hollywood. Although his business is motion pictures, Mr. Disney handles everything himself. He is his own author, director, and actor. He works constantly, and is never worried by boards of directors or censors, telling him how to make his pictures, nor by what actors to use. Mr. Disney is not bothered by trying to please the public, and they always enjoy his productions.

He stays as far from Hollywood as he can conveniently. His studio is in the mountains, but no one seems to know quite where. However, Mr. Disney's workmen have a modern industrial plant, complete with air-conditioning, handball courts, and other factory apparatus. His equipment was especially designed for him, and there is no other like it.

Although there have been rumors that he is an unreasonable employer, one can hardly blame Mr. Disney for being so exacting. The task of animation itself is a tedious one, and

then there are the colors to be matched, voices, music and sound effects to be found. With Disney, everything must be perfect.

Perhaps this is the reason Walt Disney's first full length picture, "Snow White and the Seven Dwarfs", is hailed as such an accomplishment. For four years, Mr. Disney and six hundred artists labored to make it perfect in every detail. According to Mr. Pare Loretz in the February issue of *McCalls*, there is an unbelievable range of color which harmonizes beautifully with the mood of the characters and the musical score.

"Snow White" is not to be considered merely a children's picture. It is said to be as mature in its dramatic content and emotional feeling, as any modern screen production. The sound effects, drawings, colors, and even the music, fit with remarkable naturalness. According to those who have seen the picture, one has the sensation of being under a magic spell, as he sees a fairy tale become a reality. Disney did it with neither conferences nor advice, and with his own money. He is indeed unique in Hollywood—an independent artist.

CAMPUS DIARY

By M. D.

Wednesday, January 19.—Get in line, girls—today and tomorrow are registration days. I hope everybody will be satisfied with her second semester schedule (but I have my doubts).

At Y. W. C. A. meeting tonight Dr. Gregg spoke very interestingly on the history of St. Charles.

Still more activity tonight. The orchestra presented a most enjoyable concert; the soloists were very good also. Lindenwood should be proud of its talented musicians.

Thursday, January 20.—Everybody tried to look her prettiest today, for more annual pictures were taken. These forced smiles are certainly a problem.

Saturday, January 22.—Not many dates tonight. Everybody was too busy preparing for finals.

Tuesday, January 25.—Right in the midst of exams. Oh dear, won't we all be happy when this week is over.

Friday, January 28.—All the girls were ready, willing, and able to go some place or do something tonight; at least, they were ready and willing, even though some were not quite able. This feeling of freedom is wonderful.

JUST A-SNOOPIN'

It seems as if this well-known Tom has been peepin' too much on the inside. For instance, of course we know people are vain at times but we didn't know they were vain enough to write that one about themselves in last week's paper.

Jerry, don't be rash and lose your temper. Better stick by the Doctor's prescription.

We believe a certain girl has a new slant on life and a new theme song. Could it be "I've Hitched My Wagon to a Star"?

Seems as though some funny things went on at the dance Saturday night. One very prominent junior from Sibley was under the influence of Dipsy Doodle or something. Anyway, she couldn't pronounce even the simplest of names.

We all worried a little when we saw that his girl was here from Kansas City and he was at the date dance with Peaches.

May we make a non-partisan comment on the dictatorship that is gradually being formed in one of our halls? It seems the girls are being told what to do, when to do it, and How!

What three boys around town are having a hard time disposing of their leisure hours? One of them was heard to remark, "Haven't had a date in over a month. Wonder is there's any way I could bail Daisy out."

It looks as if the St. Charles Play Boy can't be let alone. We wonder who started that name anyway? We think he is a pretty regular guy and deserves a lot of credit for keeping still when he could reveal a nice secret about Tom. So we say lay off or await the consequences.

Popular Books

Sigma Tau Delta held a meeting in the library club room on the evening of January 11. The program consisted of a group discussion of a number of the modern books, such as "Life with Mother", "And So Victoria", "Drums Along the Mohawk", "Gone with the Wind", "Northwest Passage", "Pepita", "Outward Room", "Of Mice and Man", "The Education of Hyman Kaplan", and "How to Lose Friends and Alienate People".

Orchestra Please: All With Ensemble and Solos

The first concert this year, given by the Lindenwood College orchestra, was held in Roemer Auditorium, Wednesday evening, January 19, at 7:30 o'clock.

Miss Isidor was director of the orchestra and Ruth Reinert Rau, accompanist.

Opening the program was Symphony No. 2 D Major, by Haydn. Following this number was a violin solo with orchestra accompaniment, played well by Mary Catherine Booth, entitled "Ave Verum" by Mozart. Mary Catherine was dressed in a black velvet formal gown, and wore gold accessories.

The next selection consisted of two beautiful vocal solos, "Il Neige" by Bemberg, and "Ah! Je veux vivre (Romeo and Juliette)" by Gounod, sang by Ruby Drehmann, and accompanied at the piano by Margaret Ann McCoid. Ruby wore a sea-blue formal of chiffon silk, and silver slippers.

Following was a violin solo, "Liebesleid" by Kreisler, played with great feeling by Suzanne Eby, and accompanied by the orchestra. Suzanne was dressed in a flowing black taffeta gown, with a short waisted jacket of light pink taffeta. She wore silver slippers.

The next number was a charming piano solo, "Concerto (G minor), Molto Allegro Con Fuoco by Mendelssohn, played by Ruth Hoeck, and accompanied by the orchestra. Ruth was gowned in a shimmering lilac-colored formal of taffeta, and silver slippers completed her attire.

The concluding number on the program was an Overture, "Ruslan and Ludmilla" by Glinka, played by the orchestra, a splendid production.

Hope For Mankind By Following Jesus

The speaker at vespers, Sunday night, January 23, at 6:30, was the Rev. Champ Ellis of the Kingshighway Baptist Church, St. Charles. Rev. Mr. Ellis took his text from John 1:42, "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."

Throughout the talk, Mr. Ellis dwelt upon this subject. Jesus had hope for us. He knew something of life. His words from the Sermon on the Mount, lifted up a class of people who had never been lifted up before. He lifted up human souls. Between man's origin and destiny, there is a wide range of good for the human soul.

Rev. Mr. Ellis asked the question, "Is the world friendly to the best hopes of man?" He believed, he said, that the heart of man is cruel until something comes to make it different. We should bring our lives into the harmony of the spiritual universe, then the world would be full of love. If God be for us, who can be against us? In man are possibilities of being the children of God.

The speaker asked, "What good is there in loving only those who love us and giving only to those who give to us?" He said there is no credit in that. We should love and give to those who are perhaps not so fond of us, we should beckon them on to something better. We may become discouraged at the slow pace in which things move, but we should not become so discouraged because after all we are building up something that will bring us all nearer God. And, after all, God is the only permanent thing.

SOCIAL LIFE AND CUSTOMS OF THE CHINESE

By Carolyn Baker, '41

Foreward

No person may know a country who only knows what is happening in it today. To really understand a race of people, one has to learn its characteristics, a little of its history, its customs and its traditions. Then, and only then, can one judge its present actions.

So let us for the brief time it takes to read this paper, try to forget the present condition China is in. Let us try to forget what is printed in every newspaper headline and heard on every news flash in the country today. Let us forget the past year of China's history and remember her as that age-old, tradition-filled country, little influenced, until late years by the Western world.

The title of this paper may seem a bit unusual when one realizes that there is an almost total absence of social life in China. There being no church or community spirit, very few social affairs are held. Yet the Chinese do have many customs and a social life all their own. The Chinese characteristics and their family life show their desire to cling to the past. The Chinese possess a love of nature, exceeded by no other race. They believe a different flower presides over each month in the year. They possess on the whole, simplicity, indifference, industry, conservatism and sensuality. Their patience and indifference is a result of environment, since the people have been downtrodden for centuries. The Chinese are the world's worst fighters because they know they will either get killed or injured. They hate war. The Chinese are physically weak because they rarely ever take strenuous exercise. They often tire of a long conversation with a European friend and therefore do not make many. Their physical characteristics—hair, skin, and eyes—are a result of indoor civilized living. China is evidently a nation built for strength and endurance rather than progress and conquest.

The family is by far the most important factor in the Chinaman's life. It takes the place of his religion and plans his entire life for him, thus tearing down initiative and enterprise. The family system makes a man marry not a wife, but a daughter-in-law. They have not children, but grand-children. From their religion the Chinese have received the belief that the hair, skin, and body are received from the parents and therefore cannot be injured. Hence, they have no strenuous sports. The young ones are not allowed to travel for fear of injuring themselves and thereby destroying something belonging to their parents. The family shuts itself off in a small, communistic unit and never worries about a stranger.

Family consciousness in China takes the place of social and national consciousness in Europe. Since China stood alone and unchallenged for so many centuries, nationalism has not assumed great importance. A Chinaman wants to die for his family but not his state and he would never die for the world. As Lin Yutang has so well said: "The Chinese nation is a tray of loose sands, each grain not being an individual but a family. The nation is welded like a piece of granite. The next world explosion might blow up the granite but would only disperse the sands. They are still sands and will always remain so."

Confucius said that filial piety is the first of all virtues. One who loves his parents dares not be rude

to anyone else. The object is to be good in this life and leave a good name to posterity in order to glorify one's ancestors. Thus the family system started right but morals were mixed with politics. The result is satisfactory to the family but disastrous to the state.

The family system is a traditional system of insurance against unemployment. Each family takes care of its own unemployed. Graft or squeeze may be a public vice but it is a family virtue. In China a man is arrested for stealing a purse but never a public treasury.

Family honor is very high. An incident is reported of a coolie in Peking who got a good job and was receiving a reasonable income. Soon two brothers and their families came to live with him. According to tradition he had to take care of them. All he could do was quit his job. After there was no income his relatives finally left him. The families of China are always kept close together and it is not unusual to find six generations living in one large house or rather a court of several houses.

A woman in China has always been considered inferior to a man. Yet she is gradually gaining her place in the world. There was a time when women were never allowed to endure the gaze of a man. She was separated from her brother at the age of eight and never saw him except on formal occasions. In 1905 there was no government education but in 1920 co-education was established in the universities. Theoretically, all doors are open to Chinese women now, yet in some backward communities the people still hold to their age-old customs.

Cupid in China has always been in the form of a match-maker, who brings girls and boys together for the sole purpose of bringing forth offspring. But now that girls and boys are free to mix together and have a chance to seek their own mates, he seems to be superfluous. Nevertheless, modern youths who have chosen their own mates still get friends to act as match-maker so as to make believe their marriage is not of their own making. The Chinese do not think a marriage is complete without the participation of a match-maker. Although youth is not binded so heavily by customs now, T. S. Young says that the marriage of a son is usually decided by his parents. There is a courtship but the parents are always consulted. Even now, some of the unprogressive families pick their children's mates, but the young couples are usually consulted.

One doesn't have to go very far back to see the importance of match-makers. When young girls were shut up in their homes like caged birds and marriage was not a result of love but a "natural episode of life," woman's importance was her role as a mother and women were bought and sold through match-makers. In 1931, marriage nine times out of ten was made by the match-maker. A young man's marriage is not called his marrying a wife but his family taking in a daughter-in-law. One can always find a mate in China through a match-maker. There is no feeling in China that a man shouldn't marry until he is able to support a wife. At the age of twenty all girls are wives and five-sixths of the men are husbands. Old men rely on their sons or sons-in-law to support them and they are always careful to see that their children get a mate early in life. In the eyes of China the greatest sin of the Western World is the large number of unmarried women.

When a person dies in China the head of the family takes charge of

the proceedings. He first climbs to the roof of the dwelling to beg the departing soul to tarry a little longer. When all pleas fail, the body is dressed and placed in a coffin bed with a change of clothes, (if a man) pipe and tobacco, a book to read and necessary money close at hand. Invitations are sent telling life of dead person and stating day appointed for receiving guests. When the family talks with the guests there is no exchange of greeting or word of sorrow spoken because this might be a slur on the dead one's chance in Heaven. The time is now passed when one had a long procession and big affairs at a funeral. During the first sixty days after the death everyone stays at home. Women wear no ornaments until one-hundred days have passed and it is three years until they can travel or dress elaborately. An interesting fact about the funeral is that they burn money and furniture so the deceased one may use them in Heaven. At the end of the ceremony the elder asks the departed soul to mount the elaborate chariot which has been provided. It is not unusual to see a score of funerals on one day, because the day must be a good one picked out by the priest. Some days are considered unlucky.

As do other countries, China has a few much-celebrated holidays, the most well-known and beautiful being the New Year. The custom of an elaborate New Year celebration dates back to the Sung Dynasty (960-1280). Three weeks before New Year, the festivities begin. (China goes by the Lunar calendar and the New Year changes each year. It usually comes a month later than ours.) New Year's Eve is a night when the children are equal to the grown-ups. No harsh words are spoken for fear of ruining the luck for the year. This is the one night in the year when the whole family must eat together seated at a round table. At midnight no knife is used for fear of cutting the luck of the year. No food is eaten unless it symbolizes something. The New Year cake, *min kao*, whose name wishes a happy New Year, brings sweetness; curds bring prosperity; etc. After dinner games are played and then the members of the family dress in ceremonial robes. One room in the house is used for the ceremony. A long table stretches the length of one end. On it tablets of the ancestors of three generations are placed, surrounded by fruits, wines, and cakes. Everyone is quiet and respectful and one feels as though the ancestors are present. In this instance I now relate, thirteen generations of ancestors were to be worshipped. Thirteen times wine and rice were offered to the ancestors. Incense was lighted. Then every member of the family bowed to the ancestors and then to the elder of the family. "It was not a worship of Gods . . . nor yet the awe given to supernatural majesty. It was the veneration given to members of the family who had been graciously invited to attend the annual reunion and who as graciously accepted. It was the same veneration that is given to the older members of the family by the younger, but in a more marked degree . . . It is an ancient rite practiced in Chinese homes without reference to creed or religion."

The people travel around all New Year night to collect debts of the past year. None can be left over to the following day. Everyone gets up early on the first for the first person to burn incense will be the happiest and wealthiest for the year. For weeks afterward there is rejoicing and visiting of relatives. Jugglers and acrobats abound. There are fairs and large bazaars every-

where. After the 18th the New Year celebration is over and everyone gets back to his regular life.

Even though the Chinese do not engage in many physical sports, they do enjoy a few. Although not very well-known to most people, the raising of crickets and their special breeding has been a matter of study in China for several hundred years. Mainly for their fighting power. People, young children and old people alike, hunt crickets either to use themselves or to sell to some big collector. The crickets are kept well and given every need they would want. Many opium dens are used for cricket fights. The two crickets are placed on a table and each trainer tickles his cricket with a wisp of dried grass making him very mad; he then fights better. A slide is drawn up leaving them face to face, when the fight begins. The fight is over when one of the crickets is killed. Many fights are held and sport lasts until morning hours. The betting often runs into hundreds of thousands. Cricket fighting is not confined to poorer classes. All ranks enjoy the sport. Many wealthy families have private rooms in their homes, made especially for cricket fights.

Another sport which Chinese grown-ups, as well as children, delight in is kite-flying. Old and young, farmers and artists, coolies and mandarins, make them, decorate them, and go to the nearest high ground and fly them. Some kites are beautiful, some grotesque, but all are fascinating. Kite clubs for adults are as numerous as tennis clubs in the United States. All sorts of kites are flown. Butterflies and birds are popular. Fish are a favorite because they bring good luck. Some people make a kite representing their favorite actor. Battling with a large kite and trying to pull down an opponent's is a favorite pastime and good game for wagering. During the winter a man makes his kite, writes his trouble on the tail and goes to an open field and flies it. He feels much better because all his troubles have flown away.

Leisure in general of China, instead of our "wreck-creation" is truly "re-creation."

The Chinese is not the type of person he is pictured as in the movies. When the ordinary person thinks of a Chinaman, he visualizes a man in long silken robes, taking short steps with his hands hidden by his large sleeves and a queue hanging down his back. At the present time most of the Chinese do wear their own traditional type of dress, but one never sees a queue. The queue, once forced on the Chinaman, eventually became an object of pride. Yet the Chinaman realized how troublesome it was and earlier than 1911, most all of the queues were disappearing.

The custom of footbinding, invariably associated with the Chinese, has, mainly through the work of the missionaries, almost disappeared. The custom is more than seven centuries old and originated out of the idea of the desire of men to keep women from running away from them. The main motive, of course, was the fear of not getting a husband. The binding started when a child was about five years old. The small child was never sympathized with although one girl in every ten died from the process. Unbound feet were once heavily taxed whereas now bound feet are taxed. The older women of China now have bound feet, but as soon as the old generation dies, one will never see any bound feet.

There are two social classes in China, the top-dog and the under-dog, which take turns. There is no established aristocracy in China. The families are always either fall-

ing or rising. Both Sun-Yat-Sen's and Chiang Kai-Shek's father or grandfather had to work for their living.

Although we sometimes get a bad picture of the Chinese through our movies and novels, one finds them an interesting and fascinating subject to study. One hopes that the Occidental nations will not have such an influence on China so as to completely destroy her customs and social life.

GET RELIGION

By Jane Hill, '41

In the quiet of early Sabbath evening, the Negroes dress in their flashiest, which they consider their finest, clothes and go in great numbers to their various churches. In some of them, the services are much like those held by the white people; but even in those few the Negro leaves his mark of individuality as the songs are sung, the prayers said, and the sermon shouted without a trace of the restraint so evident in white congregations.

Going to Sunday meeting is quite an occasion in the lives of these simple-hearted people. Lindy, (taking an old Negro name for an example) garbs herself in a very lovely dress her white employer has given her. It is either red velvet, cut for an evening gown, or a drab formal which she has enlivened with very bright, if perhaps out-of-place, color. After dressing and "fixin' up", she either goes to church by herself, with one of her doubtless many "gent-mun friends", or with a group of women her own age. Lindy hangs on the arm of her companion, as soon as she has once "set her foot in the road", as she would say, and starts her trek to church. Every time she meets a different group going in her direction, or passing by, she stops for a few minutes' talk, during which she inquires in a special "social" tone of voice how each person is.

Slowly walking along the almost always dusty roads to the shabby church, the Negroes enjoy their favorite pastime of standing on the sidewalk discussing with acquaintances the health and affairs of every person of mutual friendship. Perhaps then they are only copying in a more conspicuous place the catty gossip that predominates in almost every white gathering.

Finally, after a series of such encounters, Lindy and her companions arrive at church. In order to describe the more actual of the old Southern Negro religions, I shall say that Lindy belongs to the "Sanctified" (pronounced "Sank-ti-fied") church because it has come through countless generations with the least of "white" influence. Since this church lacks the gifts of white organizations, its members attend in either a poor frame building or under a brush arbor, if the weather permits.

There is an "orchestra", consisting of a tambourine, a guitar or two, and some of the other more common instruments. The preacher, a very black Negro, preaches fervently and feverishly for quite a long time. His voice rises and falls in a conglomeration of moans and shouts. His words make little sense; but, run together, they appeal to some savage quality in his hearers. As he talks on, he grows more and more eloquent, louder and louder, until his diction is that of his early ancestors; but his listeners are drawn closer and closer to the religion many have forgotten.

The audience responds to the preacher's delivery with "A-mens" and later with more Negro phrases: "Praise de Lawd!" "Yes, Jesus!" and

others. Finally, when they are brought to an emotion bordering on frenzy, he signals for music; and the melody, which has no set time, but a definite rhythm, begins. It is fascinating, for soon it becomes impossible for these Negroes to control themselves, and one by one they begin to clap their feet and clap their hands.

At regular intervals the preacher stops the music and asks his flock to confess their sins. All their souls respond to the set beat of the music; even the preacher feels the spell. He shouts with a gusto not heard in white churches, never screaming, but somehow soothing the audience while his words tear them apart. Soon one or two of the "Sisters" gives way and either rises from her seat or falls on the floor; then, beating on her chest, she begins confessing her sins. As she tells them one by one, her face is raised toward heaven; then, after each, she cries "Lawd, save this sinner's soul!" Meantime the audience goes on with its music, faster and faster at each confession, all the while singing some song about "Save this sinner."

At the close of church, a much subdued congregation goes home as if nothing had happened. The members stop and chat calmly over their plans, ails, and loves. They bear their sins lightly; but they believe that at these gatherings their souls are saved if they can "see the sinner," get religion, and confess their sins."

THE RELATIONSHIP BETWEEN THE PHARMACIST AND THE PHYSICIAN

By Aileen Vandiver, '41

While the idea that pharmacists in the main and physicians in the main are not especially friendly is not altogether the prevailing condition, there are certain grievances existing between these two factions. The professional grievance of the pharmacist against the physician is that he does not learn either at college nor in the hospital how to write prescriptions or appreciate the work of the pharmacist. Consequently he prescribes ready-made compounds and fails to call on the pharmacist for the highly technical skill he has acquired or the various fresh supplies of drugs with which his shelves are stocked.

The professional grievance of the doctor is of another kind. The physician is a professional man in all his functions and does not engage in a trade. The pharmacist must by nature of his occupation be a tradesman. Therefore, when the pharmacist keeps a department store of which pharmacy is only one department the physician draws a mental reservation of the status of the pharmacist as a professional man.

"Counter-prescribing" in regard to pharmacists; "doctor-dispensing" in connection with physicians are self-explanatory terms. They represent another grievance between the doctor and druggist. Considering counter-prescribing, the doctor would see a somewhat different side of the laity if he were to meet them from behind the drug counter presenting fifty cents to relieve, for instance, stomach difficulties. On the recommendation that they consult a physician he would probably meet two replies, namely that they had either seen a doctor without any good results or that they couldn't afford to see one. Some pharmacists would continue to urge medical consultation, while others, weary of the same demands, meet their expectations.

The druggist, sitting in a physician's consultation room, would see the viewpoint of the dispensing doc-

tor. He would encounter the general impression that prescriptions come high. The patient reasons that a consultation fee is sufficient, that the doctor ought to give the treatment. That makes the patient see more for his investment. Doctors, too, have expectations to meet.

Both of these situations allow the patient to do all the reasoning about questions on which he is not competent of reasoning. It is the duty of the druggist then to point out the dangers of unintelligent self-medication; the importance of the doctor of medicine in the scheme of health; and the deceptions in the quackery and cults which are growing each year. And the doctors should be obliged to delegate the preparation and dispensing of medicines to the pharmacists who have spent four years in college learning how it is most advisably accurately done. Cost of prescriptions may be cut to a more moderate price.

Through cooperation between the physician and the pharmacist, therefore, the present practices and ideas that are today destructive to the activity of men engaged in health protection may be abolished.

Authority from two issues of the *American Druggist Journal*.

THE GAMBLING MANIA

By Maxine Cooper, '41

A mania for gambling has never existed in America so actively before except in the mining camps of frontier days. There has been for a long time much gambling such as takes place in gambling houses or at the races or in back-rooms conducted by gamblers, but conscience and good sense have condemned them. Now there has been a coherent effort to give gambling a legal and moral standing as a taxpaying business and a normal social practice of decent people. The most recent step toward this end has been taken by the municipal government of Chicago. The city council has passed an ordinance to legalize and license "handbooks", which are gambling houses that serve as brokers for bets on horse races anywhere and everywhere. They estimate that the license fees to be paid by the handbooks now operating will produce a revenue of two million dollars a year for the city treasury. However, one is inclined to believe that the kind of city government that licenses gambling is not the kind of government that will make good use of the proceeds. Yet that is not the main point under consideration.

The practice of gambling is an affront to good government, business, sport and morality and, therefore, to religion. Gambling is an attack upon business. Efforts are being made to revive business by distributing purchasing power through higher wages and by spreading employment by shorter hours. These efforts are made futile by the various gambling devices which collect vast sums that otherwise would be spent for consumer's goods. Gambling is also an attack upon sport. The person who can not fully enjoy a game without putting some money on confesses by his act that he is more interested in his winnings than in the game. For all these reasons gambling is an attack upon morality.

However, there are two defenses of gambling, but both are bad. The first is that it adds color and excitement to a drab life. But many a young criminal starts on his career for just these reasons, and society can not afford to approve a method of seeking color and excitement which injures both society and the

seeker. The second defense is that "all life is a gamble; business is a gamble; marriage is a gamble." But this is not true; because although these things are risky enough, all taking of risks is not gambling.

This gambling mania is a social disease and a cancer in personality, and no one who is concerned about the wholesomeness of personalities and the health of society can be indifferent to it. We have gone too far toward becoming a nation of gamblers, and we need an awakening of both conscience and good sense on this subject.

LONELINESS

By Rosemary Miller, '41

Loneliness is often the fault of the victim himself, according to the article by Gregory Zilboorg appearing in the January issue of *The Atlantic Monthly*. If an individual chooses himself rather than others to love, the result cannot but be, ultimately, a feeling of being desperately alone and unloved. He, who is inwardly in love with himself seeks everywhere for a mirror to reflect his own image. Thus he misses the delights found in the taking of interest in other people, the sharing of their joys and trials. Even the beauties of nature and of inanimate objects go unnoticed by him and he finds no diversion outside of self.

There is, however, in some instances an excuse for loneliness. That feeling which is brought into being by the loss of a loved one. This type of emotion does not concern the introvert but the person who loves someone or something other than himself. Loneliness of this kind is entirely normal and cannot compare to the aching heart of him who is self-centered. It is better called lonesomeness and is not a chronic state. While the thought of separation may cause temporary loss of interest in the outside world for a while, the state of mind gradually improves until a normal condition again prevails. Classified under nostalgia, missing somebody specific, it is cured by time.

Another type of loneliness may be self-imposed by the individual who merely wishes privacy in order that he may accomplish something. Temporarily withdrawing himself from society, he comes back cheerfully to the outside world after his goal is reached. His solitude, unlike that of the others, is not unpleasant since at the time he is occupied and in the end he is rewarded with the enriching experience of work.

Looked upon as a symptom, an indication that something is not fully harmonious within the individual, loneliness may be compared to a headache. If it is a mild one, nothing is done about it. If it is severe, the conclusion is reached that something serious is at stake.

WHAT GOOD ARE FINISHING SCHOOLS?

By Janet Evans, '41

Finishing schools actually do not prepare girls to meet realities of later life. The graduates of these institutions are the ones, because of their money, who control the lives of thousands of people; misuse of their power can bring untold hardships. In her article, "What Good Are Finishing Schools?", in the *Forum* magazine, Marian Castle says that finishing schools are Victorian survivals, and citadels of snobbery. They fit their students for a world that ceases to exist.

There are only twelve or fifteen really fashionable ones; these are located chiefly in Connecticut, Maryland, and Virginia. Tuition fees range from \$1,800 to \$3,000 a

year. The courses usually take the place of high school study. An average of four hundred, potent financially, are graduated annually. The schools flourish not by endowments, but because parents are willing to pay an exorbitant price for the one thing—exclusiveness. It is true that some of the smaller institutions were forced to close their doors during the recent depression. The least affected were these twelve or fifteen "best" schools.

Private schools maintain the best spirit of the 19th instead of the 20th century. Once they "finished" these girls, but this is changed now, for the damsels demand that they be prepared for a college education, whether or not they plan to attend; so being groomed for the drawing room is not the only objective. Within seven years after their graduation they marry, but in reality they could never manage a home on either a small income or a large one, and certainly not raise a family.

The students are allowed very little association with men. Occasionally, in a Connecticut institution, teas are given to which men are invited; usually the beverage is milk. Consequently the girls are wrongly trained for their relation with men. The wrong sociological training affects society at large. The girl is ignorant of political and social problems, and so we see that the finishing school becomes a potential menace, for the lives of the majority are tangled with the fortunes of the leisure class.

PUPPETS THROUGH THE AGES

By Dorothy Keyes, '41

The origin of the puppet is still somewhat of a mystery, dating back, as it undoubtedly does, to the earliest stages of the very oldest civilizations. Puppetry began amid the roots of the human race, and in the beginning it was the expression of the people; there was no idea of using puppetry as a dramatic production for entertainment. Scholars differ as to its birthplace and ancestry.

Dr. Richard Pischel, who made an exhaustive study of the origin of the puppet, believes that the puppet came into being along with the fairy tales on the banks of the Ganges in India. Puppets and puppet plays of India not only have antedated the regular drama, but also have outlived it. He claims, moreover, that the puppet shows are the only forms of dramatic expression left at the present time.

P. Ferrigni, who under the name of Yorick, wrote a vivid history of puppets, claims the marionette originated with the earliest inhabitants of the Nile; and that before the days of Manette, who founded Memphis, even before the days of the Pharaohs, great idols moved their hands and opened their mouths, inspiring worshipful terror in the hearts of all the beholders. Dr. Berthold Laufer corroborates Ferrigni's opinions and maintains that the marionette first appeared in Egypt and Greece, and spread from there to all European countries.

The history of the Italian marionette may be traced back to ancient Egypt. In the records of Herodotus, written in the fifth century B. C., we find instances where movable images were first used. He states that in the festival of Osiris, Egyptian women carried images of Gods, which had movable parts; and in the processions of Jupiter Ammon, priests brought in several statues of that deity, which, by movement of its head, indicated the direction in which it desired to be carried. In the tombs of Thebes and Memphis in Egypt, there have been found ivory

and wood painted figures of beasts and men which could be propelled by pulling strings, and were probably marionettes.

The Greeks borrowed marionettes from the Egyptians for their religious ceremonies and for use in their theaters. They were very popular with the Grecian people and were used in all ceremonies. From the Greeks, the art of the marionettes slowly drifted to Rome, where we find them first used during the religious ceremonies preceding games and contests in the circus. Marionettes were used a great deal in sacred dramas and passion plays; and later, most of the puppet plays were parodies and popular dramas and satires on the government. Small jointed puppets of ivory or wood have been discovered in the Catacombs.

In Italy, there is a distinction between the many kinds of puppets. In 1550 marionettes were called **Bagatelli** and **Magatelli**, but **Burattino**, one of the characters in the Italian comedy, became famous in the marionette theater and gave them his name. **Burattini** and **fantoccini** are the marionettes manipulated by wires; **bamboccie** are those articulated by a horizontal string tied to a stick and to the knee of the one who moves them; **pupi** and **pupazzi** are those which have a head and hands in wood, the body being a cloth pocket in which the thumb and middle finger move the arm and the forefinger moves the head. According to statuettes exhumed from pre-Christian ruins, **Maccus**, the original Roman buffoon and the first ancestor of clowns, had the hooked nose, nut-cracker chin, and hunched back of the modern English Punch, French Polichinella, and Italian Puncinello. It has been estimated that there are about forty thousand theatrical puppets in Italy. In the Southern provinces, they are highly esteemed and very popular; the large towns hardly know other dramatic performances than those of the marionettes.

Many bishops, abbots, and popes denounced the use of puppets in religious ceremonies, but they were never able to quite eradicate the cherished custom. The marionettes moved onward with the times, always adopting the new without discarding the old.

Puppets in England appear to have a religious origin, beginning with the crucifix in the monastery of Boxley in Kent, the passion plays, and wandering puppet shows of religious character. As early as 1575, Italian showmen appeared in England and established themselves there with the consent of the Lord Mayor of London. In 1642, when the conflict between the Puritans and the theaters closed all the theaters, except the puppet shows, puppeteers flocked to England from France and Italy.

There is little doubt that the boisterous Punch is a descendant of the puppet, **Pulcinello**, brought over by the travelling Italian showmen. His broad burlesques appealed to the lower state of the English folk humor of the period. His well-known features, a long, prominent, and hooked nose, goggle eyes, hump at his back and breast, have been standardized; and in one form or another, he is the national puppet hero of every country.

In 1713, a permanent theater was established for Punch in Covent Garden and at the end of the century, he married Judy. Together, they were very popular and had to appear in every performance, even Biblical dramas, to satisfy public demand.

In the course of time, the puppets became larger and larger, and at length, puppets and living actors

appeared on the same stage at the same time. The foes of the puppets were appeased, however, by the fact that the actors played only virtuous people, the parts of the villains being assigned to the puppets. The marionettes become more and more elaborate, and were manipulated by wires. Queen Mary was often pleased to summon them into her palace and the young, gallant Punch began to develop into a thick skinned fellow, wicked, always victorious, overcoming Old Vice himself, the horned, tailed demon of the English Moralities. Also during the reign of Queen Anne he was high in favor.

Mr. Powell was the most important motion maker of his day in England. He originated the **Universal Deluge**, which portrays the story of Noah and the Ark. As another attraction to his shows, the ingenious marionettist invented a fashion model, the little puppet, **Lady Jane**, who made a monthly appearance, bringing the latest styles from Paris. All of her performances were well attended by the women of the town.

A well known competitor of Powell was Pinkethman, who portrayed the Gods of Olympus in his creations. There are gaps in the history of English puppets which seem to imply a decline in the popularity of the amusement.

At present, the best known professional marionettes in England belong to the **Wilkinsons**, a family of artists who have been touring the country. There are several of the amateur groups of puppeteers in England, among them the **Ilkely** players of **Ilkely, Yorkshire**.

Great skill and artistry have been displayed in the creation of the weirdly fascinating **Oriental puppets**. The **Javanese shadows**, half heroic and mythical, half religious and national in character, present incidents well known to the audience. The **Dalang**, a man of great skill, is responsible for almost the entire show. He directs the music, gives a short exposition of the plot, introduces the characters and speaks for each one, making all the sound effects. The shadows are grotesque forms with long, lean arms, incredible profiles, and curious, yet elaborately decorated. The **Javanese** also have another type of puppets, rounded marionettes carved out of wood.

The **Japanese** people have expended much talent in making the puppet performances beautiful and poetic. "Traditional fine craftsmanship, the perfection of decorative adjustment, the love of impersonal art, the delight in miniature loveliness of any sort—all these elements went into the making of the world's most skillful, and the most esteemed puppet theaters, the **Doll Theater**." The **Japanese** puppets are not quite half as tall as a man. Marionettes in **Japan** have been so powerful as to influence living actors in the classic dramas to accept the conventions of the puppet stage. The manner of manipulation of the puppets is the most curious feature of the show. The people who pull the strings or manipulate the marionettes, work on the stage in full view of the audience. They have no speaking lines, and make themselves less conspicuous by often wearing black-hooded robes. The **Gidayus**, or chanters, who read the words are artists of high standing.

Chikamatsu Monzayemon, the **Shakespeare** of **Japan**, wrote about one hundred puppet-plays. Many theaters have been established; and altogether, there have been as many as two hundred epic poets writing for puppets and over one thousand plays have been produced.

"Guarded through the ages, the art of the puppet has reached our

generation. Today it lives in a world made over by machine civilization; and it is extending its range of influence as it did in ancient days." America had its puppets away back in the Indian times, but never has America had its own national hero in the puppet world. The **British Empire** had its **Punch**, the **French** had **Polichinelle**, the **Germans** had **Hansworst**, but **America** has no hero.

The pioneer of our modern puppets was, perhaps, **Ellen Von Volkenburg**. She organized a group of enthusiastic craftsmen and artists, who produced poetic and exquisite dolls. These puppets and plays were very popular and they lasted for five weeks on the same stage. Even after the **Chicago Little Theater** ceased to exist, **Miss Von Volkenburg** continued to be active with marionettes. The **Cleveland Play House** was the home of some of the first American puppets.

The most widely known marionette plays in America are the expert and delightful marionettes of **Tony Sarg**, who trains his own puppeteers. He first became interested in puppets when he saw the performances of the **Holden family** in Europe. He often viewed the shows while lying on his back, trying to peer into the flies and see the puppeteers at work. When he returned to America, he persuaded **Winthrop Ames** to aid him in producing puppets. Today there are more than fifty professional marionette troupes presenting over five hundred plays in the United States. **Junior League** members in many cities are interested in the puppet shows, and art students emphasize the craft side of this art.

"It is possible, at least not impossible, that in the puppet shows we have the most ancient forms of dramatic representation. It is certain that the puppet shows best harmonized with the intelligence of the people at large, for it came to meet the popular conceptions and appealed to their instincts."

Who knows, but the puppet shows may again rise to the heights they once held in the eighteenth century?

COLLECTIVE BARGAINING

By Mary Ellen Lane, '41

In this age of keen business competition and changing business cycles, collective bargaining by trade-unions has become more a business problem of selling labor than one of ethics or social justice. It is a way of fixing the price of labor on a large scale considering the five or six million men who are members of trade-unions. The success of collective bargaining depends on whether employers and trade-unions do their best to keep the prices of labor properly adjusted to other prices. If wages are raised too rapidly during periods of prosperity, for example they can produce unemployment. Non-union employers will then hire the men who have lost their jobs at prices that will drive union employers out of business and subsequently destroy the faith of union members in the union. This would result in a decrease in union membership. This process would also be detrimental to collective bargaining and business hiring union labor. The success and full benefits of collective bargaining will increase when unions are treated less as "outlaw organizations" by industry, according to **Sumner H. Slichter** in his article "Collective Bargaining at Work" which is found in the **Atlantic Monthly** for January, 1938. They can then occupy their time with enlarging their interest in the employer's prosperity instead of fighting for a right to ex-

ist and to represent their members in collective bargaining.

Collective bargaining can work more efficiently than price fixing because both buyer and seller are organized and therefore can keep a check on each other. Another reason that collective bargaining is superior to price fixing is that trade-unions eventually discover that high wages can result only from a prosperous industry and the impression that high wages create rather than distribute prosperity is dispelled. A trade-union that is working efficiently is conducive to better understanding by the employer of his men and by the employees of the business problems of their employers. The business agent of the union learns the problems of the employer and understands that such things as a strike can be disastrous to both the union and the employer, and tries to persuade the laborers to accept this view. By averting a strike the agent can save time and money for both sides and prevent a hostile feeling from arising. The shop chairman can take his grievances to the union's business agent who discusses them with the employer. In this way an amicable agreement can be reached and a satisfactory industrial relationship is established. In the end the union enables the management to become more efficient and improves the morale and spirit of the employees. Indeed, it is more to the advantage of the union to pacify their members and try to temper their demands rather than to stir them up.

TRIALS OF A DIPLOMAT

By Margaret Barton, '41

I find through reading that our ambassador has come home. Perhaps we should feel complimented that he came of his own free will and was not sent. There must be some hope left for Germany if she still tolerates envoys (as long as they can tolerate her, of course). However, Germany proved too big a task for William Dodd, who resigned from his post last month. Whether future officials will have any better luck with a dictatorship is an uncertain situation. Maybe Mr. Dodd is being unreasonable when he says he cannot submit to the policy of religious freedom, race hatred, and intellectual suppression in a foreign country; maybe he has stubborn characteristics. At any rate, his sense of fairness will not allow him to remain in his position any longer. He cannot understand how a state can possibly sponsor a separate Deity that has only the welfare of one country at heart, how it can exile the Jews, who may have their individualistic faults as most normal human beings, after they were the mainstay of "starving Germany" between 1918 and 1920, or how it can refuse any art that is better than Hitler's as un-German and any of Einstein's theories because Hitler and mathematics could not be mixed. But that is only the view of a United States ambassador, whose mind was, perhaps, warped by weakening ways of democracy. We're probably wrong; we should fall in line with Dr. Goebbels, who preaches to the youth of Germany that it is not important who is right, but who wins.

American citizens are patient; we are sending once again a man, Hugh Wilson, now assistant secretary of state, to represent us in a land that scoffs at our government. But we feel it is our duty to act as propagandists for international cooperation in peace, commerce, and the futherance of democracy for the good of the rest of the world.

We have no hopes that Mr. Wilson will convert Germany; we merely wish to get along with her in a peaceful and friendly way befitting the land of the free.

BIG BUSINESS IN THE RACKETS

By Joanna Benecke, '41

With the development of our big industries, which has been only in the last eighteen or twenty years, came also organized crime.

In 1890, more than a third of the nation's homes were on farms. Today the farms have only about a fifth of the homes and less than a quarter of the population. Behind this movement to the cities lay science. However, as in every country in any age, which turns from one established order to a new one, there was confusion. Business was confused with the rapidity of its growth, and while business was confused, gang leaders, waiting for new opportunities of making easy money, struck out on a new scale, larger, broader than before. Strange to have to say that crime progresses; yet in its sphere, it has. It developed right along beside industry which likewise was progressing along larger, broader lines. Before the Eighteenth Amendment, the liquor traffic was one of the largest organized rackets. We all can remember lurid stories of that era, but until Thomas Dewey in his capacity of special rackets prosecutor in New York first brought our attention to more present day rackets, we heard no more than every-day news could give us—the same old story with no why's or background. With Thomas Dewey's activities, the public has become aware that we have "Big Business" rackets—rackets organized along sound business lines, and he has enabled us to look behind the "fronts" of some of these organizations. Until recently, one of the biggest rackets in New York was connected with restaurants and cafes. It was known as the Metropolitan Cafeteria and Restaurant Owners' Association. Its organization consisted of three divisions. The first was a phony trade association—its title—behind which the real business was concealed. This association had cards and plaques with its name on them. These were required to be displayed in a prominent place in the restaurants of the "members". It occupied a large and luxurious suite of offices in a tall Broadway building and had a full list of dummy officers and directors. Stationery, books, office equipment of every kind helped maintain the "front". The second division was a trades union with two locals under absolute control of the gang. This was really the means of power. No employer wants soup spilled on his best customer by clumsy (?) waiters, nor does he like noisy pickets and riots near or in his store. The third division was no pretense. This general executive department was actually manned by the mob personally. It took care of the collection of dues, finances in general, was overseer of the "strong armed force" necessarily used in a business of its kind. Do you still say—why is it called big business? Well, besides having the organization of a big industry, it likewise was involved in money transactions, only in its case, it was involved in the extortion of money. In any event, money was a factor in its being, and where money is involved in a business manner, records are kept of the transactions. Here we come back to Thomas Dewey. It was he who secured the records of some of the rackets, thereby opening valuable fountains of information to us.

If it had not been for these "big

business' records, we as the public would never have known more than what outward appearances have shown. We could never have realized fully what was behind the heading in the paper, "Man Found Dead."

Big business began these organized rackets, but we have reason to believe that "big business" will likewise be their downfall.

The background for my theme came from the combined sources of the following three articles: "The Halt of Racketeering" in the October ATLANTIC MONTHLY; "The Toughest Underworld" in the November issue of the SATURDAY EVENING POST; and a pamphlet, "Why Social Security?"

EDUCATION

By Betty Dew, '41

This definition of education was given by Matthew Arnold; "A disinterested endeavor after perfection, an endeavor that is not a having or a being, but an eternal becoming something finer, better, happier, and more useful." It does not come then, necessarily, from a course in college. It is quite possible to go to college for four or eight years without securing an education, and vice versa, it is just as possible, although much more difficult, to become educated and cultured without acquiring one college degree. Therefore, liberal education is a philosophy which involves two factors; that is to think constructively and stimulatingly.

The solution of our present national and personal problems, industrial, political, and social, must come through education. A difficult task is to define such abstract terms as faith, love, purity, justice and truth which have been dulled by overwork and imbedded by tradition.

Faith cannot mean tight-mindedness, rather open-mindedness. A healthy skepticism will prevent one from becoming one of the crowd, from believing all that is advertised, or from being carried away by the thought of getting something for nothing. These things are not faith but credulity.

Love is sterile if it is only an attitude of mind and is not translated into service. Much of the maladjustment of the younger generation is traceable to faulty home training due to too much "mother love", ruinous to the future happiness of the child. Love can be exceedingly dangerous. It means far more than the sickly sentimentality of romance that is seen on the stage and screen, or that heard moaned or bleated by crooners on the air.

Purity involves much more than the prudishness which characterized the nineteenth century; it means sincerity and a willingness to look at life honestly. Purity; kindness of purpose is a fundamental characteristic of an educated person.

The fact that justice means more than just legality is demonstrated by the activity of unscrupulous lawyers. If the decent, upright people of America would stir out of their comfortable inertia and right the wrong against justice, there are enough to put to rout those who deal unjustly.

Under the ideal truth, there come two types of people, those whose opinions are more precious than truth and those to whom truth is more precious than opinion. In the first class are those who make up their minds and then close them tightly and refuse to open them again, this perhaps being due to the fact that the opinion is held by "the best people" or that the opinion has been sanctified by father and grandfather.

The second class that seeks truth,

has made all the progress in the field of knowledge. They believe certain things because the logic of facts compels them to believe it. These two groups are by no means distinguished by whether or not they have college degrees. Even some of the tightest minded men have alphabetical lists after their names that sound like a roll call of governmental projects.

According to the article, "Platitudes or Realities, Which?" in the P. E. O. Record, liberal education does not depend so much on where you start as it does on what direction you are going and on continued motion in the right direction.

WE DRIVE CARS

By Irene Altheide, '41

Undoubtedly it will not take much recollection to bring to mind the fable of the tortoise and the hare. Although the tortoise moved slowly he reached the goal before the hare . . . safely, too. Now the hare did not lose time in the beginning, in fact he hastened. Then the fable goes on to say he became tired, and realizing his superiority of motion, lay down to sleep. Perhaps legend is being kind to the hare to tell us he became weary and had to rest. Perhaps in his blind rush, Mr. Cottontail had a collision with another hare and suffered injuries so that it was necessary to recuperate. However, we are not told; we only know that the tortoise won the race.

There are hares today who are a menace not only to the cautious tortoises, but to other hares as well. We find them particularly evident in the holiday casualties. There were one hundred and fifty-four persons killed in automobile fatalities over the New Year's week-end. Imagine that thirty per cent of the students here at Lindenwood were killed at one time in automobile accidents. That would be approximately the number killed in the New Year's accident toll. But when we leaf through a newspaper and find one hundred fifty-four strangers ruthlessly butchered by the thoughtless antics of a motor-conscious people, we shrug our shoulders, mutter something about the careless fools, and then turn to the comic section.

This New Year's Eve in the city of St. Louis, according to the St. Louis Globe-Democrat of January second, thirty-eight persons were arrested for speeding. Last year, in the same twenty-four hour period, there were sixty-nine arrests made for the same offense. There were also two arrests for drunken driving; one man and one woman being arrested. However, this decrease over last year's record was attributed to the favorable weather conditions, dryness of the streets, various cautioning statements issued by Mayor Dickman and the work of the Safety Council and Police force.

One of the most gruesome and realistic articles concerning motor casualties appeared in the Reader's Digest, August 1935, entitled "And Sudden Death", written by J. C. Furnas. It is said that after being in an accident Mr. Furnas received inspiration for this essay. His efforts were well received. Accident Insurance companies distributed reprints to their policy holders, conscientious parents handed the article to their dashing offspring, and High School Superintendents reviewed "And Sudden Death" in assemblies. In 1934, nearly one million were injured and thirty-six thousand lives lost in automobile accidents. When an auto is traveling at sixty-five, it covers one hundred feet a second. The amount of force

(Continued from Page 6)

behind such a speeding vehicle is difficult to comprehend. Should something go wrong, there is slight chance of escape.

Safety in driving has become an important issue. Many states now require operators of motor vehicles to be licensed. In some states one has but to give the fee to a Notary Public in order to receive his license. Other states, fortunately, require that a prospective driver must pass an examination before receiving his grant to operate a vehicle. Highways are being improved, dangerous three lane highways are being widened into four lanes. The modern automobile is more safely constructed with safety glass throughout, all-steel frames, better motors, hydraulic brakes, clearer vision, and tires and tubes are made blow-out proof. Traffic regulations are now more strictly enforced. Once arrested, there is little chance for escape. Punishments range from suspension or complete deprivation of operating privileges and fines, to jail and work-house sentences. In one large city, a young society butterfly was sentenced to the work-house for speeding. Neither money nor position could induce the judge to change the sentence to a fine.

When driving along the highway, one now notices the black and white signs which are placed there by the Highway Educational System. These highway signs run in series, and there was one group which, to me, was very outstanding. It began something like this, the first sign reading: "How are your brakes?", the next, "How are your lights?", then, "How are your tires?", and so on, finally ending with this question, "How are YOU?"

Lindenwood Poetry Discussed in St. Louis

At a meeting of the Poetry Society Tuesday evening, January 18, at 6:30 o'clock in the library clubrooms, Miss Dawson told of a meeting in St. Louis at which a discussion took place about the creative work in poetry the students at Lindenwood College are doing.

Pieces of original work by the members were read and then discussed by the society. Three new members, Florence Murer, Christine McDonald, and Marian Hull, were taken into the club.

Songs and Piano Numbers

A students' music recital was given Tuesday, January 18, at 5 o'clock in Roemer Auditorium. Marjorie Ecker, pianist, played "Sonata, C Major", allegro con spirito, by Mozart, and "Cadiz" by Albeniz. The second piano number was Mozart's "Sonata No. 5, G Major", the allegro, played by Pearl Lucille Lammers.

Mary Jean DuHadway sang "Ouvre Tes Yeux Bleux" by Massenet, and "Songs of the Open" by La Forge. "Invocazione Di Orfes (Euridice)" by Peri and "What Is A Song?" were sung by Mary Lou Fugate. Kramer's "Elegy" was played by Betty Ann Brown.

Mary Maurine Dillon sang two numbers, "I Love Thee", by Beethoven, and "Quiet" by Sanderson. The last group of piano numbers included "Nocturne, A Major" by Leschetizky, played by Dorothy Nieman, and Bach's "Prelude and Fugue, E Major" by Cordelia Mae Buck.

**CHILI CON CARNE
IS A FAVORITE
IN THE TEA ROOM**

Full Afternoon Recitals; Dean Thomas' Students

Two student recitals, by pupils of Mr. John Thomas, Dean of Music, were held in Music Hall, Wednesday, January 19, and Thursday, January 20 at 5 o'clock.

On Wednesday the first number was a Sonata, C minor, Op. 10, No. 1 (first movement) by Beethoven, played by Kathryn Thompson. The second number was two-part inventions, Nos. 4 and 13, by Bach, and Sonata, F major, No. 2 (first movement) by Mozart, played by Pauline Gray. Following was the selection Chaconne, G major, by Handel, played by Nelle Motley; Sonata, A minor, Op. 143 (first movement) by Schubert, played by Irene Altheide, and two numbers, Prelude and Fugue, G major (W.T.C. Book 11, No. 15) by Bach, and Sonata, A flat major, Op. 26 Rondo, by Beethoven, played by Mildred Jane Bryant.

These were followed by a Sonata, A flat major, Op. 26 (first movement) by Beethoven, played by Bernadette Fehlman. Concluding the program were two numbers, two two-part inventions, Nos. 11 and 12, by Bach; and Sonata, D major Op. 10, No. 3 (first movement) by Beethoven, both played by Ruth Elise Shanks.

On the Thursday program Mary Lou Fugate played two numbers, Pastorale, E minor, by Scharlatti and Valse Mignonne by Moszkowski, followed by Sara C. Phillips playing two three-part inventions, Nos. 4 and 5, by Bach, and a Sonata, D minor, Op. 31, No. 2 (first movement) by Beethoven.

The next numbers were Prelude and Fugue, E flat major (W. T. C. Book 11, No. 7) by Bach, and Sonata, Op. 42, A minor (first movement) by Schubert, played by Betty White; Prelude and Fugue, G minor (W. T. C. Book 1, No. 16) by Bach; Impromptu, B flat major by Schubert played by Beverly Mayhall, and Fantasia, C minor by Bach and Concerto, A major (first movement) by Mozart, played by Ruth Reinert Rau and Margaret Anne McCoid, on second piano.

The last numbers were Prelude and Fugue, C minor (W. T. C., Book 1 No. 2) by Bach; Two Etudes, Nos. 13 and 16 by Chopin, and Concerto, A minor (first movement) by Grieg, which were played by Doris Danz with Bernadette Fehlman, second piano.

Journalism Class Lecturer

A guest lecturer in the journalism class, Tuesday, December 14, was Miss Edna Warren of the general reporting staff of the Globe-Democrat of St. Louis. Miss Warren's topic was "The Present Labor Movement." She spoke of the labor movement in England as well as in the United States. Miss Warren said that the majority of college girls today are not interested in labor unions, but students should at least read the papers and take an interest in these unions, since they are something workers cannot get away from. She discussed the labor movement and the American Newspaper Guild.

LABORER'S UTOPIA

By Donna Lou Dewees, '41

In this day of strikes, civil wars, and economic depression, it is interesting to find such an ideal plant as that of George A. Hormel's in Austin, Minnesota, where there are no quarrels and no strikes. The management and history of this plant are graphically told in a recent issue of *The Literary Digest* in an article called "Wages by The Year"

by Marc Rose. Mr. Hormel, who settled in Austin fifty years ago and began killing local livestock for his own butcher shop now processes upward of a million hogs a year and hundreds of thousands of cattle and sheep. In the Hormel plant the hourly wages were abolished and a new contract between employer and employee assures the worker fifty-two equal salary checks and a one week vacation a year with pay. Before the plan was adopted, Jay C. Hormel, son of George A. Hormel, began wondering how the hourly wage began and denounced it thus:

"It seemed to me that the hourly wage must have been invented by some employer who wanted to chisel an advantage. Maybe it isn't true; nevertheless, the hourly wage system makes the worker carry the load and bear the shock of business slow downs. So, I decided to do something about it. It has cost us money so far but we have faith that it is going to pave eventually. We believe that in the long run it pays to treat the other fellow as we would like to be treated." Now in the Hormel plant organized labor is working under the principle of the annual wage.

From estimated sales prospects the management sets up probable production figures for the coming year. The company decides just how many men can do that amount of work in how many hours arriving thus at the total labor cost and agrees to pay that amount in fifty-two equal installments. Each specialized gang in the plant cleans up its day's production and then goes home, early or late, according to the day's receipts of livestock. Consequently, everybody works because he wants to get through and go home. Slackers are very few and highly unpopular. Whenever a year's business is unexpectedly good and the output in some departments exceeds the budgeted production the gang gets a bonus. If, for some reason, drought perhaps, there isn't enough livestock to fill the quota the gang just owes the company a certain amount of work to be done the next year. If a regular member of a gang is absent from work, not on vacation or on sick leave, the company agrees to replace him "either with a man or money." The gang usually does the work, having the absentee's pay put into "the kitty" which is divided at the end of the year by the gang. According to a recent survey it was shown that the Hormel workers earn an average salary of \$29.23 a week, \$1.79 above the average for the industry. Added to this, Hormel workers only put in 35.6 hours a week, 4.9 hours below the average for the industry.

Recently Mr. Jay C. Hormel told stockholders that this plan is costing \$300,000 a year but he is confident that this debit is only a passing phase, believing that the plan will "yield definite gains as soon as it emerges from the pioneering stage." There are many advantages both to the worker and employer in this system for it assures a job and steady pay and is advantageous to the employer in that it helps speed up production along with savings in light, power, heat, and equipment. In dull times a good worker that is laid off can usually find another job but a poor workman is sure to return. In this case, with fewer green men at work, there are fewer accidents, and fewer spoiled cuts of meat. In concluding let me hint at this plant's attitude toward the New Dealers and labor unions.

"If we have any quarrel with the 'share the wealth boys.'" Jay C. Hormel said, "it is that we do not want to delegate that work, we are doing that job ourselves."

WHO'S WHO

There are so many nice things to be said about this senior we have chosen this week to describe to you, we hardly know how to begin. First though, she lives in Ayres, and is, perhaps, the most prominent resident of that hall. She is a blond of medium height, and has a personality that is different in a way that is impossible to explain. Her home town is in Illinois and one frequently sees her occupying the next highest seat on the Student Board. Need we say more?

"To See Ourselves As Others See Us"

The new Lindenwood College Viewbook, just published, excels the bulletins of previous years in many ways. It is finished in a soft powder blue and lettered in white. The first page is devoted to a short general history of Lindenwood, stating the ideals of the school, along with its high scholastic standing. The fields around which courses of study might be planned are listed, also degrees, certificates, and diplomas that are awarded.

The photography is excellent, including campus scenes, dormitory views, both inside and out, the library, classrooms, and informal pictures of student groups. Ranking first among the portraits in the view book are those of Dr. and Mrs. Roemer. Portraits of La Verne Rowe, Martha Roberts, and Jean McFarland are included in the booklet.

One page is devoted to pictures of interesting things to be seen in St. Louis and the last page of the viewbook ends with a picture of the Lambda Chi pin, stating that each student of Lindenwood is given a friendship pin and is permitted to wear it as a token that she has subscribed to the ideals of the college.

STRAND THEATRE

TUESDAY—WEDNESDAY Feb. 1, 2
Jeanette MacDonald—Nelson Eddy
in **"FIREFLY"**

THURSDAY, February 3rd.
Marlene Dietrich—Herbert Marshall
in **"ANGEL"**
Jack Randall, Singing Cowboy
in **"DANGER VALLEY"**

FRI.—SAT., Feb. 4th and 5th
Carole Lombard—Frederic March
in **"NOTHING SACRED"**

MONDAY, February 7th.
Wendy Barrie—Kent Taylor
in **"GIRL WITH IDEAS"**
—also—
Rita Havwood—Charles Quigley
in **"THE GAME THAT KILLS"**

TUES.—WED., Feb. 8th, 9th
Errol Flynn—Joan Blondell
in **"THE PERFECT SPECIMEN"**

THURSDAY, Feb. 10th.
Kay Francis in
"FIRST LADY"
also Warner Oland in
"Charlie Chan at Monte Carlo"

FRI.—SAT., Feb. 11th, 12th.
Alice Fay—George Murphy
Ken Murray
in **"YOU'RE A SWEETHEART"**

MONDAY, FEB. 14th.
Anna Neagle—Warren Hull
in **"A BRIDE FOR HENRY"**
—also—
Bob Baker, Singing Cowboy in
"COURAGE OF THE WEST"

Sidelights of Society

Dr. and Mrs. Roemer Return

Educational meetings attended

Dr. and Mrs. Roemer have returned from a week's visit in Chicago. They stopped at the Palmer House while Dr. Roemer attended several educational meetings, among which were those of the Association of American Colleges and the Presbyterian College Union. Mrs. Roemer enjoyed a visit with Lindenwood's Mrs. Wenger, whom she entertained at luncheon.

At the meeting of the representatives of the Presbyterian College Union, a vote was passed in favor of a three-year campaign to raise \$10,000,000 for 54 Presbyterian colleges and universities. The campaign, authorized by the General Assembly of the Presbyterian Church, will be under the general direction of John H. Finley, editor of the New York Times, and Dr. Arthur H. Compton of the University of Chicago, and sectional directors will be the college presidents of the 54 schools.

In connection with the Presbyterian drive, it may be mentioned that during the years of the recent depression Lindenwood College was one of a very few schools under Presbyterian jurisdiction that succeeded in operating without a loss, and had no debt.

Dance in Swiss Village

Juniors Entertain

The junior class entertained with a date dance Saturday evening, January 15, at 8:30 o'clock in the gymnasium of Butler Hall. A scene of a Swiss village with skiers and snowy mountains was the very effective setting. At 11 o'clock, a huge snowball hanging from the ceiling in the center of the room was tilted and thousands of small imitation snowballs fell from it. A brief snow ball fight followed.

At the door receiving the girls and their escorts, was Jean McFarland, president of the class, who was dressed semi-formally in black velvet. The sleeves were long and had cuffs of black fur. She wore a gold sequin flower in her shining black hair, and gold sandals.

There were three hundred couples in attendance who were chaperoned by the class sponsor, Miss Gordon; her escort; Dr. Benson and Dr. Betz. Miss Gordon was attired in a chiffon gown of gray over a cerise slip with the two tones combined in the shoulder straps. The skirt fell in a soft flowing short train. At the waist in the front, was placed a huge corsage of red roses, presented to her by the class. Dr. Benson wore a brown velvet formal. It was accented by a large gold buckle on the belt, and gold accessories.

Faculty guests who were in attendance were Dr. Gipson and Mr. and Mrs. Wilson.

Miss Velda Wagner had a delightful birthday party recently, celebrating her twenty-third birthday. It was a dinner party at the Chase Hotel in St. Louis. The centerpiece was of yellow roses and daffodils. There were fourteen present, most of whom were out-of-town friends.

Everybody is very happy to see Alice Belding back at school after an absence of two weeks. Alice was very seriously ill with a throat infection, but she is feeling much better now.



The girls who modeled in the Nelly Don style show are as follows from left to right: Harriet Hall, Betty Faxon, Margaret Edgington, Imogene Stroh, Imogene Hinsch, Geraldine Weiss, Sara Margaret Willis, La Verne Rowe, Constance Schwarzkopf. Seated are: Carolyn McCormick, Marilyn MacFarland, and Eleanor Finley.

Modeling for "Nelly Don"

Miss Elizabeth Goodenow, a representative of the Nelly Don Dress Manufacturing Company, and a former Lindenwood student, directed a style show in Roemer auditorium Monday, January 17, at 6:30 o'clock. Students modeled the dresses which were duplicated from the originals with which Nell Donnelly started her career as a designer, and also styles up to the shorter skirt year in 1928, also present styles.

Nell Donnelly, who is now Mrs. James A. Reed, is a graduate of Lindenwood, and each year sponsors a contest here for all students who have any knowledge of sewing and designing. To enter the contest, the girl must design and make her own dress, and send it to the Nelly Don Company to be judged by selected judges. The prizes to be awarded are: first, \$25; second, \$15; and third, \$10.

Students who modeled the dresses are: Harriet Hall, Betty Faxon, Margaret Edgington, Imogene Stroh, Imogene Hinsch, Geraldine Weiss, Sara Margaret Willis, La Verne Rowe, Constance Schwarzkopf, Carolyn McCormick, Marilyn MacFarland, and Eleanor Finley.

Freshman Tea For Senior Class

The freshman tea in honor of the senior class was held from 4 o'clock until 6, Thursday, January 13, in the library club rooms. Guests were greeted by freshman class officers. Although there was no planned program, music was played during the tea by Sara Phillips and Nelle Motley. Refreshments consisted of white cake and icing with a yellow "38" written on the top; coffee, tea, mints, and nuts were served. Dr. Dawson and Dr. Gipson poured the tea, assisted by Miss Anderson and Sue Smith.

Dr. Gipson's costume was a dark blue velvet with rhinestones around the neckline and matching accessories. Dr. Dawson wore a black crepe shirt-waist style dress with a fringed bodice.

The freshman president, Mary Dillon, wore a bright blue satin dress with a gold lame yoke; she wore gold slippers. Sue Smith, president of the senior class, was dressed in black velvet trimmed in black fur. Miss Anderson was dressed in a dark

Music Students Display Fine Talent

Six students in the music department presented a recital on Thursday morning, January 13. First on the program was Mildred Jane Bryant, who played with feeling Sonata, A flat major, Op. 26, Marcia funebre, by Beethoven. The gloom of the funeral march was displayed through the strong base tones.

Bernadette Fehlman next played Prelude and Fugue, B flat major, W.T.C. Book I, No. 21, by Bach. This piece, which required much technique to play, was well-done.

The third number on the program was more modern than the two preceding ones. Wanda Irma Gottl gave a beautiful interpretation of Sous Bois, by Victor Staub. Her tones were soft and clear.

The voice presentation by Maxine Bucklew was very well received. In her lovely voice, she sang The Spirit's Song, by Haydn, and Take Joy Home, by Bassett. She sang with good tone quality and much volume.

Margaret Anne McCoid displayed fine ability in two contrasting types of piano selections. Choral Melody (Komm, susser Tod), by Bach-Kelberine was very slow and solemn; Valse de Concert, D flat major, by Wieniawski, was brilliant.

Mary Ahmann rendered a very good performance of the difficult Two Etudes by Chopin, Op. 25, No. 6, G sharp minor, and Op. 10, No. 8, F Major. There was a definite contrast between the two pieces.

blue velvet and chiffon outfit. Small mum corsages were given to the faculty members, seniors, and those receiving.

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