

Published Bi-weekly as the Official Organ of the Student Body of Meredith College

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Entered as second-class matter October 11, 1923, at Postoffice at Raleigh, N. C., under Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 11, 1923.

Subscription Price.....\$1.50

THE WAY AHEAD

"Push out into deep water and let down your nets for a haul." With this theme, Dr. Poteat has led us through a week that has really meant deeper—deeper than many of us had ever experienced before—religious thinking. The view has been consistently maintained that religion has for its province every phase of human endeavor—social, economic, political, intellectual, and, of course, spiritual. We have seen that Christ, representing creative love on the human scene, holds the key that will unlock the door to all mysterious in these phases for all time.

The implications of such a broad concept for our own campus are far-reaching. We need to re-think our entire religious program—both as individuals and as a group. Questions like these present themselves: Is creative love as it has been defined for us in operation in my life? Are all our campus activities integrated in the creating of human values? Do the so-called religious ones incorporate these manifold life aspects? According to Dr. Poteat, we reaffirm, "religion is an approach to life that ties together all the fragments and experiences of life into a consistent whole." Those things, he continues, which we regard as most creative and powerful are to be settled in the religious area.

But thinking is not enough. Having analyzed our program, changes are to be made in the light of the ideas and attitudes gained during the preceding week. As college girls, moreover, we can take definite action on two issues mentioned by Dr. Poteat: that concerning race problems and that concerning war.

These problems, we note with interest, are among those about which the young people of the world are principally concerned. A youth, for whom fortunately sex and alcohol are no longer the chief considerations as a decade before, is taking up with its characteristic freshness and zeal the fight against racial differences and war. Indicative of a general hostility toward war was the overwhelming vote against it by the national youth orders at the meeting of the N. S. F. A. in Boston recently. In many institutions, as in the University of California, where military training is compulsory, students have openly refused to participate in it.

In order to carry out some such program, we suggest the maintenance of the Open Forum discussions to which Dr. Poteat so generously contributed. As we stated in an earlier Twig, no elaborate organization would be necessary. There is, of course, the problem of leadership, but otherwise only a time, meeting place, and topic for discussion need be arranged.

Thanks to Dr. Poteat, "our nets have been pushed out into deep water and let down for a haul." Future action rests with us. Genuine progress is to be made, Dr. Poteat says, only as the life of the individual or group shall come to be influenced by creative love as shown in the life and teachings of Jesus.

WHY NOT GOOD MUSIC?

The poorly-attended concerts of the North Carolina Symphony Orchestra are reflections upon the tastes of Raleigh citizens. Especially is this fact evident when in the Syphony evidence compared with the mobs who thronged the performance of Guy Lombardo earlier in the season. Two questions are: Do we know what good music is and do we want it? A negative answer to either is a reproach to any society.

Open Forum

ARE WE KEEPING UP?

Are you keeping up?—or What is your opinion on this? These are questions which are being directed toward the college student on every hand and in practically every situation today. Are we among the students who are striving to learn the truth about the world in which we live or are we among those who draw hasty conclusions from the daily metropolitan press?

Many recent comments by students on our campus are indications that there are those here who wish to be in the group that is striving to keep up. One group was heard to remark only a few days ago that they enjoyed their reading and tried to read at least one novel each month but that they were realizing that this was not enough. They weren't keeping up. They admitted that they were not qualified to discuss any of the concepts of social and economic organizations today. There was the immediate suggestion that the use of the periodicals in the library would easily help in solving this problem.

Some students, realizing this need and desire of many students on the campus, have suggested that the library, particularly the periodical room, be opened on Sunday afternoon. This would not mean that the librarians need work but only perhaps that one be present. It would mean that those who desired could spend their Sunday afternoon of recreation in "browsing around."

It is the opinion of all faculty members and serious students of institutions of higher learning that the college, or university, is not a place for indoctrination but a place for vital challenge to creative intellectual effort. Surely such a desire on the part of the students, on condition which will inevitably lead toward creative intellectual effort, can not be overlooked by those interested in the growth of the college in respect to the individual and the whole community.

G. V. R.

Club Notes

Home Economics

The Home Economics Club held its meeting in the sewing laboratory, January 29, 1935. Plans were discussed for working over the rest room in the science building, which plans have already been carried out. A standardization product project was also discussed. A short program followed, one of the features of which was a talk, "Being a Good Buyer."

K. K. Club

Friday night at 8:00 o'clock, the art club met in Miss Ida Poteat's room at 201 C. A number of new members were present at this meeting. Miss Poteat led a discussion, giving some of the high lights in the history of art.

Classical Club

The Classical Club held its meeting Friday night, February 15, 1935. The program consisted of a showing of Greek and Roman styles. Both men's and women's costumes were modeled.

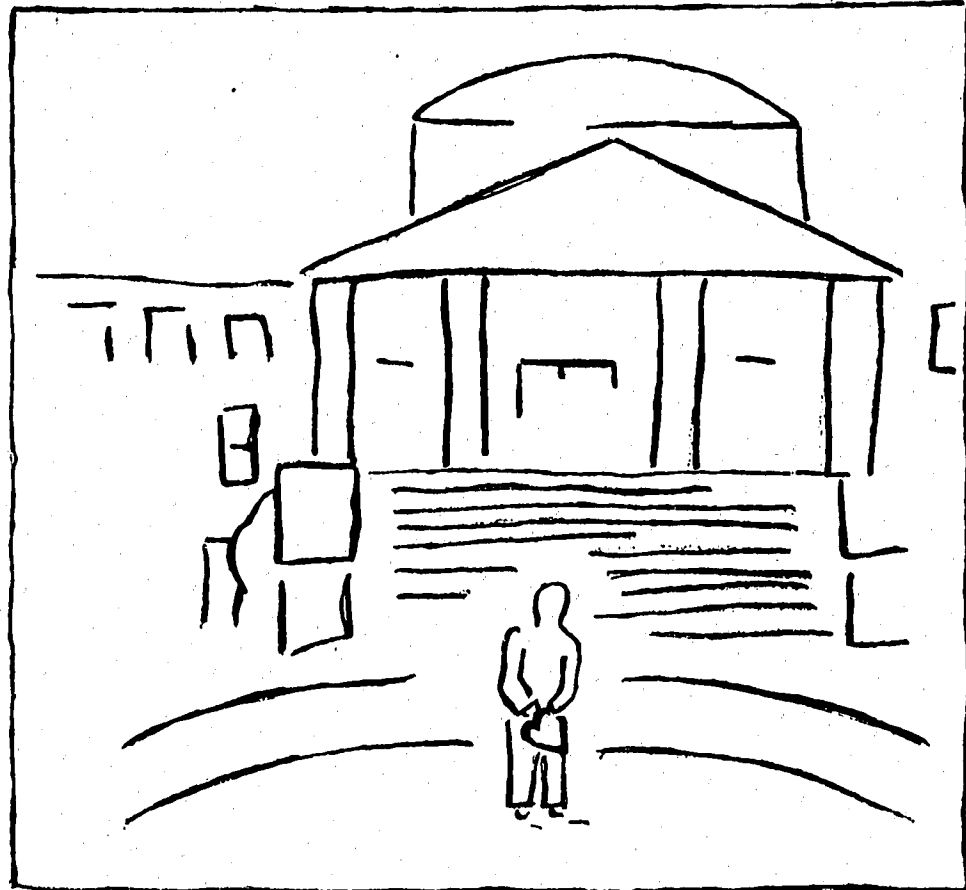
Voice Recital Given Feb. 15 By Mabel Martin

(Continued from page one)

Mildred Moore, Mr. and Mrs. A. J. Martin, Miss Ethel Rowland, Mrs. H. S. Sigley, Miss Virginia Branch, Miss Janie Parker, Miss Caroline Biggers, and Professor Leslie P. Spelman.

Those who assisted the ushers in serving were: Miss Annie Keith, who presided at the punch bowl, Mae Marshbanks, and Ruth Pender.

Here is My Heart



TWIGLETS

Two sophs had been trying to get a call through about a dozen times on a pay telephone, but each time the line was busy and the nickel was returned. Finally one quoth suspiciously, "See here, look at the date on your nickel and find out if Central gives you back the same one!" So she rang again, the line was still busy, and the nickel was returned. They grasped it and looked excitedly at the date. Imagine their incredulity and surprise to find it was the same nickel! Next time maybe the operator will send it out by Parcel Post or the bus driver. Just so they'll understand!

At Sunday School Edna Frances Dawkins and Katherine Shuford, who were near the front, rose gracefully when the hymn was announced and sang straight through four verses without knowing they were the only ones standing! Yeah, sorta *not* like Lot's wife about looking back!

Famous Sayings from Famous People—or What Have You.

Mr. Riley: "If this be treason, pick up your chair and throw it."

Helen Hilliard: "Today is the Monday I was glad it wasn't yesterday."

Dr. Mercer (holding up tiny gold safety pin): "Does this belong to any of you, Young Ladies?"

One sweet young Meredith gal heard that her beau-lover was in the infirmary over at Wake Forest. So she sent him a thermometer—which he never got. The temperature must have gone down—or sumpin.

"If it was to be a prize or a surprise
If it was to be a surprise to realize
If it was to be if it were to be what
was it to be?

What was it to be? It was to be what it was.

And it was. So it was. As it was. As it is.

As it as it is. It is and as it is and as it is.

And so and so as it was
Keep it in sight alright."

Martin Kane, of Chicago, said that Professor Brown of Cambridge University, on hearing the above by T. S. Eliot, commented: "Milton, thou shouldst be living at this hour. England hath need of thee."

Prosperity

Attendance and gate receipts at Columbia University (New York City) grid games this year were almost double those of last season.

"Deeper Religious Thinking"
Topic Taken by Dr. Poteat

(Continued from page one)

be conceived as two parallel lines never meeting, but that truth is truth and divided against itself cannot stand. Third, and last, came the legitimate claim of religion. Scientists realized that there are things that cannot be explained in terms of scientific processes and in explanation of these that religion advances an hypothesis. Tesla, the great scientist, advanced three great hypotheses of life, force, and movement, yet scientific explanation of these does not go far enough. "It leaves unexplained," said Dr. Poteat, "those aspects of life which I regard as most worthwhile. We give to the scientist our admiration for his views of life, force, and movement, but we give to Jesus our loyalty and love for the way, the truth and the life."

The Hypothesis of Religion

Accepting the scientist's terms, life, force, and movement, Dr. Poteat then used these in stating the hypothesis of Religion. "Life," he said, "is God. Force is love. Movement is the redemption of the race. We see that the

only satisfactory explanation for the series of orderly processes going on in this universe is purpose, direction or control. And as the beginning of our hypothesis we say 'In the beginning, God.'

"This however, within itself is not enough. We must understand this force called God. We then advance the hypothesis that seems best to conform to experience and we say that this force is a loving, intelligent, will. However, when we speak of love we raise a great question. There is some evidence in the universe that points to something else. The problem, then is to prove that the intelligent purpose called God is impelled by love and love alone. 'In the beginning, God . . . and the impulse of God's activity is love.'"

What Love Is

There are three kinds of love, namely: romantic, domestic, and moral or creative. Each type has its vocabulary, accessories, and aims. The aim of romantic love is possession of the object of its interest. The aim of domestic love is the protection of the object of its interest. The aim of creative love is the perfection of the object of its

(Please turn to page five)