

THE TWIG

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Meredith students wish to express their deepest sorrow at the passing of Dr. I. M. Mercer, who was a member of our faculty for so many years.

Religion In a Troubled World

By DR. LEMUEL E. FREEMAN

Just now the whole world is a stage for one of the tragedies of the ages. Dissatisfaction, unrest, racial animosities, distrust, uncertainty, a feeling of insecurity, widespread strife and worldwide fear prevail. The hopes of twenty years ago have evaporated into thin air; and the ideals of that time have been displaced by the horrid realism of a generation facing a new world conflict. In this threatening situation Christians look to religion for hope, many think the only hope, for mankind.

To be sure, religion itself seems, to have fallen on evil days. All is not well with it. In some countries the churches have suffered great losses. Religion has been discounted, flouted, suppressed. Even before the beginning of the present war the state churches had lost prestige and influence, notably in Russia and Germany. In other lands there are large numbers of people over whom the church has little influence. In fact many communicants are Christians only in name. Moreover, the Protestant groups are too much divided and too suspicious of each other to cooperate in fighting wrong or improving social conditions. Their beliefs differ widely, and they have no unifying principle on which they can work together. They have no program sufficiently challenging to arouse passionate loyalty. Religion, like an afflicted giant, lacks coordination of its powers.

There are vast areas of our life that religion has barely touched. Our economic morality, class friction, race hatred, political corruption and international rivalries are all more pagan than Christian. Religion has busied itself with ministering to sick persons, but has neglected to drain the swamps that cause disease. Even pygmy wrongs have not yet been overcome, and the real giants have scarcely been attacked. We are just beginning to see how strongly entrenched the forces of evil are, being actually a part of our semi-pagan world.

And yet, in spite of all this, religion offers the only trust-worthy promise for the world. People in great need usually turn to God as did Israel of old. Multitudes of noncombatants will find help in religion; and soldiers will continue to pray. Nations whose people believe in God cannot wage war without feeling that their cause is right. War and religion may be an unreasonable combination, as the pacifists say; but men's hearts do not always bother with logic. Individual ministers may or may not bless war; but they will all give the consolations of religion to their people in wartime.

We may disagree about Christians participating in war. But all thoughtful Christians will turn to religion to help the post-war world. Some day the war will end, through victory for one side or exhaustion for both. Then will come the long, hard process of reconstruction. Economic handicaps will have to be overcome and healing will be needed for wounded spirits. Confidence, hope, a sense of human values, belief in the worthwhileness of life and an awareness of God will have to be cultivated for the making of a new world. And this will be religion's task. Other agencies will help; but the churches must supply them with moral and social ideals. The Gospel has two objectives, individual and social salvation. A small but growing minority in the churches now see that religion must permeate the whole of life and that it alone can supply motives and impulses powerful enough to create just and humane relationships among men. The great un-

touched areas must be captured for the kingdom of God. All the necessary principles are found in the Bible. We need only to become fully aware of and completely committed to them. We pray for the coming of God's kingdom, that His will may be done on earth. To this end the churches must abhor the great evils of the world and teach men so. They must present the ideal of the kingdom of God with such passionate love that men will hear and draw on the resources of God for its realization. After the orgy of destruction men will need the living God. Then will come the church's opportunity, if it has mountain-moving faith and self-sacrificing love.

Food For the Small Democracies

The American people are about to sit in judgment upon some thirty million Europeans, who are facing a famine this winter against which they are helpless. Unless food is forthcoming, and soon, these people will die. It is not enough to argue whose is the moral responsibility for this condition; the inhabitants of the five small democracies must and will be fed if the spectacle of needless human suffering is still repugnant to a humanitarian nation.

It is obvious that aid can be given only with the cooperation of the United States, Great Britain, and Germany. The latter nations are locked in a life and death struggle; the third is actively supporting one of these belligerents. If, therefore, America's feeding the small democracies will in any way affect the outcome of the struggle, it is apparent that the nation adversely affected will refuse to cooperate. Can a technique for feeding Holland, Belgium, Norway, Finland, and Poland be worked out which will not in any way hinder Great Britain in the successful prosecution of the war? We think so, and we base our opinion upon the plan which has been proposed by Herbert Hoover and the Committee on Food for the Five Small Democracies.

Mr. Hoover's plan requires that Germany shall agree: (1) to take none of the domestic produce of these peoples; (2) to furnish an equivalent of any food already taken; (3) to permit imports from Russia and the Balkan states; (4) to allow free passage of ships without attack; (5) to permit adequate control of distribution by the organization so as to enable it to assure that these guarantees are carried out. Great Britain in turn will "agree that ships carrying cargoes solely of food for these people should be allowed to pass their blockade so long as the guarantees are fulfilled." The food shall be paid for by the *de facto* or fugitive governments of the five democracies, who are able and willing to buy food for their starving peoples.

Mr. Hoover's plan has been carefully worked out on the basis of accurate information on the situation abroad, full recognition of the fact that Germany and England are at war and in no mood for altruistic charity, and the experience of the Belgian Relief, which was administered during the First World War under similar conditions. The cooperation of England and Germany is based solely on self-interest. People do not die of famine; they die of disease brought on by famine, and epidemics know no national boundaries.

—Yale News.

We Want Chivalry!

It all started when the Denver police condemned the practice of the young man in racing around to the right side of an automobile to help a feminine companion step out — this argument considered, of course, that the said car would be parked on the left side of the street. Discussion pro and con has resulted, with state papers taking it up. Even Colonel Ayres, editor of the *Ariston Star*, says that the custom is dangerous and should be stopped.

Nobody seems to have heard the opinion of an all-girl student body. And we want our men to stay as chivalrous as possible. For six days each week we haul our own books around, open every door, seat ourselves at mealtime. On the seventh day our boy friends honor us with their presence and we want something different. We want to be considered fragile creatures because as long as men still consider us the weak sex anyhow, we might as well get the full benefit of it. We suspect that opening a car door for a young lady gives the average man a feeling of being hem-anish, anyhow, instead of seeming a pointless nuisance.

There is a practical side to this question that has been overlooked. Is the purpose of the chivalrous practice merely to help the lady out, or is the man supposed to look up and down the street as he comes around to see if any cars are approaching? After all, that would be a definite safety measure, because any person who steps out of a car has his or her vision obstructed in the process of coming out. It is certain that any escort would feel uncomfortable, to say the very least, if he let the girl step out into the path of an oncoming car just because he thought it unnecessary to help her.

The charge has been made that our young men are in a stage of degeneracy. We agree in the cases of those who refuse to be chivalrous. They are allowing laziness to overcome their ambition to be protective.

—The Alabamian.

WHERE'S OUR STAMINA?

What is life? How do I look on this thing that hangs heavily on my hands? Is life only "time"? Time for what? Love, happiness, work, unselfishness—or a boiling cauldron of sickness, egotism, hatred, and sorrow and self-pity. Mine seems to be the latter. I'm a failure in my relations to others! Why? Is it that I don't make use of my time, my life, to make myself indispensable to others? Why am I here anyway?

I had nothing to do with it. I'm bitter, I guess. But being by nature a pusillanimous, abominable creature, why don't I make use of the fact that I have no currency? (To put it just lightly). The vogue is "I came from a log cabin." Guess Lincoln, or was it Jackson, started a trend toward democracy. Well, thanks — Able Abe and Andy! For I plan to make use of the precedent you set.

As always, I say, here goes for reform. But, despicable mummy that I am, I continue being unpleasant, making enemies, being not only self-centered but also conceited. And, above all, I'm a procrastinator. Really, I'm not giving myself to the dogs. I'm simply using a little psychological analysis.

But whether or not I reform, I'm going places. I can't tell you what is thrusting me on. I guess all leaders have some handicap, and money is mine. But, I'm determined to overcome that fact. I'm going places, do you hear!!!! You can say then—I knew her when. When she was so awful (please forgive me but I not only no longer choose to degrade myself, but I've also run out of adjectives) but now she's changed. She's so poised, confident, handsome, and brilliant. But hard as steel. Why? She's fought—she's reached the top—the strain has told on her emotional system.

When you hear that, remember I'm still a simple girl whose desire is to marry, and settle down. But what is life? How? Why? When? Where?

Suzzy Snoop Says...

- Girl: Sara Frances Terrell.
- Boy: George Glamack.
- Romance: Old — Nancy and "Tuck"; New: Ruby Lee and Sam.
- Visitor: Mr. Honts.
- Teacher: Dr. Winston.
- Subject: Astronomy or Wake Forest.
- Color: Yellow.
- Orchestra: Faculty's.
- Event: Past—Basketball; present—Crooking; Future—"Fride and Prejudice."
- Movie: "Virginia."
- Song: "Even Spirits."
- Expression: Have you found it?
- Two-timer: "Bob."

We just must have an explanation. Why is Wake Forest such an interesting subject? "Ro" just sighs and says, "oh G.E.E.!" Helen Crutchfield says that even the name of Wake Forest is romantic. Betsy finds Wake Forest basketball a very interesting subject. I'll agree he is cute. Sue found it so wonderful that she just married and stayed. "Dot," why don't you just "Chuck" it all and go over? We all agree that football has its center of attraction, drawbacks, and fullbacks, eh, "Eddie," etc. No, I won't tell anymore. Now football and basketball are not the only sports over there. Ask Margaret about track because she has been helping Paul do a little "Early" training.

Although sports are very interesting, they are not the only important things in Wake Forest—so I have heard. What do you know?

Ether, was the "Grave" subject worth \$1.00 for three minutes.

Have you noticed Ellen Anne "Buzzing" around lately?

LOOKING BACKWARD

FEBRUARY, 1935—

Dr. E. McNeill Potent, Jr., led the week of Deeper Spiritual Thinking sponsored by the B. S. U. At the time he was pastor of the Pullen Memorial Baptist Church of Raleigh. The topic for the week was "Spiritual Interpretation of Modern Life."

MARCH, 1935—

The annual glee club concert was given on March 18. Of unusual interest was a group of old English trios which were sung by three groups of trios in costumes of the period.

MARCH, 1928—

When the "Y" store committee and the B. S. U. met together for the purpose of deciding on a new

RUSTLES OF SPRING

By CATHERINE WYATT



name for the "Y" store, they found themselves confronted by a monstrous task. Quite a number of girls had contributed attractive and original names on the contest to find a name for the "Y" store.

Finally after much deliberation, the B-Hive was selected. This name had been entered by three people, and each was presented with a box of Hershey's chocolate bars in chapel.

Other names suggested were: The Hut, B Store, Campus Cabin, Maroon Cove, and U Store. Some others which held a clever significance were: "Eat 'em and Bust," "Lucky Lindy Where We Spendy," "Pastime," "Cash Inn," and "Hunger Heaven."

MARCH, 1922—

AN EDITORIAL—JUSTIFICATION OF BOBBED HAIR

Much has been said against bobbed hair, very little for it. But since no one is so narrow-minded as to say that there is only one side to the question, we now propose why we think bobbed hair is perfectly justifiable.

It has been said quite frequently "bobbed hair looks messy." But what can look more untidy than a great mass of hair, tangled to the nth degree, padded underneath with enormous tufts of false hair, and then pulled out to the four winds of the earth?

Again bobbed hair is a time saver. Some girls are simply too lazy to arrange their hair neatly. Thus if they aren't going to use the comb, how much better it would be if they would use the scissors. Some say bobbed hair is a fad. Perhaps it is, but the years to come will show who were the wise and who were the foolish virgins of this generation.

MARCH In the Colleges

By JEROME KLEIN

The most important news during the month of exams was the thirty-fifth annual report of the Carnegie Foundation for the Advancement of Teaching on higher education in Germany, France and England as contrasted with the United States. Germany's system is marked by "annihilation of educational liberty and the forcible feeding and emotional conditioning of both scholars and students in all strata of society." In the universities, after the Nazis came into power, "Intellectuals were objects of national scorn. The humanist gave way to the political soldier." In France, "the purpose of . . . education was what it always had been, the selection and training of an elite." The English democratic spirit is shown by the fact that they have "a highly selective educational system which reaches downward into the mass of people to provide a clear path from bottom to top." It is only in America that we feel the obligation "of providing an education open equally to all our youth."

To preserve that educational system, and to work for its spread throughout the world, a group of American students in nearly 400 colleges and universities of the United States, through their national headquarters declared this month: "We are in army camps drilling . . . in colleges studying . . . because we believe that in these ways we can help our government in its efforts to build a 'more perfect union' among nations. We will pick up arms when our government and the governments with whom we are allied ideologically state as their sole purpose not the crushing of peoples and nations; not the dis-establishment of nationalities and their national institutions, but rather the building of a world federation of peoples living in peace with one another; a Federal Union of democratic peoples." They, calling themselves Student Federalists, seeing that all communities of

man except the world community have efficient and working governing bodies, are working for the establishment of a governing body to make and administer international law under the Federal Union system as proposed by Clarence Streit (author of "Union Now").

From every point educational leaders during the month of January, told the colleges they had a number of duties facing them. Dr. James B. Conant of Harvard said that the university's primary function was the guardianship of eternal values against the inroads being made by utilitarianism. Chancellor Harry Woodburn Chase, of New York University declared that the colleges must "define democracy as their duty to civilization." President Mildred McAfee of Wellesley College pointed out that the colleges should prepare women who as citizens would assume responsibility for at least some aspects of the welfare of society. But, Dr. Nelson P. Mead, weary of occupying the president's chair at the City College of New York, retired, again, to the calm life of a history teacher with the statement that he likes to read books, attend less dinners (300 in the last two years), and pursue a less hectic and more scholarly course.

HOW MANY DO YOU KNOW?

1. When was crooking begun, and by whom?
 2. How many clues are given?
 3. What rules govern crooking?
 4. Why doesn't someone make up a story or tradition about origins of crooking?
 5. What does "Log" mean to you?
 6. What is the general plan for the "Hut"?
 7. What is to be inside the cabin?
 8. What is "filling in" right now until the cabin can be completed?
 9. When will the cabin be finished?
 10. How many have you answered?
- (Answers will be found on page 4).

Debate Heard On March 3

(Continued from page 1)

president of the Astro Society, asked that the members of the two societies decide the winners by applauding. No decision was reached because the applause was so nearly equal for each side.

Margaret Martin and Elizabeth Tucker Elected as Leaders

(Continued from page 1)

uated with honors from Wakelon High School in 1938.

Cornelia, whose major is history and whose minor subjects are psychology and Latin, has been on the dean's list every year since she has been in college. Besides that, she has taken part in quite a number of extra-curricular activities. She is president of Alpha Psi Omega, a national honorary dramatic fraternity, and of the International Relations Club. Of interest at this point would be the fact that foreign students attending neighboring colleges have been asked to be present at the next meeting of the International Relations Club, March 13.

Cornelia's path to membership in the Little Theater and Alpha Psi Omega has been unusual in that she has worked on every dramatic production except *Bird's Christmas Carol*, which has been presented since she has been at Meredith College. At Christmas last year she became a member of the Little Theater; in the spring, of "Alpha Psi Omega."

Cornelia is a member of the Classical Club and of the Colton English Club. For two years she

has served on the stunt committee for her class. For the same number of years she has represented Meredith College as a member of the Student Legislative Assembly, serving one term as a member of the Senate and another as a member of the House of Representatives. Last year at the Faculty-Student basketball game Cornelia was chosen to "take off" Mr. Boom-hour, whose office she has worked for three years.

When William and Mary College extended an invitation to Meredith College to take part in an essay-writing contest on the subject, "Trends in Foreign Policy for the Next Decade," Cornelia, Rosanna Barnes, and Betty Lou Anderson were chosen by the history department to do the necessary research. As a reward for their labors they hope to win the grand prize of one thousand dollars, or, at the least, the three-hundred-dollar district prize!

For the year 1939-40 Cornelia was typist for the *Oak Leaves*. As one of the managing editors of *The Twig* for the year 1940-41 she claims to have been typist, reporter, and general "office boy" as well.

For its editor-in-chief next year *The Acorn* will have Alice Justice of Rutherfordton, North Carolina. Born in Greenville, South Carolina, on August 19, 1922, she is the only daughter of Mr. and Mrs. C. S. Justice, now of Rutherfordton. When she was graduated from Rutherfordton - Spendall High School she was the valedictorian of her class. She has followed up that good scholastic record by being on the dean's list at Meredith College for two years.

Alice is a member of the Junior Class. Her major subjects are Latin and Mathematics; her minors, English and Education. Alice has found time aside from academic work and from working in the library to be a member of the Classical Club, the Colton English Club, and the Little Theater (to which she was admitted this year). As a sophomore she was a typist for *The Acorn*. For the year 1940-1941 she has been Junior Editor of *The Acorn*. 1940-41 has also seen her holding two offices as secretary—the one, of the Junior Class; the other, of YWA.

Alice hopes that next year's *Acorn* will be the "nutshell" containing the germ or consensus of thoughts and opinions advanced on this campus.

Martha Olive was born on April 25, 1921, the elder daughter of Mr. and Mrs. J. L. Olive of Wade, North Carolina. She is the future editor of the *Oak Leaves* and a member of the Junior Class.

Each year at Meredith has found her quite interested and active in a number of campus organizations. She sang in the second soprano section of the choir for two years. Last year she was a member of the K. K. Club, a reporter on *The Twig*, staff, stewardship chairman on the Y. W. A. Council, secretary of the Student League of Women Voters, and Sophomore Editor of the *Oak Leaves*.

In the fall of each of the three years of her stay at Meredith College Martha has been interested in the Student Legislative Assembly. The first year saw her seated in the Senate; the next two, in the House of Representatives. In 1940 she was chairman of the committee who was working out the details of Meredith College's participation in the assembly's program. When the House convened in 1940, Martha was asked to take the seat of Clerk of the House.

During 1940-41 she has been a member of the Classical Club, program chairman of the Student League of Women Voters, business manager of the *Oak Leaves*, and at Christmas she was admitted to membership in the Little Theater. Her most outstanding achievement has been in connection with her work as business manager of the *Oak Leaves*.